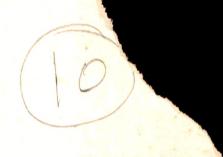
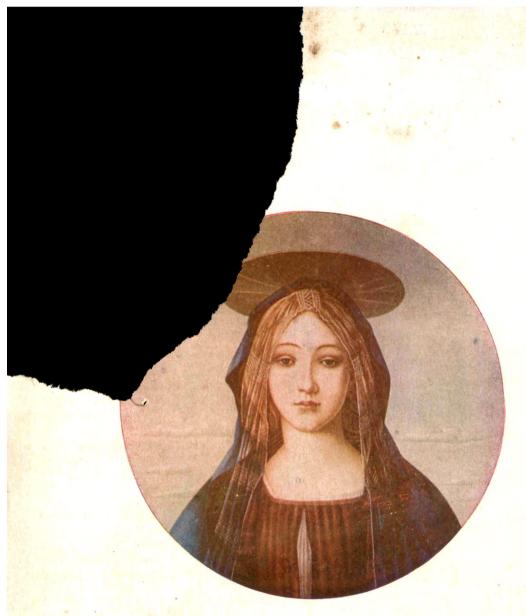
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INDIA IN AMERICA

"OUT OF THE EAST, LIGHT."

JERY few readers of this Magazine can have a correct idea of the noble work which is being silently accomplished by the sons of Bharatvarsha under the hospitable Stars and Stripes. America is known to the average Indian as the country of Washington and Emerson and of negrolynchings. The name of Swami Vivekananda may be associated in the minds of a large class of spiritually inclined youths with their mental image of America. But very few possess an adequate notion of the good that is being done to the cause of their country by the few Hindus who live scattered on this vast continent in small groups. I propose to record my impressions of the actual achievements of the Hindus here and of the greater possibilities that are in store for them in future. America is perhaps the only country in the world from which a solitary wandering Hindu can send a message of hope and encouragement to his countrymen.

America is the country which takes the greatest interest of all western peoples in India, and that is a sufficient reason why India should feel drawn towards this charming land of freedom and optimism. As the little child loves to play on the knees of his grandpapa, so this youngest representative of modern civilisation, this newborn nation which has not yet passed out of the adolescent stage, delights in thinking of India, the hoary mother of the most ancient civilisations of the world. The wheel has come full circle, and the

nation which is to be the master of the future turns fondly to the people who hold the treasures of the past in their hands. What a beautiful situation it is! What a historical coincidence, which furnishes ample food for reflection!

In all other countries, India is known as a very fertile country which serves to enrich the British people. The Hindus are perhaps pitied and commiserated: but they are nowhere liked, still less loved or admired. Under the Union Jack, they have no status, as they are servants in the house. An Englishman never forgets that a Hindu is his "fellow-subject." In English colonies, they are feared on economic grounds, and persecuted and humiliated for many other reasons. The French do not trouble themselves much about India. India retains a place in their consciousness only as a country which they unluckily lost to England, and "the loss of India" still forms the heading of several paragraphs in the text-books of history taught in French schools. The French see very few Hindus, except perhaps the porters at Marseilles, who have reason to praise the generosity of Hindu travellers rushing through their country under the guidance of Cook's earthly providence only to reach London as quickly as possible. The inability of the large majority of our people to understand French is another barrier between India and France, for no one can expect the French to learn Hindi in order to know us better. The Germans have learned to admire Hindu genius through Sanskrit

literature, and I was surprised to find that a young man of no high educational attainments had read Sakuntala in translation. But the Germans seldom see a living Hindu at close quarters. There are only a few Hindu students and merchants in some towns. The educated classes certainly take a keen interest in India from political motives. I am sure that the Germans would love and admire our people if they could get to know them. But the eternal barrier of language again separates us. It is high time that representative Hindus master the principal European languages, so that their travels may not be confined to the London-Bombay route, as the peregrinations of a certain noted family were only "from the blue bed to the brown:"

In America, the entire prospect changes. America has very little commercial or political interest in India. She is not thinking of our cotton or of the Bagdad Railway, she does not figure India to herself as the paradise of freebooters from Mahmud downwards, or as the Mecca of over-swollen capitalists like the Lancashire manufacturers. The bond which unites her to us is made of finer stuff than the iron of politics or the gold of commerce.

Here I may mention that there is a strange contrast between Indian life in England and in the United States. The Indians who reside in England for study, health, place-hunting, pleasure or political charlatanism do not for the most part represent the best elements in our society.

In America, on the contrary, Indian society is composed of the best elements of the population of the mother country. We have no idle aristocrats, or hungry graduates longing for official favour, or professional politicians combining patriotism with a due measure of regard for the security of their sacred persons and the condition of their depleted purses. India sends her best sons to America.

We have to deal in America with four classes of persons, three of which are worthy of a sympathetic examination, while the fourth is the passing shadow cast by these three against the background of the Fatherland as she is at present. The normal components of Indian society in America are the Sikhs, the Swamis and the Students, with

the Spies as an abnormal gang. These four classes, with accidentally alliterative appellations, constitute the Hindu population in America. By the way, I may mention that the word "Hindu" is used to designate the people of India here, while "Indian" refers to the aboriginal inhabitants of America. So I shall employ the time-hallowed name of "Hindu" instead of the barbarous term "Indian." which has been coined out of the English name of our country. The Americans call everything that appertains to India by the name "Hindu": e.g., Hindu music, the Hindu alphabet, Hindu politics, etc., etc. "Indian" art-would be understood to mean the art of the Redskins.

I had better dispose of the spies first so as to have my hands free for the other classes. These peripatetic slaves of mammon sometimes visit our small colonies on a friendly mission, and try to find out secrets which do not exist and to report against individuals whom their errant fancy may pick out for its favourite objects of preoccupation. These worthy gentlemen may be compared to the comets of the sky, while the other classes form the regular members of our solar system out here. They move in irregular and sometimes undiscoverable orbits: they portend evil when they appear: they present a different kind of material from that of the other bodies: their moral substance is so tenuous that every one can ? see through it without any difficulty: and they arouse much attention and controversy at every visitation. These people do not find much scope for their ingenuity in this country, for the vast majority of Indians here have no time for the shallow noisy variety of politics, which forms the raison d'etre of their existence. The Hindus in America are practical and poor, battling with adverse circumstances, and wish to serve their country through solid achievement and silent resolve rather than by tall? talk and empty bluff. So the meddlesome spy finds himself blinded by the light which permeates every nook and corner of Hindu society here, for, like the mole and the bat, he can work only in darkness. He finds his occupation gone in such a healthy and transparent atmosphere of steady work and sincere aspiration as prevails among the Hindus of America. Our people here realise

that it is the foolish patriot who brings grist to the detective's mill and that the best antidote to the poison of espionage consists in the maintenance of a clean and bright social atmosphere in which these pests are choked and killed as surely as germs are destroyed by sunshine. yet no Hindu group in any part of the world can be altogether free from occasional visits of these amiable enthusiasts for Indian freedom, for they always pose as the most fervent disciples of the most advanced schools of politics. People say that one of them, who recently visited this country, gave himself out as a sannyasi, but these persons can never conceal their real identity from experienced eyes, any more than a decaying corpse can fail to reveal its presence in a house to the sense of smell of the inmates. Young men here are frank and outspoken, and the spies are checkmated by this very feature in their character. There is nothing left for them to discover. We do not try to outwit them here: we bewilder them by the self-evident sincerity of our utterances. If every spy should communicate to the India Office the purport of what he has heard from Hindus living here, the Government would find itself in possession of a fine set of homilies on the value of unity, the lessons to be learned from Japan, the importance of industrial progress, the greatness of the American people, the blessings of democracy, the honourableness of manual labour, the meanness of Theodore Roosevelt and the necessity of education, liberal and technical, for the uplifting of the people of India. These comparatively unsensational topics would form the subject matter of the conversation of our students and workmen as reported by a faithful and intelligent spy. For the rest, the Hindus here are too much engrossed in the struggle for life to have much time for real patriotic work. It is all aspiration and expectation. Students who work four or five hours every day as house-assistants or labourers and attend the university lectures for 8 hours or more can have no surplus of energy for other activities. Education and character building are their chief aims, and that is quite right and proper. We can wait for the fruition of their ideas and ideals till they find themselves their own masters and

obtain suitable spheres of work in the industrial or educational life of their country.

So much for spies, of whom I have spoken first, as Sanskrit poets begin to describe the person of a goddess with the feet and work upwards. Following this rule of progression. we next take the Sikhs, whose skill labourers is now as well-known to the Americans as their prowess in war was to the Afghans in other days. There are several thousands of these people scattered in the States of California, Oregon, and Washington. They are steady, sober workers, except when some of them get drunk, as recently happened at a small town, from which they were expelled in consequence of their riotous conduct in public. They keep their turbans and their faith intact. They earn quite a large amount of money as farm-hands, and live as frugally as possible. They do not learn to speak good English, as they look upon themselves as temporary sojourners in this land of Goshen, and their hearts yearn for the dear old village and the bright sunlight of the Indian skies. They are eagerly sought after by the American farmers and fruit growers on account of their regular habits of work, their temperance and simplicity. Foreign labour is much in demand in this part of the country, and the outcry against it is artificially manufactured by a few zealous American patriots working on the passions of the floating population of idle loafers in San Francisco and other big towns. An American farmer, who owns many acres of fruitbearing trees in California, thus explained the situation to me: - "You see it's like this. I at first gave the job to American workmen. as I preferred them to foreigners. So would you too. That's nature. But those fellows are all rotten. Sure. They would work for a week, and then one would come and say he hasn't got a shirt, another says he wants a new overall, and so they would get two or three dollars of their wages on Saturday. Then they spend it on drink, and some wouldn't turn up on Monday or go away on another job, and there's all that fruit, thousands and thousands of dollars, being spoiled and wasted. So I had to give the work to your people and the Japs and the Chinese, who cost less and work steady." An American farmer would often

call a Sikh walking along the road to offer him employment. Thus our temperance and the religious discipline of our social life bear good fruit in far-away lands, where our brethren come for a successful career, which is denied them in their own country.

It cannot be expected that the presence of the Sikhs here should give unmixed satisfaction to everybody. They are simple oriental peasants and cannot quickly adapt themselves to the ways and manners of a highly developed and complex social system, which makes enormous demands on the selfrestraint, and the good sense of every individual. Thus it is said that the Sikhs are dirty. that they hold aloof from their American comrades, that they sometimes get into trouble with the sanitary authorities for minor delinquencies. I am not in a position to judge how far these complaints are justified. Even if there is a measure of truth in them, that would only prove that the Sikh labourers are erring mortals and nothing more. No one should set up an unduly high standard to apply 'to their daily life. And it is very unseemly that our own people should give utterance to these superficial and uncharitable judgments, as I have heard them do. On the contrary, we must appreciate the courage and spirit of enterprise exhibited by these untutored villagers. They speedily develop a keen sense of patriotism, which manifests itself in deeds of kindly service to their fellow-countrymen here, in quickened interest in public affairs, in the revival of religious consciousness, in preference for an independent career on their return to India, and in constant readiness to subscribe large sums of money for the corporate welfare. It is to be regretted that their ignorance exposes them to the wiles of many unscrupulous persons who trade on their credulity and simplicity. But this is perhaps inevitable in a world like ours. The Sikh, therefore, gains both materially and morally by his sojourn here. He becomes a changed man. His economic and moral poverty disappears. He learns to respect himself. He no longer thinks that a risaldarship in the Indian army is the summit of earthly ambition for him. He sees that there are other Powers in the world besides Great Britain. Silently but surely, a great internal revolution occurs within him. He cannot be recognised for the same 'timid, shabby,

and ignorant rustic that landed at San Francisco or Seattle in search of livelihood. This process of material and moral improvement is watched with keen anxiety and many misgivings by interested parties. But* it cannot be checked so long as the Sikhs emigrate to this country, as it is a natural and gradual growth due to the new surroundings in which the Sikhs find themselves. Will the antelope remain sickly and pale when once it has escaped to the forest? Will the lion crouch and whine outside the. circus? No one can breath beneath the Stars and Stripes without being lifted to a higher level of thought and action. The great flag of the greatest democratic state in the world's history burns up all cowardice, servility, pessimism and indifference, as fire consumes the dross and leaves pure gold behind. This flag is a moral tonic, a religious intoxicant, more potent than a thousand sermons and revivalist meetings. It is a mighty messenger of hope and good-will, converting the dregs of humanity into its ornaments and pathless deserts into smiling homesteads. All honour to the flag which stands for unity, liberty, tolerance, and individual progress and not for racial self-assertion and bitter memories of the past. Let those who are weary and faint-hearted, come to this ethical sanitarium, where eternal social sunshine prevails, and the wrecks of other climes are wrought into beautiful specimens of restored humanity. Mighty alchemist, wonderful magician of the modern age, lodestar of all and everybody whom the overburdened mother earth has rejected in less favoured lands, loving liberator of those who groan under tyranny, this flag beckons from afar to the old world's victims and outcasts, to its disinherited and persecuted sons and daughters, and says:-"Long as the stars shine in the sky and on my allembracing folds, all nations shall find peace and prosperity under my protection. Come unto me, ye that are sick and heavy-laden. and I will give you rest."

The benefits of a residence under this flag are reaped in a still larger measure by the third class of people of whom I wish to speak—viz., the students. The Hindu students in America come from the middle-class, which possesses energy and brains, but little money. They are engaged in technical study and generally work for

their living. The practice of supporting oneself by manual labour during one's academic career exercises a very healthy influence on character. It develops selfreliance and resourcefulness of mind. It saves one from many temptations. It induces a more cordial feeling of brotherliness and mutual sympathy. It diminishes improper pride and exclusiveness. It prepares one for a life of hard work and social usefulness. In some cases, poverty acts as a demoralising force and leads to quarrels and discreditable devices to get money. It also leads some youths to set up as palmists, and bogus-Yoga professors, and thus encourages fraud and hypocrisy. But on the whole it acts as a stimulating and steadying agent, and also prevents the students from falling into the snares of indolence and vice. It keeps in check the immature excitability of raw youths, which some shortsighted patriots wish to exploit for the good of the country. It gives them time to develop into responsible and level-headed members of society before being drawn into the maëlstrom of current social and political controversies, in which many a promising young man has been lost for want of the necessary ballast. It gives them an experience of the realities of life at an early age, and so makes them less liable to be carried away by outbursts of puerile enthusiasm which burns out like a fire of straw more quickly than it has been; kindled. Thus the surroundings of these students confer on them solid advantages, which cannot be prized too highly. Education at the State Universities is very cheap, and there is plenty of work for all ablebodied persons. Many students earn their board and lodging by working from three to five hours a day as house-assistants in wealthy families, as servants are scarce in can afford to keep even a coloured domestic. I have seen ladies of the highest social position cooking their own meals and cleaning the house themselves. America is the land of opportunity for poor, industrious and intelligent students. No one who can lead a rough and simple life need return from this country without a university degree, even if his people cannot send him sufficient money. But a word of warning is necessary. There must be proper arrangements for the return voyage,

and the student should have some one in India to fall back upon in case of serious illness or other emergency. The jobs that can be secured enable the young men to live from hand to mouth: they do not leave any broad margin for savings. Some of our students find themselves stranded here at the end of the university course, when they find that a degree from a Western University does not buy a \$200-ticket to Bombay or Calcutta. A few resort to very dishonest practices to raise money, collect subscriptions under false pretences or become regular writers of begging-letters. Thus care should be taken that such unpleasant incidents are avoided in future, for mean and ungentlemanly conduct lowers us in the eyes of the American people and prepares the way for difficulties in time to come. A poor student who is assured of pecuniary aid for his return passage, need not hesitate to come here. But those who have nothing but energy and pluck to recommend them should stay at home, for these qualities can secure daily bread, but are not convertible into large sums of money. The habit of sponging on others, which is contracted by lazy and indigent students, breeds mutual distrust aud embitters social life, for money is one of the most powerful disruptive forces in our midst.

As to the intellectual achievements of our students, it can be said that they acquit themselves creditably in the examinations and gain the goodwill of their professors by their industry and ability. Very few cases of failure occur. The rich and idle class is not represented here. The standard of personal conduct and class-work among the students is, therefore, high, and the prospect of improving their position in life spurs them on to diligence.

whom I have to speak—the swamis. At the outset I may remark that there are swamis and swamis. All that glitters is not gold. A few swamis here are downright humbugs, who make religion a mask for moneymaking and worse things than moneymaking. They have been seduced by the glamour of this civilisation in its worst aspects. They live an easy and comfortable life, free from the cares of the world and affect aristocratic ways in society. They are busy cheating credulous middle-aged women out of their dollars. There are some swamis of this type out here. They bring discredit on the Hindu people. But they carry on their predatory propaganda of spirituality without much noise, and do not achieve much success.

The swamis connected with the Vedanta Mission founded by Swami Vivekananda are almost all good and sincere men, who do much good to the American people. One or two of them may fall short of the ideal and I have heard many complaints against one member of the group. But there are black sheep in every fold. Making due allowance for human frailty and the necessity of adaptation to Western methods and environments, I may say that the swamis present a very lofty type of life and deserve the success that they have achieved. When Swami Vivekananda stood on the platform of the Chicago Parliament of Religions in 1893 and evoked an outburst. of applause by addressing his audience as "Sisters and Brothers of America," he little dreamed that his work would be carried on after him by a devoted band of missionaries. The beneficial effects of his preaching are visible on every side. America is always on the alert for a lesson in religion from a Hindu. The cultured classes always imagine that every Hindu is a Yogi, or ought to be one. There is a keen and growing interest in Hindu thought. Many earnest inquirers wish to quench their thirst for the ideal at the fountain of Hindu philosophy. I had hardly entered the premises of the Metaphysical Club at Boston, when a lady asked me if I could practise mental healing. Lectures on Karma are delivered even by American preachers who understand our theories very imperfectly. Theosophy is well represented in this country, and there is a regular Raja Yoga College at Point Loma in California under the direction of Mrs. Catherine Tingley. Many rich and educated ladies affect to be enamoured of the Hindu religion and burn incense before statues of Buddha placed in their drawing-rooms for purposes of decoration. Several American ladies have even adopted Hindu names and dedicated themselves to the Vedantic propaganda. Prominent among them is Sister Deva-mata, a cultured and earnest lady, who has learned the Vedanta

for two years in India and has now returned to this country to preach it as a holy sister. Her knowledge of our systems of thought is really creditable to her, and it gave me great pleasure to meet her and listen to her lecture on "Breathing exercises" and "The Vedanta as a universal religion." The work of the swamis has resulted in the general diffusion of Hindu ideas among a section of the upper classes, and has given the Hindus the thoroughly deserved reputation of "a nation of philosophers." A Hindu's nationality is a passport to social intercourse in these classes, and the feeling of cordiality with which he is received deepens into one of homage and admiration if the personality of the individual is at all remarkable. A friend of mine has lectured on Indian politics and religion in the remote and inaccessible tracts of Arizona and Southern Mexico, as he was tramping on foot. And he was heard with the greatest interest and even respect everywhere. The Americans are intellectually very wideawake and inquisitive. They want to know everything about everything. India exerts a peculiar fascination on them as a land of mystery and romance, the abode of snakes, palmists, yogis, mahatmas and elephants. All this curiosity about India is satisfied by the Vedantic swamis, who have gathered small bands of devoted disciples about themselves in different towns. There are flourishing Vedanta centres at Boston, New York, Washington, Pittsburgh, San Francisco and Los Angeles. The society at San Francisco is worthy of special notice, as it possesses a temple of its own, "the only Hindu temple in the Western world," as the managers take care to declare in their leaflets. The success of this society is due to the energy and character of Swami Trigunatita and Swami Prakashananda, both of whom are men of genuine spirituality and enthusiasm. The temple is a beautiful structure, built in Hindu style, which made me somewhat homesick when I saw it after more than 2½ years' sojourn and travel in foreign lands, and thought that this was the only Hindu temple that I should be able to see from this time forward. Visions of Hardwar and Rishikesh floated before my tear-dimmed eyes, and transported me in imagination to those haunts of peace and meditation, which I had seen only to quit

them for ever. I still pine for the sacred breath of their balmy air and the thought-inducing, care-allaying and soul-uplifting atmosphere of calm solitude that pervades every corner of that holy region. And I am trying to find a similar spot in the West, where I may perfect the process of self-development, which can be brought to a fruitful issue only in a warm and equable climate, such as that which Nature has bestowed on our



SWAMI TRIGUNATITA.

blessed India. On the gay boulevards of Paris, the bejewelled mistress of the world, and by the beetling crags of the Alps, the mimic Himalayas of Europe, on the sunny plains of lovely Italia and the snow-covered beach of the Atlantic that bathes the shores of New England, I have always turned towards the dream of my love, that sacred tapovan and cradle of Hindu spirituality, where all Hindu aspirants, from Kapila to Swami Ram Tirtha, have gone to get wisdom and insight by communing with Nature and their own hearts—a veritable

training-ground of the spiritual giants of India. But here in the West, it is all noise and snow and conventionality. The world is too much with us. Perhaps I shall find the long-looked-for haven of repose in Southern California, where a climate like that of India makes uninterrupted meditation possible, and enables the earnest inquirer to

practise true sannyasa.

This personal digression may serve to enable the stay-at-home reader to gauge the depth of feeling which can be evoked in our hearts by some passing associations of home in our exile. What is a small Hindu temple? We have millions of them in India. Yes, dear reader, you have millions of them, you who bask in the sunshine of the perpetual Indian spring and see the lotus bloom and hear the kokila sing all around you without bestowing a moment's thought on them. To you a lotus is but a lotus, but to us it is much more. Each of its petals represents to us the thousand little things which we have left behind, and which we shall never see again unless the unexpected happens. So my praise of the Hindu temple at San Francisco should not appear exaggerated to you. The other day I remarked to an American lady, "I never realised India's worth till I left it for good." And then I spoke of the unique opportunities for the highest spiritual development afforded by the climate and the customs of the people, who do not think of hauling a spiritual aspirant before the magistrate as a vagrant and vagabond.

The rush of emotions called up by the sight of the temple naturally subsided in the Vedantic atmosphere which permeated its interior, for does not the Vedanta teach us to curb our emotions and feelings? The building is adorned with full-size portraits of Paramahansa Ramakrishna and Swami Vivekananda, executed by loving American disciples. The Swamis in charge deliver three lectures every Sunday, conduct Gitaclasses, give yoga-lessons and publish a wellwritten little magazine called the "Voice of Freedom." Some of their disciples learn Sanskrit and recite the Gita in the original. A few zealous Europeans have joined them as brahma-charins to devote themselves to the propaganda. Swami Trigunatita has obtained quite a good standing in local society, as he has been appointed Director

of Indian Exhibits for the Panama Exhibition to be held at San Francisco in 1915. The swamis have performed a remarkable feat of spiritual power in instituting a Shanti Ashrama, a retreat in the mountains of California, where some of their disciples retire for meditation and spiritual progress for one month every year. We in India may not be struck with the significance of such a fact. But we do not know these restless noisy Americans, who are always hankering after some sensation. They have no inner life. They are as averse to meditation as to murder or mormonism. They must be drilled and disciplined to gain that mental equilibrium which even the noblest among them do not usually possess. As well tame a tiger or bind the wind as get an American to retire to the mountains for meditation! He cannot understand that the hidden sources of all true life lie far away from the senate. the market-place, the theatre, the stockexchange and the church. And the Shanti Asrama, founded by the swamis here, is an eloquent index of their efficient propaganda. Here at last the Americans derive some real benefit from the Hindus. I shall quote from an account of the institution from the pen of an American Vedantist :-

"Save for the tinkling of cowbells and the last low twittering of nestling birds, the spell of the evening silence was unbroken. The deeper hues of the western sky, above the purple shadows of the hills, announced the close of another day of peaceful meditation... Such hours of intimate communion with the Unseen were the happy portion of the thirty-five members of the Vedanta Society of San Francisco, who spent the month of June of the present year at the Shanti Ashrama of the Ramakrishna Mission of Calcutta, situated in the San Antone Valley in Santaclara county, California.

A veritable pilgrimage it is to this secluded 'Peace Retreat.' Distant some fifty miles from the nearest accessible rail-road station,...the Ashrama is ideally located for the purpose to which it is devoted.

In the quietude of this wilderness, the stressful life of the city is forgotten.... In a spot hallowed as it has been by the presence of those who have renounced the fleeting shawdows of a worldly life one's spiritual perceptions are quickened] and a deeper knowledge of life's meaning is evoked. Three classes daily on the meditation platform in the higher Yoga-practices, lessons from the Bhagavadgita with questions and answers at the table following the two meals of the day, a ladies' spiritual class, the different working parties of the gentlemen, and the Sanskrita classes were the events about which all the activities of the camp centred....Thus passed the days at the Shanti Ashrama... Early rising, simplicity in diet, self-control, concentration, and watchfulness over the senses

were observed by the students as a means of attaining that higher self-consciousness, which austerities in a place of retirement tend to promote." (From the Voice of Freedom, August 1910.)

It is difficult to believe that these words have been written by an American! The Shanti Ashrama, with its practical discipline of the daily life of these perplexed, shallow and sense-enslaved Americans



SWAMI PARAMANANDA.

according to the highest precepts of Hindu religious life, is the finest fruit of the Vedanta movement here. May it grow and

prosper!

There are other facts which prove that the swamis take their work very seriously and that their pupils are not mere dilettanti in religious inquiry who take up new creeds as Parisian women adopt new fashions of dress every spring. A marriage has been celebrated in the Hindu temple, the bride and the bridegroom being both Americans. This regulation of social life by religion shows that the foundations of the new church are being laid with zeal and foresight. From being a mere philosophy, the Vedanta will thus be converted into a living religion for these people. Another significant event was the celebration of the

birth-anniversary of Paramahansa Ramakrishna on March 20, when the audience fasted the whole day and remained in one posture for 15 hours during the service! This achievement is a surer token of the members' love and devotion than the amount of subscription collected by the society. And for the Americans, it is really an achievement. These people go to church every Sunday after stuffing themselves with bacon and eggs in the morning, so that all the avenues of spiritual experience may be completely closed when they listen to the sermon. It is a great tribute to the wisdom and moral power of the swamis that they have been able to teach even a few of these overfed self-complacent Americans the value of restraint and self-mortification as practised by earnest Hindus of all denominations. It is nothing short of a miracle in persuading an American to succeed audience to fast and sit still for 15 hours at a

"I quote a few sentences from an account of the celebration contributed to the pages of the "Voice of Freedom" by Mr. Henry Fay Page, an American member of the Vedanta Society:—

"On no other occasion of a public nature does devotion express itself so fervently as in the elebration of a spiritual hero, and it was in this spirit of reverent remembrance—but the member and friends of the San Remoisco Vedanta Society observed the birthday amilyersary of Sri Rama Krishna Paramahansa, at the Hindu temple in San Francisco, California, on the 20th of March, 1910.

Amid the fragrance of flowers and incense, a twentyfour hours' continuous service, beginning at six o'clock on Sunday morning, was conducted by the teacher of the local society, Swami Trigunatita, assisted by Swami Prakashananda, who delivered the morning and afternoon lectures....At the midnight hour, with all the impressiveness that thrills the heart throughout India, the Hindu form of worshipping the Supreme Lord and His manifestations took place...Thus, devotedly and fittingly, was the memory, nay, the living presence, of Sree Rama Krishna, honoured by those who have caught somewhat of the spirit of His disciples... To Western hearts, long yearning for that message which alone could assuage their thirst for Truth, came the childlike yet triumphant song of Rama Krishna: "O Mother Divine! I want no honor from men, I want no pleasure of the flesh.... Mother, I am without bhakti, without yoga; I am poor and friendless. I want no one's praises; only let my mind always dwell in the lotus of thy feet."

(H. F. PAGE.)

Thus do the swamis slowly and silently work for the spiritual progress of these people. They are revered for their holy lives, and their pupils are really devoted to them. An American lady, speaking of Swami Paramananda, said to me:—"He is a beautiful personality. I can never tell how much he has done for me."

To guard against possible misunderstandings, I may state that I am not a Vedantin at all. I believe that metaphysics is as stupid and false as superstition. But I admire persons of all creeds who work for introducing the discipline of idealism into human life, to whatever church they may belong. I am also interested in the success of these Vedantic missionaries as representatives of that spirit of enterprise and self-denial which is transforming New India. Their work is part of the great renaissance which is breathing new life into Hindu society.

Buddhism is not well represented in America. This is a great loss both to the East and the West. Many admirers of the Anagarika Dharmapala are found in different parts of the country. But there is

no permanent propaganda.

In this part of the country, there are many persons who lovingly cherish the memory of Swami Ram Tirtha, and tell how he lived like a true ascetic and won the hearts of the rude villagers in the mountain valleys of California, how he used to throw into the sea the laudatory comments on his lectures that appeared in the local press, how he insisted on charging no admission fee and said to a well-to-do friend who complained that the expenses of holding the meetings could not be met on that plan, "Surely you can pay the expenses of holding the meetings." He was the greatest Hindu who ever came to America, a real saint and sage, whose life mirrored the highest principles of Hindu spirituality as his soul reflected the love of the "Universal Spirit" whom he tried to realise.

It would require a long article to tell of the good work done here by the late Mr. P. C. Mazumdar, and other Hindu preachers. Suffice it to say that all genuinely spiritual characters are appreciated by the Americans and help in elevating these people to a higher plane of thought and action.

Some critics may ask why these Swamis go out to work in America, when there is so much scope for them in India. The same reproach is levelled at the heads of Christian

missionaries, who leave the benighted and demoralised population of their own large cities and try to convert the heathen. in China and India. Such objections betray a very imperfect knowledge of the workings' of the moral forces in man. The wind bloweth where it listeth, and no one can say where it cometh and whither it goeth. One man is lifted out of himself by an ideal which leaves his neighbour quite cold and unsympathetic. Let every one dream hisdream and make it true. I need not impose my dream on all. Moral energy takes myriad forms in its manifestation. All of us have not the same gifts and the same mission. You may as well find fault with the rose for not being a violet and quarrel with the cuckoo because she is not a nightingale. Art, literature, science, politics, war, exploration, religion—each one of these appeals to some one, and he begins to love it with his whole heart and soul. Let us not be narrow and one-sided in our judgments. Let each man choose his sphere of work for the service of idealism, as a woman chooses her husband, and let him be faithful to his vow. Again, we must remember that when a national revival rouses the dormant energies of a people, they attempt all enterprises and strive to reach many goals. The pentup energy seeks new fields for its exercise. Heroism counts its martyrs and votaries in all branches of human endeavour. The life-giving elixir rejuvenates the whole body politic. The spirit that led Columbus to America took Luther to the Diet of Worms, and the impulse that drove Bruno to the stake conducted St. Xavier to Malabar. Galileo, Erasmus, Pizarro, Magellan. Luther, Zwingli, Knox, Loyola, Caxton. Shakespeare, Bacon and Calvin, all the men of the Renaissance in Europe derived their power from one and the same source. Even so, we are all impelled by the same spirit, all of us who believe that life is meant for achievement and not for enjoyment. That is the common creed of our Keshab and Dayananda, Mahendralal Sirkar and Anandibai Joshi, Bankim and Rabindra, Arabinda Ghose and Tilak, J. C. Bose, Savaji Rao Gaekwar and Vivekananda, Munshi Ram, Lajpatrai annd Parmanand -all heroes of New India, who have distinguished themselves in art or science or politics or religion. So let everyone appre-

ciate whatever is achieved by others instead of carping at them for not following his particular methods and ideals. If we bear this in mind, we shall see that all Hindus who have laboured to accomplish tangible results for the good of the people are worthy of praise. It is in the same spirit that we should judge those self-sacrificing swamis who are "making Hinduism aggressive," because they cherish that dream and are sincerely devoted to it.

Further, we should consider that India should also give something to other nations instead of always begging from them. Our students stand at the doors of Germany, England, Japan and America as humble suppliants for industrial education. What do we offer to these countries in return? Have we no self-respect? Or are we intellectual paupers who have nothing with which to repay the debt? It behoves us to cease from appearing in the world's fair of art and science only as mendicants. We should also exhibit our goods, in exchange for which we demand the valuable articles discovered and perfected by other nations. The gain in self-respect more than counterbalances the loss to India of the direct services of a few workers, who should in all ha mpered probability have been hindered in their activities at home. Modern India is a pupil and beggar in all sciences and arts-from soap-making to viology. But she can offer to the world two things which are sufficient to pay for everything that she receives—her systems of philosophy and her ideal of a religious life. Modern India is fallen and helpless, but she produces a few individuals in each generation who are really the salt of the earth, if they but knew it. Hindu society as a whole is extremely corrupt and demoralised, and cannot be put on a footing of equality even with backward Western countries like Portugal, Spain, Bulgaria or Italy. But out of its bosom, like lightning from the dark clouds, there arise from time to time a few men, who are the peers of Emerson and Tolstoy, and who would exercise enormous influence on humanity, if they came out into the wide world. So the dead systems of ancient philosophy and the living specimens of ideal humanity, are the two great gifts that India offers to other nations. What more can the world desire?

Wisdom and virtue in exchange for the secrets of manufacture and mechanical science-it is too generous an offer! From this point of view, too, the work of the swamis is necessary and useful. Let India also contribute her quota to the intellectual wealth of the world instead of selfishly trying only to get as much of it as possible without giving anything as her share.

In conclusion, I should put on record my conviction that Hindu society still contains elements of vitality, but they must be found out. The spirit of self-help and the creative energy displayed by the Hindu labourers, students and swamis in America cannot belong to a dead nation. India is not dead, but living. That is the cry that instinctively rises to the lips of a traveller who sees the Hindus at work in America. Theirs is that spirit of the old Arvans who colonised the country, and developed schools of learning and philosophy. Allthat life is being lived over again here. the Sikhs representing the sturdy Aryan. settlers, the students living the life of the brahmacharin, and the swamis founding ashramas like those of Agastya and Vashishtha to convert the "barbarians." The change that the average peasant undergoes during his sojourn here shows that, deep down in his heart, there is hidden the fire of social feeling and enthusiasm, which alone can consume and destroy the ills from which we are suffering. Thus my loving heart sends to all my countrymen a message of optimism. They say there is a silver lining to every cloud.

At present, the people who live in India see only the dark thunder laden ominous clouds and the sun seems blotted out for ever. But I have seen the silver lining which is invisible to them: I have found it in Europe and America, but mostly in the latter country, for here I have discovered character and perseverance, self-denial and hard toil. Here I have seen that our countrymen can develop the noblest virtues and achieve the most solid results even under unfavourable circumstances. Here there is little talk but much work, little. speculation about the future but much actual achievement in the present. These are the qualities that go to nation-building. not fantastic religious or political theories. or eloquent speeches and articles.

India is not dead but living. Much is being done abroad which is not known at home. Let all work sincerely and silently. in the hope that time, which ripens the grain and brings the spring again after winter, which evolves the animal from the stone and man from the animal, which leads the savages of central Europe to the primacy of the world in art and science and bestows on the erewhile slaves of Rome the empire of the globe, time, the mighty architect, the healer of all wounds and the avenger of all wrongs, will lead our efforts to final success after our ashes are mingled with the eternal waters of the holy Ganga.

HAR DAYAL.

Berkeley, (Cal.), U. S. A.) Abril 28, 1011.

ART AND ART-CULTURE

THE present age in India is one of cheering to find that æsthetic culture is not o solooking forward to a general uplift requiationalism. Old ideas are being recast struggle for national advancement. selo, new ones to keep pace with the changes that are taking place. Our reformers are facing the situation and attempts. are being made for a full organisation in all the phases of activity that form the basis of true nationalism. And it is very

revival and reawakening. India is altogether neglected; nay, it is recognised as playing an important part in the

> The necessity for art-culture has not yet been fully appreciated. The sudden resuscitation of oriental and Indian arts based upon past traditions that have come down during ages is being treated at present more or less as an enigma by casual and

indifferent observers. But putting the prejudiced or the thoughtless people on one side, the number of thoughtful and cultured people who recognise the deep significance of our efforts for the revival of our national art and thereby reviving the aesthetic sense of the nation is steadily growing. It is high time that we had a general resuscitation of all arts in our country, and some of us, at any rate, are beginning to hope that the day is not distant when there will be a complete renaissance in India and she will produce things of beauty which will be a joy for ever to the whole artistic world.

We believe until now the necessity for a re-generation of art-culture in India has never received serious consideration. A few years ago it hardly occurred to any one that aesthetics should have an important dlace in national regeneration in India. The inner significance of art was almost forgotten and its existence was not felt to be either essential or important. The culture of art had already been neglected and its share in nation-building was nearly

forgotten.

In these circumstances it is scarcely to be wondered at that inferior modern art found ready acceptance and a market in this country. Our people did not remember that it was in this country that the primitive conception of aesthetics, quickened into life and it is still in this country of ours that we have some of the greatest and the noblest achievements of art. In every part of India relics of art are still to be found which rank amongst the highest art-treasures of the world. In the north we have in the dreamland of Kashmir the ruins of Martanda, which takes us back into the pre-Buddhistic age and still stand as emblems of pure Aryan art arrived at a stage of high perfection. The relics of Indraprastha and Hastinapur—the ancient Hindu cities near Delhi-are still full of a living and a glorious memory. Every stone there has a story to tell and a lesson to teach if only we had the ears to hear and the mental receptivity to learn. The city of the great Moguls -Delhi-is singularly suggestive of the grandeur which a flourishing art could achieve under imperial patronage. The Taj-pure and beautiful as a drop of dew on a lotus leaf-stands on the Jumna which flows murmuring and rippling past, telling

the simple story of a woman whose memory was passionately cherished and adored by her Imperial lover. No lovelier of more imperishable monument of a deathless love has ever been erected anywhere in the world to delight and amaze generations past and present and yet unborn, and fill them with tongue-tied wonder. Not only in the imperial magnificence of its conception but also in the vestal and virgin purity of its design does the Taj stand a dream in marble, without peer and beyond compare.

The Buddhist temples and monasteries of Nepal are radiant with a glory of traditional art which will ever be a striking example of the development of art under the influence and patronage of the faith and

religion of the people.

In the south we have the remains of the old city of Anuradhapura in Ceylon which are still majestic in their beauty. The extreme south of the peninsula is decked with innumerable shrines which are places of great attraction to pilgrims. The shrines at Madura, Rameshwaram, &c., are specimens of highly finished architectural sculpture.

In the east we have the whole of Orissa dotted with the finest examples of high class architecture and engineering skill. The black pagoda at Konarak stands as a mammoth conception of unique antiquity and is probably the only sun-temple extant in India, if we except the Martanda Temple in Kashmir. It towers high and above the surrounding sandy waste as a landmark of a lost art. The temples at Bhubaneshwar, at one time numbering thousands, are still numerous and cover an area of some miles.

They are all characterised by the exquisite elegance and fineness of detail of sculpture which are the special features of Orissan art. It can safely be said that no finer carvings on stone can be seen anywhere.

Then we turn to the west where the boldest and the grandest culture of art wachieved. The Buddhist abbey at Aiathe rock-cut temples of Ellora, the call Bhaja, Karli and Elephanta are marvellous specimens of monumental sculpture. The fresco paintings in the Ajanta caves are not only unique in style but they head the list of all the finest old paintings of the world. Nowhere exist paintings so old and so beautiful, so bold and yet so

impressive. Each and every drawing is wonderfully perfect and will inspire the artist and the art student for all time to come. What must have been the gifts of the men who made these paintings with a freedom, boldness and sureness of touch unsurpassed in the annals of art-culture in the world! Each grouping is absolutely equally effective. and Each perfect decorative painted panel is a triumph and a glory; any artist of any age would long to copy them. It is an inexhaustible library of paintings of the highest order. finished in an age when men were thoughtlessly supposed to be primitive and uncultured.

The rock-cut temples of Ellora stand as records of the boldest achievements in architecture and sculpture. They are crowned with a halo of glory that has never been claimed anywhere else in the world. The whole idea is heroic. The very conception of chiselling an exceptionally fine temple out of a rough rugged hill and making the whole fabric quite separate from the mother hill, is a marvellous tribute to the ingenuity and inventiveness of the human brain. And then the unparalleled skill with which every single and minute detail was executed is quite inconceivable when one sees that the whole finished thing—with all the fine projections and details of sculpture—is still a single solid block of stone which was once a part of the adjacent hill!

The great and high halls of worship-Chaitvas—the beautiful Biharas, bear eloquent testimony to the energy and skill required to bring out such results. artists were devoted to their religion and they were *yogis* whose persistent energy— Sadhana—created an achievement pure and grand and truly worthy of the religion they followed.

These are some of the important centres of Art-culture in India. There are many others of less renown but by no means of inferior quality. But in spite of the presence of all these, the culture of Art in India at present is in a state of marked decadence. We are told that architecture and sculpture are living arts in India. This remark holds good of painting as well and it has very recently been demonstrated by the new school of Calcutta founded by Mr.

A. N. Tagore whose idea is to revive oriental painting on the traditional basis of the past. This school is still in its infancy and will take some time to show more of the scope and attainment to which it aspires. But if arts do live in India they are in a moribund condition and badly want encouragement and patronage both from the Government and from the public. The neglect by the Government as well as the wealthy men of the country is starving. by inches the spirit of the fine arts in India. The practical side of how this revival may be effected is matter for separate treatment but it will not be out of place here to say that there are still artists, painters, architects and sculptors who if properly encouraged are capable of producing things which would be entitled to be placed on the same level as the glorious achievements of the past.

The princes and people of India can easily recall to life the vanished glories of art in India. But how can this be effected? How is the Government to be approached. and asked to encourage the cause of artculture in India? How can the wealthy classes be convinced of the fact that it would be glorious on their part to patronize the native arts of India and thus raise the country in their own estimation and in that of others? This is a problem which badly wants a solution. The solution will be coming of itself only when the people are better educated and are capable of realising the interests of the country better. The appreciation of art depends on continuous culture and the development of taste. But unfortunately such application as exists does not tend in the right direction. All the indiscriminate patronage goes to the so-called European art and hideous daubs which are an outrage to the aesthetic sense and are uncomplainingly and even vaingloriously endured.

As long as this want of discrimination on the part of the public exists, there is absolutely no hope of the real development of Indian arts. But as the ideas of the country are getting fairly advanced in many directions we may hope that we are not far from the day when the true spirit of orientalism in arts will be widely appreciated in the right. way and will help to invigorate the existing arts of the country.

The nation that can sense the true and the beautiful in art is marked out for greatness. Did not Sir Edwin Arnold sav that the Japanese are a nation of born artists? So were the ancient Greeks. Japanese in their long Kimonos and with their dainty ways were believed to be effeminate and to lead a butterfly existence. What does the world think of them now? Art is not effeminate but chaste and stern and co-exists with prowess and puissance. The remnants of Indian art have been handed down to us with the treasures of Indian thought and the deeds of Indian daring. Indian literature, Indian philosophy, Indian heroism and Indian art flourished side by side, testifying to physical, intellectual and moral development of the highest order. Now that there are signs of a national awakening in India there must be a stir and a forward movement all along the line, and the revival of art is one of the signs of the time that is coming. Nation-building is a slow:

and laborious process, but it is a structure in which all the parts must harmonise. Like the shawl-makers of Kashmir the builders of a nation have to work to the tune of melody and the entire movement is rhythmic, every department of activity responding to the true worker as every key. of the gamut responds to the touch of a masterhand. Let art find its true place in the palace of the nation and let its devotees receive the recognition they deserve. Along with sustained patriotism let us cultivate the aesthetic sense, the super-sense that raises man to the pedestal of a god, so that the nation that will be ultimately evolved in India may be a nation full of an overwhelming love for the Motherland, full of thought, full of chastity, full of the subtle sense of the beautiful in creative art. full of gentleness and full of valour.

SAMARENDRANATH GUPTA.

LAHORE.

PREHISTORIC INDIAN HISTORY*

ESEARCH into the sources of our own history is rapidly becoming a passion amongst us. All national consciousness must think in terms of history: The individuality of a people is as truly determined by their corporate memory as is the personality of each one amongst us by our private accumulation of psychological impulsions and associations. This is why, with the waking of a national sense there is an inevitable renewal of the consciousness of national origins. Especially will this be the case when the effective stimulation has consisted of the impact of a new race and a foreign culture, upon the nationalising population.

In the book before us by a late Comissioner of Chota

In the book before us by a late Comissioner of Chota Nagpur, this position of conflicting cultures uniting to give birth to fresh cycles of civilisation and new growths of science, so far from forming an exceptional or catastrophic episode, is seen to have been the most normal incident in Indian History for tens of thousands of years. With all our thirst for history it is difficult for us to know where to turn for the guiding lines of the past. It is not easy to tell what elements in our own environment are historically the most significant. For this some wider basis of contrast and comparison was absolutely essential. The Hindu culture of the past has been distinguished for its intensiveness, its

* I. F. Hewitt: Primitive Traditional History, in 2 volumes. Published by Parker & Co., London and Oxford. 1907.

precision of detail, its profundity within a limited area. The European outlook may strike us as superficial, but we have infinite need of its extensive and synthetic conceptions. The place of India in the world ought to be as firmly defined in the background of the Indian scholar's mind as the succession of epochs that have made her what she is. It is this fundamental framework that gives dignity and commonsense to the-work of students. We have in the past cherished a grievance more or less justifiable against the European mind, for what we have called its grudgingness of time. As against the 432,000 years of the Kaliyuga, and kindred enumerations, of our own forefathers, the European scholar places the battle of Kurukshetra at 1500 B.C. and gives something like a century apiece to such phenomena as the making of the Vedas or the Upanishads or the growth of a religion! Neither of these alternatives commends itself to us as serious history, and we cast: about in vain for the elements of a more reliable? chronology.

Those elements are abundantly provided in the book before us. Here we find a European mind of the highest culture and imbued with profound respect for Indian civilisation, at work upon a scheme of history which to its thinking goes back something like 25000 years. The leading idea of the author is that myth, ritual, and custom, have not grown up haphazard, but have been definitely and scientifically determined by changing permutations and combinations of alien races. Hewitt, as commissioner of Chota Nagpur,

necessarily enjoyed unique opportunities for the study of forest races, and seems to have had a genius for aboriginal languages. In the investigation of the varying land-tenures, religions, and traditions, of contiguous castes and villages he was evidently struck by their similarities and analogies to those of early races elsewhere, such as the Gauls and Celts of Europe, the fireworshipping Finns, the Hittites of Asia Minor. and the Egyptian cat-worshippers. He speaks of the fertile soil and kindly climate of India which have "in the course of ages made her the motherland of a blended population, formed by the union of the black indigenous tribes of Australoid and Negritic origin, with the yellow Mongolic Finns and Tartars, and the brown, reddish, and white immigrants who have come thither from every region of Asia and Europe, all of them seeking this fabled paradise of the South as the goal to which their wanderings were directed " (p. 80).

In the article on Mythology by Mr. Andrew Lang in the Encyclopedia Britannica (10th Edition) we have a good example of the customary way of interpreting the early stories of religious faith. With all Mr. Lang's interest in this subject he is unable to overcome his disgust at what he considers as the juxtaposition in the Vedas of the idea of savages with the highest speculations of theology. According to Hewitt, even the mythological ideas of savages are worthy of profound respect. He says, "Those who thus condemn the primitive founders of civilization as brutal and ignorant savages who left behind them, instead of history, lying stories impregnated with supernatural events and telling of actors with supernatural powers, appear to forget that it is to these people they owe the foundation of our institutions, that it was they who first began to clear the woods, to till the fields, to organise village, provincial, national, and tribal government, to institute local and maritime trade, to tame and tend cattle, to introduce manufacture, and to organise the education and training of those children who were to hand down to future generations with continuous additional improvements the knowledge derived from their forefathers. It is impossible to believe that the men whose stubborn perseverance and wisdom is so deeply imprinted on the social fabric which they have left behind them, could wilfully have left as legacy to their children a heritage of senseless beliefs or that they would have added to their arduous work of pioneer toil the useless labour of concocting lying stories; nor would they, unless they had thought them to be scrupulously truthful, have claimed for them the sanctity of divine revelation which was reverently given to them in the infancy of national religions." According to this writer the ceremonies of a people form a kind of map or picture of its history and beliefs. There is no detail of a pujah or a legend which is without a meaning. He points out that in this primitive history, framed by priests, long ages of the past are given in a sort of bird's eye view. This history a fterwards gave place to that of the tribal bards who sang the praises of national leaders, changed the old gods and heroes into individual kings and con pletely forgot the meaning of early mythology. Hen to the whole fabric tottered and fell. Annals and chronici es took the place of myths. And reconstruction is now only possible by careful search among the ancient run is. In these researches, we must remember, he says, that every race-aggregate,—Hindu, Persian, Celtic or wt. at not,—is composed of

various groups, many of whom emanated from different and far distant lands, and each of which began its carrier as a separate and alien tribe, united within itself by its traditional history, ritual and tribal customs, and also by its method of worshipping its parent-god who ordained the purpetual succession of weeks, seasons, and months by which they measuredtime. Emigration, he says, in early conservative days, "was a tribal movement, and not as at present that of ... individuals and sometimes of families. Each emigrating section of a tribe took with it from its starting place its complete tribal religion, time reckoning, customs and ritual, and retained these unchanged wherever it went. Change in these was then unpardonable, and to minds as then constituted an unthinkable impossibility, unless they amalgamated with other races they met in their wanderings. It was then thought lawful and indeed necessary to frame a new. foundation of rites, beliefs, and customs by piecing together those of the tribes forming the new union, and these changes were fitted into the tribal story, which thus became a national drama in many acts forming the charter on which they based their right to exist as a separate nation."

Another point for which Hewitt admires the system of primitive man was the sternly despotic education of the forest races which imparted such "conquering force" to their children that they were able eventually to spread their village institutions, beliefs, and icustoms over all the countries of the ancient civilsed world. He vindicates the great historical sense shown in Hinduism by saying "If all the later writers of ancient history had been as careful in preserving the records of the past as the Vedic Brahmins were; our present knowledge would not be so much in need of revision as it is now."

In the synthesis of Primitive Traditional History there is place for all that is known of Mexico, Australia, Africa, Egypt, Etruria, Ireland, and Scandinavia. The actual method employed is the sequence of year reckonings by which wonderful and unexpected con-nexions are clearly demonstrated. The wildest dreams of patriotism have not imagined such importance for India as is here ascribed to her by an English scholar. The Vedas are treated, not as a single deposit of literature but as contemporary with long ages of traceable developments. In short he says "The whole ritual of the Indian Church, as expounded in the Rig Veda and the Brahmana ritualistic manuals was that of the worship of the gods who measure time, and it was the successive phases assumed by the forms of worship altered with the changing computations of the year which distinguish the epochs of national chronology; and these changes were, as we have seen allconnected with the advent of new immigrant races who became in course of time united in one composite nationality with those who have preceded them.

"Records similiar to those orally preserved in India by the priestly guilds were handed down from generation to generation by the Schools of Prophets among the colleges or leagues of dervishes or ceremonial priests of Asia Minor, South Western Asia, and Egypt; and similiar guilds framed and ruled the national rituals in Greece, Italy and all other countries in which organised tribes established themselves as separate nationalities, and in which the trading merchants of the Indian Ocean established themselves as controllers of government.

"But the system of organisation began to decay rapidly during and after the wars preceding the conquest of the Gotho-Celtic Aryans who brought in a new spirit of individualism which was essentially antagonistic to the communalism which had formed and dominated the civilisation of the trading and agricultural races of Southern Asia and the countries in the Mediterranean basin. But after the newcomers had established their power, and when they began to organise a government founded on peace and not on war, they, like the German races who overthrew the empire of Rome, found that this could be only done by enlisting the services of those who had been trained in statesmanship under the previous Government. Hence in India the Brahmins and trading and artisan classes gradually began to recover their former influence, and in the organisation of Vedic ritual and theology the new system was as we have seen firmly based on the earlier creeds and embody their old traditions.

It is a little difficult to follow the author in his view of the great antiquity of pre-Buddhistic Buddhism. His style of writing is somewhat involved and this added to the difficulty of the subject renders his astronomical equivalents for stories told in the Jatakas somewhat obscure. But this statement does not hold good in equal degree of his picture of the two great civilisations of early India, namely, that of the Bharatas succeeded by the Aryans. This Bharata civilisation he paints as an age of supremacy of trade guilds. These trade guilds, emanating from India and Persia, and anxiously conserving their ancestral creeds and customs by way of maintaining their own nationality unimpaired became in every place where they settled both powerful and prosperous. They would have abhorred the idea of proselytism. Yet they gradually

became invested with ruling and directing power in such places as Babylon, Crete, and Egypt. Under these influences amalgamations of neighbouring alien tribes arose, resulting in the formation of new races, and these included in their ritual and national creed the various phases of the changing religious and political beliefs and customs of the merchant races whose numbers and influence were continually recruited from India and Persia. One of the early political ideas that Hewitt finds most significant of the diffusion of this Indian culture is that of the centralisation reflected in the expression chakravarti rajah. What Kashi was to India, or Nipur to Babylonia, that Delphi became to Greece and Thebes and Memphis to Egypt. And they became so, as Hewitt believes, by direct and conscious imitation.

Like all true scholars our author insists again and again on the fragmentary character of his own achievement and speaks with vigorous hope of the success for which future workers may look. He reminds us that anthropology, ethnology, and theology must always occupy a very conspicuous place as guides to statesmanship and national government. And he points out that these can never be mastered without a knowledge of the past history recorded in the traditions, ritual, and customs of those races who have successively in point of time been leaders of human progress in different ages and countries. Does it not appear to us who long so ardently for the reconstruction of the historic consciousness of our own past, that there may be infinite truth in the Bengali proverb which says 'This world is full of jewels, all that is wanted is men to pick them up'!

NIVEDITA OF RK.-V.

THE CRISIS OF 1873 IN THE UNITED STATES OF AMERICA

A FTER the conclusion of the Civil War, energy for which they are remarkable, immediately turned their attention to reconstructing their Union on a more stable basis and repairing the waste which the war had made. The chief political problem which engaged the attention of the American statesmen was to bring the distant Western and Southern Commonwealths under more effective Federal influence. The chief economic problem which demanded solution was to open the yet undeveloped vast regions in the Middle West and the North-West to cultivation and commerce, and to develop the immense agricultural and mineral wealth of those regions. For the solution of these problems nothing was deemed more important

than the development of transportation facilities. The Americans, therefore, devoted their best energies to the construction of railways.

There was an abundant supply of the requisite capital and labour. The victory of the Union over the rebellious Southern States instilled new inspiration and confidence into the minds of the Northern people and gave fresh energy to Northern life and activity. As a result much wealth which had been hoarded during the war came out and sought investment. The emancipation of the slaves resulted in the supply of a vast army of free labor—though inefficient yet more productive, as it must be, than slave labor. Moreover, immigration was pouring in fast under the pressure of inexorable military

service and the danger of war in continental Europe. And it was largely due to this immigration that the population of the grain states of the West increased to the extent of 42 per cent. between 1860 and 1870. The danger alluded to also induced the wealthy classes on the continent to send their money to England and the United States for safe-custody, or for investment, or for other employment. This made capital abundant in America and the rates of interest fell. A huge structure of credit was built on this capital, and thus the real amount of capital seeking employment was far in excess of its material bortion. This abundant supply of capital and labor, coupled with the encouragement extended by the Government through the operation of the Homestead Law and the offer of extensive "land grants" to railway companies, hastened the opening and settlement of the vast undeveloped regions of the west.

The circumstances stated above gave rise to an extraordinary activity in railway enterprises. This activity immediately assumed a speculative character, and a perfect railway mania sprang up in America. During the years 1850-1859 the average annual increase of new railways was 2159 miles, and during the years 1860-1867 1311 miles. But for some years after the last-named period the increase of railway mileage was enormous. The following table will show the extent of the mania which was pre alent during these years for the construction of new railways:-

YEAR.		MILES.
1868	···	2979
1869	•••	4953
1870	• • • • • • • • • • • • • • • • • • • •	5690
1871	•••	7670
1872		6167

The extraordinary expansion of railway enterprises was accompanied by a corresponding expansion of the iron trade in consequence of the enormous demand for railway material. "There was a speculation in iron. Prices rose rapidly, and mills and furnaces were multiplied." Thus, while between 1855 and 1860 there output of pig iron, and between 1860 and 1865 an actual decrease of 10,000 tons, (Washingtion.)

* Fortnightly Review, Vol. 25, p. 816.

between 1865 and 1870 we see a sudden increase of 853,000 tons in the output. The nature of speculative expansion in the iron trade will be still more clear from the fact that, during the period in question, the ratio of rise in value was far greater than the ratio of increase in the product. as is shown in the following table:

YEAR. PRODUCT IN TONS. VALUE. 1860 821,000 \$20,870,000 т870 1664,000 \$69,640,000 The provision trade also became equally prosperous from the requirements of the large number of labourers engaged on the works. And this fact explains the enormous. expansion of the area of cultivation and increase in the agricultural product during

the period in question.

Periods of high industrial activity are commonly associated with rise in wages and prices. We find that the period under consideration was also characterised by the same phenomena. Thus, between 1840 and 1864 the relative average price for all articles (taking such price in 1860 as equal to roo) was almost constant at ro8, with slight variations between 1845 and 1849 and between 1850 and 1854; but the price suddenly rose to 118 during the period 1865-1869, and to 121 during 1870-1874. On the same basis of calculation we find that between 1840 and 1864 the relative rate of average wages in all occupations moved between 87 and 98; but the rate suddenly rose to 105 during 1865-1869, and to 145 during 1870-1874.*

Referring to financial items we see that capital, which was so abundant during 1866—1899, became scarce during 1870 and 1871 because of the speculative expansion of industries and the excessive demand for capital arising out of that expansion. Rates of interest became very high. In the normal condition of the money-market the rates for call loans are 2 or 3 per cent. below the commercial rate, but in the autumn of 1872, stringent as the market was, call loans interests rose much higher than

the commercial interests.

A financial paper commented:

"For two years prior to the financial crisis of 1873 was an increase of 121,000 tons in the the money-market worked with extraordinary closeness,

^{*} The Aldrich Senate Committee Report of 1803 + Fortnightly Review, Vol. 25, p. 818.

the rates paid to call loans occasionally reaching \(^3\) of I per cent. per diem in addition to the legal rate of 7 per cent. per annum. The remarkable stringency in money arose from the immense demand which sprang up from new railway enterprises and also to supply the general specualtive operations..."

Another most important characteristic of the period is to be found in the movement of bank discounts and debosits on the one hand and reserves on the other. Thus in New York City loans and discounts increased to 24 millions of dollars between 1872 and -1873 with an actual decrease of deposits. And "the expansion of bank loans," says Horace White, an eminent American writer on finance, "is a noted phenomenon of periods antecedent to commercial crisis, so much so that one might almost venture to estimate the nearness of a crisis by comparing the tables of different periods." As regards reserves, the following indications are instructive. On the second of October, 1871, bank reserves in New York City exceeded requirements by only \$3,666, 943. On the third of October, 1872, there was a deficiency of reserves of \$1,131, 436.*

The economic situation of America during the period in consideration has been briefly characterized by a writer with "a rise of prices, great prosperity, large profits, high wages and strikes for higher, large importations, a railway mania, expanded credit, over-trading, over-building and high living." It is clear that economic enterprises assumed a highly speculative character and underwent over-expansion, and consequently resulted in virtual over-production—of services or commodities—actual or potential. A crisis was the necessary consequence.

The crisis first affected the railway enterprises. It began on the 17th of September, 1873, with the failure of the New York and Ceswego Midland Company. Up to October 10, 1874, the number of railways in default was 108. The amount of bonds passed was \$ 497,807,660. The largest number of railway bonds in default at any one time happened in July or August, 1874. By February 20, 1875, the number of companies in default was 122, and the

amount of bonds passed \$ 567,028,639. The railway insolvencies during the crisis reached such a tremendous proportion that a new system of corporation regulation came into use all over the United States, viz., the railway receivership. The insolvencies and failures were of course due to the fact that the enterprises failed to yield adequate earnings. The undertakings were in a large measure confined to districts in the far west, where the advantages offered for profitable undertakings were limited in the all-essential item-a population to employ them. This latter element was regarded by promoters as one of probably speedy growth as soon as the respective extensions should be completed, and it was under the impression that a similar view would be taken of the matter by the general public that various influential bankers were induced to lend their aid to the enterprises. The expectations of the promoters did not come to be realised adequately. Although, as has already been indicated, there was an enormous increase of population in the western territories during the period in question, the increase was by no means up to the expectations. The supply of railway services was, thus, in excess of the demand for them there was an over-production of railway facilities and hence an over-supply of railway services. Hence the crisis.

As the railway enterprises were largely financed by credit-capital loaned by banking institutions, and as these loans were still outstanding, the failures in the railway business caused failures in the banking business. The collapse in the banking business began with the failure, on the 18th September, 1873, of Jay Cooke & Co.

"This failure was of the first importance. The firm were agents of the American Government, and formed part of the powerful syndicate who took up and placed in the hands of the public the five per cent. funded bonds of the Government. Hence they were looked upon as something more than an ordinary firm, and to their failure was consequently attached a greater degree of importance. The usual result followed. Runs took place on the National and other banks of Washington, Philadelphia, and New York. The Washington and Philadelphia banks stood firm, and so did those of New York until Saturday, the 20th, when five banks and trust companies failed. At this point it was hoped the worst was over, but after a few days' lull the panic revived and spread, and numerous other failures took place in the West and

^{*} Burton's Crises and Depressions, p. 288+ Wells' Recent Economic Changes, p. 5.

[‡] Vale Review, Vol. VII, pp. 319-330,

South. Difficulty was experienced in selling exchange. Securities had to be realized, and consequently prices fell. Huge 'Bear accounts were opened, which still further depressed prices.'*

The crisis affected not only the railways and the banks but also other trades which were directly or indirectly connected with the railway enterprises.

"The iron trade, which had been exceptionally prosperous in consequence of the enormous demand for railway material, was hurt; the provision trade, which had been equally prosperous from the requirements of the large number of labourers engaged on the works, was hurt; indeed, every interest connected directly or indirectly with railway undertakings received a blow against which it could not stand."

The crisis was followed by a period of depression which was severe and unprecedented. It continued in most branches of business until the end of 1878, and in some lines until 1879. During the four years 1873-76 the mercantile failures had aggregated \$775,865,000; and on January 1, 1876, the American railway bonds in default amounted to \$ 789,367,655. During the depression prices fell, the markets were dull, and hence the movements of trade and finance were necessarily slow. Therefore wages also fell. Thus we see that the average relative price for all commodities (taking such price of 1860 as equal to 100), which stood at 118 during 1865-69 and at 121 during 1870-74, fell to 103 during 1875-79. relative rate of average wages (taking such rate of 1860 as equal to 100), which stood at 145 during 1870-74, fell to 138 during 1875-79. The comparatively small fall in the rate of wages is to be accounted for by the fact that although fluctuations in prices must in time cause

* Gilbert on Banking—Edited by A. S. Michie. Vol. II. Pp. 390—92.

+ The Aldrich Senate Committee Report of 1893.

fluctuations in wages, the rate of fluctuations in the latter dees not generally keep pace with the rate of fluctuations in the former. The slow movement of enterprises during the depression is clearly indicated by the fact that, while in 1872 the mileage of railway construction was 6167, in 1873 the mileage was 3948, and that in 1874 it was 1940. As regards the iron trade it is to be observed that the production of pig iron, which amounted to 853,000 tons in 1870, was only 360,000 tons in 1875.

After running its usual course the depression subsided. The speculative activity subsequent to the Civil War, by bringing about a crisis, did much harm to American economic life, but on the whole it did more good. After 1879 trade activity and prosperity returned. This revival of prosperity was to no small extent hastened by some very salutary steps which were taken during the crisis by the Government of the United States as also by the financiers of New York.**

"After 1879 a scale of living which would have amounted to extravagance and waste in 1873 was possible without exhausting the resources of the country. The great investments in railways and other enterprises began to make their effect felt. While many railways were placed in the hands of the receivers, they were nevertheless an influential factor in the growth of succeeding periods. They were in advance of the demands of the near future. They were constructed when prices were at the highest point, and the haste for added mileage caused them to be built at a cost so great as to render a satisfactory return upon the amount invested impossible. Yet they were useful in the development of the country and in making increased production available."

SATISH CHANDRA BASU.

* The Banker's Magazine (London)—Vol. 2, 1873, p. 995.

+ Burton's Crises and Depressions, p.289.

MADAME GUYON AND SUFISM*

JEANNE-MARIE Bouvier de la Motte afterwards Madame Guyon was born in 1648, a month before the usual time.

* I have not been able to consult the original authorities as I should have liked, since in Kashmir, where I am writing, there are no large libraries. I have been compelled to rely on the very full extracts given by M. Henri Delacroix in his work on Christian Mysticism.

The child was preserved with difficulty, and throughout her life Madame Guyon felt the effects of the weak constitution she had So too for the quotations from Sufi writers I have had to trust to my memory. This article then does no more than call attention to a question of some interest, the connection of Eastern and Western Mysticism.

brought with her into the world. In her early years she suffered from frequent illnesses, and like many people of feeble health became extremely religious. She read the lives of the saints and wished to become a nun. But her father gave her in marriage at the age of sixteen to Jacques Guyon. The marriage was not happy and, according to her own account, her husband and mother-in-law treated her unkindly. We learn from the life of Madame Guyon written by herself of one of the impediments to married happiness. It had best be given in her own words,

"Vous me donnâtes alors, ô mon Dieu, un don de chastete, en sorte que je n'avais pas même une mauvaise pensée, et que le mariage m'etait fort à charge." "Dés la seconde année de mon mariage, Dieu éloigna tellement mon cœur de tous les plaisirs sensuels, que le mariage a été pour moi en toute manière un très rude sacrifice."

· Madame Guyon adds: -

"Since several years, it seems to me that my heart and mind are so separated from my body that it does things as if it were not doing them."

It is neither necessary nor desirable to point the possible consequences of such a separation of the heart and mind from the body, but we note as throwing light on Madame Guyon's character that she considered her aversion from married life a gift of God instead of a proof of her own physical and moral deficiencies.

Unhappy in her home Madame Guyon naturally turned to religion for consolation, but at first she did not find what she sought. Of this period of her life she says,—

"I tried by exertion of thought to make God always present to me, but I gave myself much trouble and made no progress. I wished to have by effort what I could only acquire in ceasing all effort."

In the year 1668, a Franciscan monk to whom she explained her difficulties shewed her the reason of her failure: "It is Madame," he said, "because you seek outside for what you have inside. Accustom yourself to seek God in your heart and you will find Him there." "These words," says Madame Guyon, "put in my heart what I had been seeking for so many years past, or rather, they made me discover that which was there, but which I could not enjoy because I knew it not."

Prayer now became easy to her. In this prayer there was neither word nor act, for all the faculties of the soul were lost in the

love of God. "I was suddenly disgusted with all creatures, everything that was not my love was insupportable to me." So, too, we are told of Rabia that one day the prophet appeared to her in a vision and said: "Rabia, dost thou love me?" and Rabia answered: "O prophet of God who is there that does not love thee? but my heart is so full of the love of the Creator that there is no room in it for the love of any creature."

In this state, which Madame Guyon afterwards described as the first stage of the spiritual life, she seems to have remained for about six years.

"I was as it were lost: for I lived in such a separation from all created things, that it seemed to me there was no longer any creature in the world." "I was your captive, O my Divine Love, and you were my gaoler." "The soul is like those drunkards who are so overcome and possessed by wine that they do not know what they are doing and are no longer masters of themselves." "I could say nothing of my prayer because of its simplicity. All that I could say of it is that it was continual like my love, and that nothing interrupted it."

Throughout this period Madame Guyon practised the usual austerities, fasting, scourging herself, wearing a hair shirt, with the object of extinguishing all the desires of the senses.

But this first state is not the true life in God. The soul has not yet lost her "propriete", her self-ness, and loves God for His gifts. It is a state of "interested love, spiritual greediness." So there follows a second state, called by Madame Guyon "the mystical death," a state of darkness and despondency, in which the soul seems to be further removed from God though really drawing nearer to Him. It was only later that Madame Guyon perceived that this was a necessary stage in the path of spiritual progress.

"After I had passed out of the state of misery of which I have spoken, I understood how a state which had appeared to me so criminal and was so only in my idea, had purified my soul, taking from it all propriète."

At the time it seemed to her a state of complete abandonment.

"God was no longer for me a Father, Spouse-Lover, if I may dare to call Him so; He was only a stern judge." "Far from seeing in myself any good I saw nothing but ill. All the good that you had made me do in my life, O my God, was shewn to me as ill. All appeared to me full of defects: my charities, my alms, my prayers, my penitences, all raised itself against and appeared to me a subject

of condemnation. I found, whether on your side, O my God, whether on mine, whether on that of all a "joy immese but insensible, because they creatures, a general condemnation."

Desires which had seemed to be overcome revived, although no pleasure was felt in their satisfaction.

"All my appetites awoke with an entire impotence to overcome them; their awakening was however only in appearance for as soon as I ate the things for which I felt so violent a desire I felt no more pleasure in them."

According to Madame Guyon the reason for this second state is that,—

"God seeks out in the very depths of the soul its fundamental impurity, which is the effect of the self-love and of the propriété that God wishes to destroy."

A more probable explanation is that Madame Guyon's gloom and despair were due to physical ill-health. During this period she had a difficult accouchement followed by a long period of prostration. Afterwards she was frequently ill and even in danger of death. From this state of depression which lasted for six years Madame Guyon was delivered in consequence of a letter of the Barnabite Father La Combe. The new and final state in which she entered is characterised by the complete loss of the individual will.

"My indifference was perfect; and my acceptance of the good pleasure of God so great that I found in myself no pleasure nor tendency. What appeared most lost in me was the will, for I found no will for anything whatever." "All is lost in the Immense and I can neither will nor think."

There is no longer either hope of heaven or fear of hell. The soul desires nothing of God not even His grace. Nor does it enjoy God as in the first state.

"God cannot now be enjoyed, perceived, seen, being more ourselves than we ourselves, not distinct from us." "The soul is now in God as in the air which is suitable for the maintenance of its new life, and does not perceive Him any more than we perceive the air we breathe."

In this state there is blind abandonment state abandon aveugle" to the will of God.

"We wish to cease to be and to act, even virtuously, in order that God alone may be in us and for us."
"You will ask this soul: But what induces you to do such or such a thing? Is it then that God has told you, has made you know or understand, what he wished? I know nothing, I understand nothing, I do not think of understanding anything, all is God and the will of God, because the will of God has become to me as it were natural. But why do you do this rather than that? I know nothing about it. I abandon myself to what impels me."

Those who have entered this state are in a "joy immese but insensible, because they neither fear nor desire nor wish anything. So nothing can trouble their repose or diminish their joy."

The essential condition of the perfect state is according to Madame Guyon the abolition of "propriété," a word which may be translated I-ness, own-ness, or self-ness. We must have nothing of our own, nothing we can refer to ourself.

"O let us be nameless poor, for whom one can name nothing that is their own."

He who has reached this stage does not submit his will to the will of God for he has no other will than God's will.

"I had experienced in the times which preceded my sufferings that One more powerful than myself was leading me and making me act. I had then, it seemed to me no other will than to submit myself with pleasure to all that He did in me and through me; but now it was no longer the same; I had no longer the will to submit, it had as it were disappeared." "As if this soul had given place to Him or rather had passed in Him to be one with Him."

We must have no will of our own, not even the will to submit to God: no desire of our own, not even the desire for the mercy of God. It is a state of entire passivity.

"The soul abandons itself to all that impells it, without caring for anything, without thinking, or choosing anything." "The soul acts and works in this divine will which is given it in place of its own, in so natural a manner that one cannot distinguish whether the will of the soul has become the will of God, or whether the will of God has become the will of the soul."

The "I" ceases to exist.

"In proportion as the 'I' destroys itself the soul sexperiences breadth and serenity, with an almost boundless liberty."

When the "I" is abolished there is no longer any distinction between God and soul. "Now all is God." In the words of M. Delacroix:

"Propriété is the 'I'; not only the 'I' which willingly seeks itself, the 'I' which loves itself, but the 'I' which believes that it has already denied itself and is purified from itself by active and multiplied virtue. In the first mystical state there is still propriété."

Only with the entire loss of all 'propriété,' of all 'I-ness,' is the perfect state attained.

At this time, the year 1680, Madame Guyon often had dreams announcing to her the divine will or prophesying future events. She began to write automatically after the fashion of modern spiritualists.

"It was then that it was granted me to write in a

purely divine manner, and although I paid no attention either to the arrangement of my thoughts or even to what I wrote, they turned out as coherent and as sound as if I had taken all the pains imaginable to put them in order."

In this way she wrote the "Torrents" in 1683 and the "Commentary on Holy Scripture" in 1684. At the beginning of the "Torrents" in a letter to her confessor Madame Guyon says,—

"I am going to commence writing what I do not know myself, trying as far as possible to let my mind and my pen follow as God moves them."

A commentary on the "Song of Songs" was written in a day and a half.

"The swiftness with which I wrote was so great that my arm swelled and became quite stiff."

The swollen arm was cured in a very wonderful way.

"It appeared to me while I slept, as a soul in Purgatory, and asked me to demand its deliverance from my divine Spouse. I did so and it seemed to me that it was at once delivered."

Madame Guyon was able to heal others as well as herself. She had a female servant who suffered from a malady very common in India, possession by an evil spirit. At the command of Madame Guyon the evil spirit left the body of the servant. For these miracles, she tells us, no prayer was needed. It was sufficient to speak and sometimes to touch. But entire faith was indispensable, for as we know mighty works cannot be performed where there is unbelief.

"If they (i.e., the sick people) acquisced without answering anything they were cured and the word was efficacious."

But if they resisted:

"I felt that the virtue withdrew itself from me."

After reaching the perfect state herself, Madame Guyon became anxious to correct others.

"I felt myself all at once clothed with an apostolic state and I discerned the state of the souls of the persons who pleased me, and that with so much facility that they were astonished and said to one another that I gave to every one what he needed."

This apostolic state, Madame Guyon also called, in one of those unpleasant metaphors of which religious women are so fond, her "spiritual maternity". One night while wide awake she saw herself in the form of the woman of the Apocalypse.

"You made me see, O my God, all the world animated against me, while no one whatever was for me: and you assured me in the silence of the eternal word that you would give me millions of children that I should give birth to for you by the cross."

Her sensations at the time of the vision suggest a pathological rather than an apostolic state:—

"The convulsions mounted upwards. They fixed themselves in my bowels; I felt then very great pain and a movement in my bowels just as if I had had a thousand children moving all at once."

In 1672 some years before the "spiritual maternity" there had been a "spiritual marriage" with the child Jesus, and Madame Guyon tells us that "by the ineffable kiss of intimate union the soul is made identical with its God." She anticipated great results from her "spiritual maternity."

"It seems to me that He has chosen me in this century to destroy human reason and make reign the wisdom of God." "It is I, it is I who will sing in the midst of my weakness the song of the Lamb." "What I bind shall be bound and what I loose shall be loosed."

Madame Guyon often suffered acutely on account of her spiritual children. Want of faith on their part produced "inconceivable pains of the heart." Such pain does not seem consistent with the perfect calm of a soul united with God. The explanation is that the soul is divided into two parts, an upper and a lower.

"There is a separation so entire and perfect of the two parts, the lower and the upper, that they live together as strangers who do not know one another; and the most extraordinary sufferings do not hinder the perfect peace, tranquillity, joy and immobility of the upper part: as the joy and the divine state do not hinder the entire suffering of the lower part, and that without mixture or confusion in any way."

A hostile contemporary writes:-

"Imagine to yourself that every one has two I's, one of whom is in the cellar and the other in the attic, you will see clearly that if the house is high they can neither see nor understand one another".

There is no need to point out the consequences to which this doctrine of the separation of the two parts might lead and apparently in some cases did lead.

The first of Madame Guyon's spiritual children was Father La Combe. "Our Lord made me know at night while I was praying that I was his mother and he was my son." At the same time he exercised a great influence on her, not merely on her mind but on her physical health. If she was ill: "when he had entered into my room and had blessed me, putting his hand on my head, I was perfectly healed." "God

repeatedly performed miracles by Father La Combe to comfort me and give me new strength when I was in extremities." The union between the two became so close that in 1683 Madame Guyon wrote:—

"Until now the union between us had been much covered by clouds: but now it is so cleared up that I cannot distinguish you from God nor from myself."

Such close intimacy naturally excited suspicions, but these do not seem to have been justified, although in 1698 Father La Combe accused himself of sin in his relations with Madame Guyon. But Bossuet notwithstanding his hostility to her doctrines did not believe the accusations and there are private letters proving their falsity. The probable explanation is, Mr. Delacroix thinks, that Father La Combe who became perfectly mad before his death in 1715, was already in 1698 not entirely sound in his mind, and suffered from those erotic delusions so common in the lives of the saints.

About 1600 Madame Guyon made a much more distinguished convert, Fenelon. With his help the Quietists, as they were called, hoped to gain the support of Madame de Maintenon and through her of the king Louis XIV. At first Madame de Maintenon was sympathetic, but her attention was called to the dangers of Quietism first by the Bishop of Chartres and afterwards by several other eminent churchmen. Madame Guyon on the advice of Fenelon addressed herself to Bossuet. She seems to have thought that she could exercise on him the same fascination that she had on Fenelon and Father La Combe. But Bossuet's mind was of a very different order, and he was at once struck by the dangerous character of the new doctrines. He wrote a letter to Madame Guyon (March, 1694) in which with great gentleness he advised her to put aside her ideas of greatness and pretensions to direct others, and pointed out to her the errors in her writings. In reply Madame Guyon professed her readiness to submit, but unfortunately these professions were insincere and had no effect on her conduct. In June of the. same year 1694 she requested that her life and doctrines might be examined by a commission. The commission appointed consisted of Bossuet, Noailles, Trouson and afterwards Fenelon who had been made Archbishop of Cambrai. Before them, Madame Guyon behaved with femining

duplicity, pretending to withdraw her errors and afterwards returning to them. Bossuet who had at first treated her with great indulgence became finally irritated by her insincerity and adopted a much severer tone. The conclusions of the commission were drawn up by him and will be referred to But first to conclude the life of Madame Guyon. She was confined for some vears in various prisons and after her liberation in 1703 passed the remainder of her life at Blois. It is said that she had fully renounced all idle speculations but she does not seem ever to have been a sincere Catho-. lic. For when an English Protestant, Forbes, came to see her at Blois, Madame Guyon dissuaded him from becoming a Catholic on the ground that the differences between the two communions were unimportant. She died in 1717.

We come now to the Catholic objections to Quietism. The dangers of the doctrine of passivity had been pointed out by the Abbé Nicole, even before Madame Guyon became notorious, in a work published in 1677 called "Les Visionnaires". He says—

"Nothing ought to be more suspected of cupidity than what take place without reflexion, without premeditation, and without rule. For cupidity is ordinarily more prompt, more lively and more active than charity. What effect can all this spirituality then produce except to lead us to follow almost always the movements of our concupiscence, and while following them to take them for the movements of pure love. So it may be justly called the tranquil reign of self-love. For not only does it establish self-love in the soul but consecrates and canonises it. And further it banishes all the means by which the illusion may be recognized."

Thus the false mystics while persuading themselves that they are following the will of God are really obeying the dictates of their own self-love. Nicole points out acutely that the supposed absence of reflexion of the Quietists is often a mere delusion:

"For it may happen that we have thought before about the things towards which we feel ourselves moved, and although we are no longer thinking at the time a sudden and almost inperceptible reminiscence may incline us to one side or another in a very subtle way."

Further this mysticism leads to an indifference to revelation:

"God is not known according to Christianity or Catholicism but in a manner which might suit Mahomedans, deists and most heretics. For to what does their knowledge reduce itself? To a confused and indistinct idea of God as everywhere present. Now

to have such a knowledge it is not necessary to be the Quietists of our days; the one is to recognize Catholic or Christian. Besides, this idea does not contain the true motive of faith, which is submission to the revelation of God attested by the church."
"Strange spirituality which being pushed as far as those who propose it would desire, would lead to forgetting Christianity."

According to Nicole three things characterise these fanatics and false mystics; -(1) Giving themselves the liberty to explain the scriptures according to their fancy. without consulting tradition doctrine of the church; (2) Presumptuous weakness of mind which them take for light and inspiration of God all the effects of an excited imagination; (3) An arrogant desire to raise themselves to a supernatural life, removed from the common order. This last error, Nicole profoundly remarks, is the source of the The moving impulse in such women as Madame Guvon is a diseased vanity. In early life she confesses that she was vain of her good looks. Later on her vanity took a different form, but it was none the less present when she was deluding herself into the belief that her will had become identical with the will of God. We are none of us free from vanity, and even the most modest exaggerates his own importance in the world. But with people of the type of Madame Guyon such exaggeration amounts almost to insanity. Unwilling to perform the duties of ordinary life quietly and honestly their chief aim is by some means or other to acquire notoriety.

"These people are usually destined in their visions to some high task and they imagine to themselves that God wishes to do great things through them." "However spiritual these people try to appear nevertheless their spirituality aims usually at some external and sensible result."

Bossuet's views are essentially the same. In a letter dated October, 1694, Madame Guyon had written to him saying:-

"As what I write does not pass through the head it cannot be properly judged by the head. There are certain things in which experience is above reason without being contrary to reason."

Bossuet will not admit the superiority of this pretended personal experience to tradition and the authority of the church. There is always the possibility of deception or even of deliberate imposture. But Bossuet was, anxious not to condemn the true along with the false.

"Two things are necessary in the condemnation of

their errors; the other is while condemning them to save the truths with which these new doctors have tried to implicate them."

Even in the true mystics, approved by the Catholic Church, there were, he thought, exaggerations.

"It is four hundred years since we see beginning the refinements of devotion on union with God and on conformity to His will, which have prepared the way for modern Quietism."

The error of quietism is "to put perfection in things which do not exist or at least do not exist in this life." Acting without reflexion, as the Quietists teach, will lead us to follow our own instincts under the delusion that they are inspired. In this world we can never reach a state of impeccability; throughout his life the Christian must be on his guard against sin. We ought not to be indifferent to our own salvation. Further, Bossuet points out as Nicole had done that the new mysticism led to the negation of Christianity. For him Jesus Christ was the way, the truth and the life, and he would not admit that a state from which the thought of Jesus Christ was absent could be the aim of any true Christian.

The chief interest of Quietism for us lies in its resemblance to Sufism. We will

notice some points:

(1) The entire passivity, the absence of all striving. As we have already mentioned, Madame Guyon says of her early life:

"I wished to have by effort what I could only acquire ceasing all effort."

So too the Sufi says:—

Talab rá dur kun áz dil, Tu khud matlubi ái tálib.

Put away search from the heart, thou thyself art the sought, O seeker.

It is not clear to me whether the Quietist would like the Sufi identify himself with God but he too forbids us to seek outside for that which is inside.

(2) The abolition of individuality, propriete. We must give up every thing of our own, propre. The soul only unites itself to God in renouncing "its knowledge, its feelings, its imagination, its judgment; its will, every thing which is its own." We must labour to destroy ourself "se detruire." The Sufi also tells us that we must leave ourselves so that there is no longer any "I", A state of annihilation, aneantissement, is reached, "fana f'illahi wa' baqa b'illahi."

(3) The absence of all desire. This state is known to the Sufi as "istighna",

"be-nivazi."

(4) With all other desires, the soul gives up even the desire for its own salvation. It is, I believe, strictly in accordance with orthodox Christianity or Mahomedanism. to say we ought to love God for Himself, not for the hope of reward or fear of punishment. Further for the Christian as for the Mahommedan the happiness of heaven consists in the vision of God. Nothing but the Creator can content the creature "che solo in lui veder ha la sua pace." "Thou knowest Him not," says Ferid-ud-din Attar, "if thou askest anything of him, ask Him from Himself." But we ought not even to ask Him from Himself according to the extreme Sufi or Quietist. In another passage of Ferid-ud-din's Mantiq-ut-Tair it is related that Iblis gladly accepted eternal condemnation to hell as coming from God. "If he blesses, the blessing is His; if He curses, the cursing is from Him." Omar Khayyam is better known to English readers, but I do not remember anything in his Quatrains so bold as holding up Iblis to admiration. Still Omar tells us that while Christians, Jews, and Musalmans seek heaven and fear hell, he who has the love of God in his heart cares for neither.

(5) Indifference to the doctrines which distinguish one religion from another. As we have seen, Madame Guyon advised the Protestant Forbes not to change his creed, and, according to Bossuet and Nicole, Christianity, Mahomedanism and Judaism must be all alike to the Quietist. This is the inference of opponents, but with the Sufi the indifference is openly avowed. Thus Omar Khayyam writes:—

Haftad u do millat andar di'n kam u besh, Az millat'ha ishq i tu daram dar pesh, Chi taat u chigunah? chi kufr u chi islam?

Maqsad tuyi; bahana bar dar az pesh. There are seventy-two sects in religion more or less, Rather than these sects I choose Thy love, What is obedience and what is sin; what is infidelity

Thou art the aim; away with all pretences.

and what is Islam;

By all religions men may come to God. Prayer in the mosque is His service, Omar says; in the synagogue it is His service; in the church it is His service (ibadatast). Further according to Ferid-ud-din Attar, even the idolator who prays fervently before an idol is worshipping God and God hears his prayers. Again the Sufi is inclined to attach more importance to his own immediate experience than to the revealed word of God. In a well known passage, Maulana Rumi says:

"I have taken the marrow from the Quran and left the dry bones to the dogs."

Even the fundamental beliefs common to Jew, Christian, and Mahommedan are sometimes called in question. Thus Omar asks what is the use of hell-fire if every good or bad action is determined beforehand,—Sokhtan-i-quiamat az barai chist? And Ferid ud-din says:—

"Since Thou hast created man to sin, Thou punishest him enough when Thou forgivest him."

Such doubts must always be the consequence of submitting divine revelation to the judgment of mere human reason. We know that God has created some vessels to honour and some to dishonour. It is written in the Quran—

"He forgives whom He pleases, and He punishes whom He pleases." "He leads astray whom He pleases and He guides whom He pleases."

If to human reason this seems unjust, we can only say with Saint Paul that the claymust not ask questions of the potter or with Al Ghazzali, that we must believe bila kaifa. without asking why. Indeed many learned theologians have held, that reason alone cannot even convince us of God's goodness and mercy. We know that God is merciful and compassionate, ar-rahman ar-rahim, because we are told so in the Ouran, not because of anything we can infer from His dealings with the world. The Sufi through insufficient reverence for divine revelation may even come to doubt the fundamental attributes of God. It is true that the Ouietists were not so outspoken as the Sufis. A party which has an Archbishop among its members must be a little cautious. But their doctrine leads to the same consequences and it seems to me that Bossuet and Nicole were right in condemning it as inconsistent with the belief in revelation.

(6) The attainment in this world of a state of perfection and entire union with God. This is a doctrine also held by the Sufis.

The perfect man-insan-i-kamil-does not need to pray. Yet the Prophet prayed to

the last day of his life.

(7) The belief in supernatural powers. We have noticed this in the life of Madame Guyon and many instances are related of the Sufi saints. These mystics while sceptical as to revealed religion are childishly credulous in everything else and no story of the supernatural is too absurd for them to believe.

Seeing that so much is common to Sufism and Quietism we are naturally led to suspect some connection between the two doctrines. The connection, if any exists, would probably be through Spain which was so long under Mahommedan rule. Now early

in the 16th century there arose in Spain the sect of the Illuminati, who held several doctrines resembling those of the Sufists, in particular the doctrine of the perfect man free from the need of prayer. These Illuminati were driven out of Spain by the Inquisition and some of them seem to have fled to France and Italy. At the beginning of the 17th century an Augustinian monk, Antoine Bucquet, taught similar doctrines in France. There seems then some probability of a connection between Sufism and Quietism. But without a careful study of Spanish religious literature it is impossible to say anything more definite.

Homersham Cox.

AUSTRALIA

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By Professor J. Nelson Fraser, M.A.

IN 1908 the value of the wool exported from Australia was £2,200,000. I was curious to see the source of this wealth and received a kind invitation to a squatter's home in N. S. Wales. It was a beautiful home in a parklike country with green pastures and clumps of trees. The house was bright and modern, with a pleasant garden. Not far away were the men's quarters and the buildings where the sheep were shorn or (according to the season) otherwise maltreated. I say maltreated, for the useful sheep, like poor Tecmessa in ancient poetry, is born to misery.

His first experience after birth is to be gelded and have his tail cut off; a year later comes his first visit to the shears. This is an annual pleasure for several years, till his wool falls off in quality and he is killed and eaten or boiled down into tallow. His life is made up of alarms; he has a few quiet moments to nibble the grass in, but it is never long before he finds dogs barking and whips cracking at him, and he is chased into a pen or a pasture somewhere else. All unintelligible to the sheep.

. Now as for the shearing, at present this is

mostly done by machinery; an oil engine sets in motion a row of clippers on each side of a long shed. Each shearer has his own clipper, and his own supply of sheep in a pen. Diving into the mass he seizes and drags out a sheep, plants it upright. on its haunches and bestrides it. Then he plunges the shears into the wool, peeling a long strip from the creature's back. There is a regular method followed, and very soon the whole fleece lies on the floor. The sheep utters never a sound and scarcely struggles." Yet he leaves the shearer bleeding all over, and sometimes with great gashes ploughed in him. A splash of tar is daubed on there or a few stitches applied in bad cases, and the sheep is kirked down a shoot into the yard. There if the night is frosty_ he stands a chance of death, for however uncomfortable the burden of his fleece may have been, the sudden loss of it leaves him miserably cold. Such are the facts regarding the care of sheep; facts overlooked by pastoral poets. Indeed the
* How true is the scriptural expression "Like a

* How true is the scriptural expression "Like a sheep before the shearers, he was dumb." I should like to see a collie dog shorn; what a barking and biting there would be.

san a dhe sa dhe bhasa bada a dhe sa s

Australian shearers are no "dainty rogues in porcelain." They are a muscular unwashed set of varlets who sit very loosely to civilisation. They go round according to the season from one station to another. carrying their roll of blankets and the tin can, or billy, for boiling tea, which is almost the national emblem of the country. The conditions of their life today are not so hard or degrading as those of the past; they are well fed, well paid and well housed. This is due to Unionisms of which more hereafter; the shearer's union is the strongest in Australia. Shearers are still paid by piece work, and the best men work incredibly fast. The sheep is stripped in about three minutes. It may be judged that a shearing shed is a lively scene. I think Homer describes one in the Shield of Achilles.

"Also he sets therein a shearing shed, with two rows of shearers busy on either side. Full speedily they stripped the sheep, and the fleeces kept falling to the floor, and between them seen boys gathering up the fleeces, bearing them to the sorters, and a blackfellow with a brush and a bucket of tar, in case any of the well skilled shearers should slit the throat of a sheep. And silently amid them all stood the squatter with his hands in his pocket, reflecting on the price of wool and congratulating himself. All of gold was the squatter fashioned and the black-fellow of copper; it was a marvellous work to look on."

Shearers have their entertainments too, dances at night, and what not, but time fails me to speak of them. Neither do I speak of the horse breeding industry nor of the wide plains of wheat. Nor do I speak of manufactures, for, they are nowhere yet really important in Australia, and I saw nothing of them. Let us close these topics with a few figures regarding the productivity of the country. (They are but specimen figures; the official Year-book of Australia contains 1200 pages of such.)

£
28,000,000
152,000
Bushels
20,000,000
Tons
165,000
Gallons.
5,515,000
£
155,681

The political system of Australia is modelled on that of England to an almost

comical degree. Every state has its Governor, its House of Lords (Council) and its House of Commons (Assembly). There were indeed proposals at one time to create hereditary Peers, but Democracy protested. For the Lower Houses both sexes enjoy the franchise, from which privilege courtesans are not excluded; indeed Democracy, both in England and Australia, takes a lenient view of the vocation. The councils are nominated by Government in three colonies, and elected on a property qualification in the rest.

Above the Local bodies is the Federal Government, with a Senate of 6 members from each state and a House of Representatives numbering 75. It is chiefly concerned with measures for national defence and the regulation of the customs.

Members of the Local Parliaments are paid £300 a year; Federal representatives £600. (They began with £400, but took immediate steps to raise their pay.) They have various privileges, and very fine comfortable buildings. Federal speeches are reported in a "Hansard" which costs £6,000 a year. The whole machinery, with 11 State Houses and 2 Federal Houses costs Australia £1,000,000 a year. Whatever else may be said of Democracy, it is at least not an economical form of Government.

The two party system of England has been successfully exported, along with the Speaker's Wig, and other appurtenances of our own Commons. At one time Free Trade v. Potection was the dividing line of parties; since Federation, Free Trade is... dead, and at the time of my visit the two parties had coalesced against the Labourites and Socialists. For the time being the coalition was successful, and the Labourites. who regard success at the polls as a privilege of their order, were exceedingly bitter over their defeat. Since then however? (1911) Labour has, in a measure, come into. its own. The division between the propertied classes and labour coincides with that... between Colonial and Federal sentiment... Labour regards the local colonial bodies as strongholds of property, and status; and desires to strengthen the Federal Government. Through this Government, it is held, farreaching measures may most easily be carried.

... As to whether the Parliamentary system

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of Australia has brought into politics men' Fof character and ability, there is only one opinion to be heard throughout Australia. in the negative. Such men have found more attractive or more profitable careers elsewhere; perhaps often have been repelled by the rancour of party strife and its heartless waste of time. I paid myself vis to various assemblies, including these Federal assemblies and received the impression that no body of public men could possibly be found living on a lower phase, moral or intellectual, than these vulgar noisy politicians. A brief extract from a Federal debate will be found in a foot note; the reader

* Mr. Hughes (shouting).-I have an amendment-(Continued uproar.)

The Chairman.—Order! I must put the clause.

Mr. Hughes .-- I--

The Chairman.—I say I must put the clause.

Mr. Fisher.—Cannot a member add a clause?

(Deafening uproar.)
The Chairman.—The clause must be put, as the Committee has already carried a motion that the clause be now put.

Mr. Fisher.—I submit—. (Uproar.) I say that something can be added. (Continued uproar.)
You set of bounders. (Sensation).
Mr. Hughes (shouting.)—What is this?
Mr. Storrer:—Be men! Be men!

The Chairman-Order! Order! The auestion is that the clause stand part of the bill.

The House divided on the question.

The division resulted as follows: Majority for the clause

.... Ayes 31 . Noes

Sir William Lyne.-Mr. Mauger has accused me. is absolutely without a word of truth in it. (Opposition cheers). He has been laughing, too, at that filthy expression. Is that fair warfare, and is the House going to be conducted in a proper way? If any member accuses me of using a filthy expression, which must be an exhibition of a filthy mind, he will get more than he expects. (Sensation.) It is a scandalous

Mr. Fisher.—He tried it once before. (Outcry.) Sir William Lyne.-I feel that it is hard to keep within bounds when a member does such a diabolical thing. (Labour cheers.)

Mr. Mauger —I am extremely sorry if I used a word that Sir William Lyne did not use. I used it under great provocation, but with no intention to misrepresent. It would not be the first time he has used vile language in my hearing in the House.

Mr. Hughes.—I have known him for 15 years, and I have never known him to make use of thatexpression.

Mr. Mauger.-I accept the explanation and the apology, (Laughter.) 1 mean, I apologise. I

may be assured that it is a fair sample of what went on hour after hour, day after day, month after month, and was reported in column after column of the papers. No wonder that in this land of Democracy politicians are spoken of with contempt and the caricatures of politicians are as hedious and spiteful as that of the Asinoor Simplicissimus.

Personal corruption however is not alleged against them, or only in rare instances. There have been scandals in connection with the sale of public lands. But the influence of trusts is wanting; and "'tis opportunity that makes the thief". There is however much local bribery of constituencies; a member is expected and expects to procure something for his friends, a "School of Arts", it may be, a common name for what is really a Gymkhana or Social Club. One is surprised to find Government grants to such local amusements.

Politics and religion being the two poles of human development, the one by contrast brings up the other. As politics are prominent in Australia, so religion is obscure. Looking at America you might say, "Religiosity is incident to new countries;" in Australia you would say the reverse. The great mass of Australians ignore it; to many. the teachings of Christ are as little known as those of Mithra. This is not the fault of the school system, for in almost every state the school buildings are open to all religious teachers, who may use them after school hours to teach such children as care to come. of using, and he repeats it, a filthy expression. It But the system has no vitality and the young generation for the most part shake off the burden of religion, save their pockets and spend their Sundays on the seductive beach. The Churches find it difficult to live. One of the queer things I have seen in England was an Australian bishop preaching to a struggling congregation near London and taking a collection for a clerical training college in Australia—perhaps the wealthiest country in the world. The da seem to have gone by when the country clergy were welcome figures among the pioneers; the advancing host of Labour hope that the same provocation will not be given

Sir William Lyne said that there was another attack in the explanation. He might use strong nguage. Voices—You do. language,

is hostile to religion. Only one church that I visited in Australia was really filled, the Scots Church in Melbourne. The duliness of sermons is a convenient excuse for absence; and certainly there does not seem to be much notable ability in the clerical ranks.

Even the Roman Church, (the second largest body in Australia.) feels the time unfavourable, and is not making progress. Its organs are largely staffed by Irish Catholics. and dwell much on "the sordid and sickening story of Protestant misrule in Ireland." The European journals of their Church are non-favourable to England, and less disposed to coquet with Socialism. The Australian Catholics have not lost the hope of making. terms with Labour and organising a common campaign against Protestantism. The "Red International" and the "Black International" are not arrayed against each other as in Europe. But the Socialists are certainly stand-offish towards these overtures.

Not even freak religions flourish in Australia, though their presence should be noted... The Hindoo propaganda is carried on by European converts. I did not meet with a Hindoo teacher anywhere, though I heard some lectures by the Sister Avobamia. This lady, I believe, is a follower of Vivekananda, and her centre is in Sydney. Swedish; voluble, if not eloquent; dressed in a long white veil with a swaslika on her forehead, a double pentagon on her breast and a rosary of amber beads; in one address she explained the mystery of reincarnation; the little street boy who felt himself of an artist might be assured that insome future life his powers could find a scope. (Is this the Vedanta? It seems to me the voice of the West.) The Sister was arranging for a circle of students, and a room with "special vibrational influences for those who desired to lead the high life." Noticing that my neighbour put Rs. 5 into the collection, I drew him into conversation and found him to be a Scotchman, an ex-Presbyterian, who even then had the mien and accent of an elder.

I attended the Annual Convention of the Seventh Day Adventists, an aberrant body of millennarians, who attach importance to observing the Sabbath on the Seventh Day, that is to say, Saturday. They are very simple and earnest people, of a truly Christian type, who do much harm in the

mission field by perplexing the heathen and creating dissensions where Protestant missions are beginning to meet with success. However, as they justly say, they have the Truth on their side; it does not seem likely to prevail.

The chief speaker of their conversion was a man of leonine intellectual air, with a massive brow and a luxuriant mane. He spoke with a convinced and convincing manner: I expected much from him. "This is an age of knowledge," so began his speech: and he went on to base his arguments on Usher's Chronlogy. He pointed with a stern air of challenge to the ipsissima verba of the Ten Commandments, forgetting that these very Commandments enjoin, Thou "shalt have no graven image;" a plain injunction which he was no doubt willing to evade, just as the rest of the Christian Church evades the law relating to the Sabbath.

The most flourishing of such bodies in Australia is the Spiritualists. These are nominally Christians, though Christ is more a name than a reality with them. They do not believe however in Re-incarnation. but in a progressive perfection of the spirit as it passes after death from place to place. They seek guidance chiefly from such liberated spirits, who address them through the organs of mediums. I was present at many such addresses, and listened to many mediums, men and women. The tone which they or their guides adopted was one of friendly superiority, little justified by their discourses. These, without exception, were mediocre and prosy, and would not, as ordinary sermons, have found these large audiences who listened to them under the name of spiritualism.

The spiritualists themselves were friendly and pleasant people, but could not be classed as Christians. One of the marks of Christianity is its dependence on a saviour, another its rejection of gnosis, and this puts them in a world apart from that of the theosophists and spiritualists. Self-development and knowledge are the watchwords of these. Their modes of spiritual experience are different. With Christians it is a grace vouchsafed, with theosophists a power attained.

What the Spiritualists have on their side, as a fact, is the intervention of super-normal

powers in the material world. The intervention, from my own experience. I accept as a fact, which here I shall only state. In Melbourne this fact is illustrated by Mr. Stanford's extraordinary collection of "apports." They represent many years of experiment with the medium Bailey, and form a museum far more remarkable than the great State Museums of Australia. It contains objects connected with almost every religion known to history, old or new, alive or dead. Cuneiform tablets, palm-leaf manuscripts, relics of the Incas and hundreds of other objects take their places in it side by side: Mr. Stanford has quite a collection of living birds that have appeared during the Bailey seances. I was greatly indebted to him for his kindness in showing these objects to me. Tam-not yet prepared to accept his own view of the powers who brought them or their design, viz., that these powers are departed spirits who bring these things as proofs of the good faith. But I do believe in Mr. Stanford's good faith, and shall always regret that owing to the absence of the medium in New Zealand, I could witness no seance with him.

As to his good faith I express no opinion: my own experience is that professional mediums are never reliable. If they begin their career honestly, they are sooner or later forced into dishonesty; and their character view. It is unconscious evidence; the more than any other circumstance makes this field of research trying and unfruitful. The many mediums I met in Australia impressed me badly, and I feel that much social harm is done by their proceedings. People ask them questions on business affairs, on the fidelity of servants and even of wives; the mediums give such answers as they think proper and their victims leave them perplexed and misguided. It is, in my own view, probably true that many of these mediums possess some sort of access to men's minds, which enables them sometimes to give surprising answers to questions. But their information is at best imperfect, and their insight into the future is in no sense established. Their offhand answers in most cases are simply pieces of dishonesty and impudence. The confidence reposed in them by otherwise sensible people is astonishing, and their growing power is an evil which at this present moment in Australia requires attention:

I will not deny that from these spiritualist meetings I carried away some lessons: chief. amongst them, my own insignificance in the world. It was a usual thing for the medium to address some commonplace man or woman and offer him or her sympathy. over vanished hopes, wasted powers and all the spiritual misfortunes which we regard as the privilege of illustrious poets. I, who have read these poets, supposed myself somehow to share their privileges, and it was a useful rebuke to find that so many plainmen and women, (assuredly not friends of the poets, shared it no more than I, and to the more discerning sages of the liberated spirits were no less interesting.

Another observation suggested by the seances was the deep gloom so often concealed beneath the outward man. Very, very few of those who attended them seemed to come with minds at ease. Anxiety was the prevailing mood, and "don't worry" the unfailing advice sent down from the skies. The question presented itself whether the very occasion brought together dissatisfied people, or whether beneath the laughter of the age there is more sadness hidden than

we really think.

I print here a curious extract from the Australian Aborigine's Advocate where there is some evidence offered for the spiritualist magazine is not associated with spiritualism. The Roman Church would explain the case by spiritual agency; indeed, the Roman, objection to "spiritualism" as practised is rather an objection to the unlicenced unclerical medium than anything else. That liberated spirits can appear to men, guide and assist them is part of the Roman faith, though it would ascribe the phenomena of the seance to mischievous, demons, who seek to perplex and mislead those who place themselves in their power.

Figures regarding the morals of Australia will be found in the official Year Book, and, so far as morals can be treated by statistics present conclusions very creditable to the country. Violent crime is rare; the number of murders and attempted murders

^{*} The speaker is an aboriginal woman: - "God spoke" to me by take in' my little girl away. A month after I saw a vision,—a very strong bright light, so strong it made my eyes sore, and I saw a beautiful girl in the bright light, and she said 'Never mind, mother.' "

throughout the Commonwealth, in 1906, being 56. Convictions for drunkenness show TTO per ten thousand inhabitants: the consumption of alcoholic beverages is much less than that in the United Kingdom. Tea is in fact the beverage of Australia. It is drunk incessantly by everybody, four, five and six times a day and not much clairvoyance is needed to foresee that posterity will repent this indulgence. The conditions of the drink traffic differ in different states, but regulations are strong everywhere. Strict hours are enforced, including Sunday closing, and the mere traveller in Australia will never be quite comfortable unless he is a teetotaller. "Local option" provides in many districts for the total extinction of the drink traffic. There is much grumbling over this, and much evasion of regulations takes place; drunkenness to a certain extent is driven from the street into the home. To what extent, few people could really say, though violent assertions are constantly made. I can only give the general expression that Australia compared with England is really a sober country. Government is quite in earnest against drink; no "hard drinks" are sold on the railways, or at any Government institution. I fancy that drunkenness is confined to certain disreputable circles and localities; I saw very little of it myself. The climate of Australia, hot and dry, disinclines people to stimulants. At the same time the one religious book I, have seen in favour of strong drink came from Australia: it was an impassioned defence of wine as a gift of God to man and placed the invention of casks along with that of the wheel or the alphabet as one of the great forward steps taken by humanity.

But many questions can be asked regarding the morals of a country which cannot be answered out of statistics, and more than one such question will strike the traveller. He may for instance hear complaints about the tone of business morality, is I did in Sydney, and he may answer them, as I did, by asking whether so splendid a city could have risen had probity not been the tule in business. It is a good answer, yet, like all a priori reasoning, inconclusive, and I have nothing to add to it. Nor can I have nothing to add to it. Nor can I should be a fall to a fall the most important, is in every

country the least accessible. I doubt in fact if in any country it is fully explored by any save a few retired students. Now in Australia figures show us that illegitimacy is common compared with England; but they do not show us how much sexual laxity really exists. I can only say. that Australians themselves make very unpleasant assertions on this point. When I was in Melbourne an alarm was raised by the Lord Chief Justice over the morality of school children, and a long discussion followed, which established little except a general uneasiness. It seemed a strangething to me, as I looked at the frank and pleasing children of Australian Schools, that :this sinister doubt should be hanging over people's minds. Possibly the guilty conscience of older men and women led them to suspect school children; and it is always. to be remembered that the older generation in a country seldom know what the young are really thinking and doing.

I am inclined to believe that a great deal is and must be wrong with sexual morals in Australia when I view the declines in the marriage rate and the birth of children. The marriage figures at present resemble those of England, 78 marriages taking place for thousand of the population. about two-thirds of the bridegrooms being between 25 and 35 years of age. The birthrate (1907) is 26 per thousand, that of England in the same year being 27, that of Germany 33. These are low figures for a new country, and one enquires what they mean. Socialism. replies that the poverty of the masses prevents them from reproducing. I see no reason to believe this is true of Australia. unless by poverty is meant that comparatively straitened condition of men's finances in which they cannot afford both to enjoy? themselves and to bring up large families. The truth is that enjoyment is a craving widely spread in the country, as it is elsewhere, and good humoured indulgence has become almost the moral ideal of the age. Australians hearing this charge reply that a people cannot be, indolent who produce so much wealth. This is true. What is charged however is not indolence, but a habit of alternating hard work with amusement, and an aversion to the sober self-denial of steady married life. When this aversion shows itself, laxity in

sexual relations will show itself, and every one knows that a low birth-rate does not indicate continence among married neople.

The city coroner of Sydney during my visit described the amount of infanticide in Sydney as "simply appalling"; but he quoted no figures and perhaps he was easily

appalled.

Of course much that is said above must be qualified in other ways. For example, though the Australians spend money freely, they have plenty of it saved up. The deposits in Banks amount to $f_{3125,000,000}$, of which $f_{34,000,000}$ are in Savings Banks. One could not tell how much thrift is shown by these figures, for thrift is a virtue of poor people, and the number of really poor is not very large; but they show a good deal of foresight and self-

Public amusements proceed on a gigantic scale. The book-makers of Victoria are said to handle $f_{3,500,000}$ of money a year. The crowd that witnesses the Melbourne Cup is not exceeded in numbers-or in dressy splendour-by any similar crowd in the world. Of Australian cricketers and swimmers and sailors I need not write; but not everybody knows that the football spectators at Melbourne rival in number the largest assemblies of England and Scotland. The Victoria game, by the way, is peculiar to Victoria; a development of Rugby, very fast and tricky, but dangerous. The players are trained to the hour, and in the intervals of play shampooed by professionals and stimulated with oxygen.

THE MASSES OF INDIA

"That the ryot, the artizan, the cooly who can read. and cypher, will, other things being equal, be a better ryot, a better artizan, a better cooly than he that can do neither."—H. B. Grigg.

BOTH inside and outside Parliament, the masses of India, "the real people of India, the bien entendu" of some of the newspapers, came into great prominence in the discussions over the reform proposals. There was an ever increasing din kept up in the Anglo-Indian Press from the time when the reform proposals were in an inchoate form. The burden of their song was and is even now, that the reforms would not affect the "great mass of the people of India—the people who have no voice and who can scarcely have a voice." The great upholder of the cause of these voiceless millions is Lord Curzon himself, who said times without number in India, as well as out of it, that his one aim as Viceroy had been to help the masses.

Let us now proceed to examine the arguments advanced in regard to the masses. Are the masses entirely ignorant of these proposals? I believe not. Because from thenature of the Hindu joint family system

each man-each educated and intelligent man-comes in contact with many of his relations and connections and friends, and necessarily his thoughts on the various subjects of the day, are communicated to them. A portion of the people thus come to know of what is going on in the outer, world beyond their own village.

It is a well-known fact that in many respects, towns and the city set the fashion to the Mofussilites outside the pale of the influences of the metropolis and big towns. An ordinary observer would notice if he went inland, that many of the fashions and other peculiarities current in the city, slowly and silently gain ground in the innermost recesses of the country.

Again, the railway and the telegraph have brought most of the places nearer to the metropolis and the big towns. The idea that the masses do not know anything. of what is going on might have been true, to a great extent, 50 or 60 years ago: but it. cannot be said to be true now. The frequent interchange of opinion between the people from different parts necessarily gives rise to exchange of ideas, "levelling down the knowledge of the world and permeating

all classes of the community from the conservative temple Brahmin to the poor extern pariah with the new leaven of light." (Page 306 of Convocation Addresses). It is the most indigent, alone in the world. living in out of the way places, from hand to mouth, that may be said to have not travelled at all on any railways, or other easy and quick means of conveyance. records of the various railways testify to the fact that several millions of people travel by them from place to place. The effect of all this is, people are daily being brought face to face with conditions other than those to which they accustomed in their own quiet places.

"As regards the moral benefits conferred by railways; it is sufficient to say that they are of even greater importance in stimulating the intelligence of a hitherto inert and stay-at-home population and removing provincial prejudices, than schools and universities" (Page 173 of "Forty Years, Progress").

These result in making them think and understand things. They come in contract with men of education. With the joint family system prevailing throughout the length and breadth of India, together with its ramifications of several relations both agnate and cognate, it is no wonder that each educated man influences a very large section of the people. In other words, the called ignorant masses, to a great extent, me to know of what is going on in the outer world, whether hazily or otherwise it does not matter much for my argument.

The next important matter is that many villages can boast of at least a pial school. The books, etc., used there are generally brought from large towns. The schoolmaster is abroad and he is surrounded by a circle of his less fortunate and illiterate brethren to whom he is the 'Sir Oracle' of the place. The school-master imbibes his ideas and opinions from others in towns, which he communicates with his own additions and subtractions to those nearer him. He s also a petition and letter writer to the Illiterate section of the locality and he reads for them whatever letters are received by them. Though ideas and information may take time to filter down to the masses, yet it cannot but be conceded that the village school-master has much to do in the formation of local opinion. In larger villages or towns other influences are also at work. If some of these places are connected by railway, it is no wonder that the percolation of ideas and thoughts becomes much easier and quicker.

The post-office is also another important agent in the silent work of civilization. It carries letters, etc., to the remotest corners of the interior and through impassable rocky haunts. Thus people know of what is going on in the outer world, at the minimum of cost, from their relations and friends.

II.

The vernacular press exercises much in-Though a paper may be subscribed for by only one worthy in a village, yet it is read by almost all the literate, till the next number duly turns up. Though its list of subscribers may appear small, each sheet of a vernacular paper represents a large section of the reading public. I need hardly say that what is printed is eagerly scanned and sometimes read aloud to be heard by the less fortunate and illiterate people in the village A regular and continuous reading, week by week, or otherwise, must have an effect. The views and thoughts expressed. by the editors together with the news of the other parts of the world, enlarge the horizon. of the village people and make them understand what is going on abroad. So, to say that they are entirely ignorant of what is taking place in the political world of India is a statement that cannot easily carry credence, though they may not know all about electoral colleges and parliamentary institutions.

III.

The English newspapers and magazines, I need hardly say, affect a large section of the educated people. Both kinds of newspapers were and are being conducted by Indians on western lines and on English models. To say then the educated people being a small fraction of the population of India, their voice ought not to count for anything and that the voice of the 'dumb' or 'silent' millions should prevail has never been the argument in any other country which has progressed, if history is to be believed.

The above argument, in the first place, begs the question. For, ex hypothèse, a 'dumb' man cannot talk, nor express his wishes in a clearly intelligent manner. If at all he wishes to say anything, he begins

by making a great noise. In the second place, the intelligent and thoughtful must always be in the minority in every country. This is far from saying that the rest of the population is illiterate. In the history of every known country it would be observed, only a handful of thoughtful and earnest men have worked wonders for the benefit of "The few in every age improve the masses. the many." The Declaration of Independence of America was the work of a few leading men. So every great movement from the repeal of the Corn Laws in the one case and the new Tariff Reform in the other, has always been the work of a single person or a few persons. The thought strikes one or a few and others subsequently support the proposal till the end is achieved.

If we turn from the body politic to our own bodies, we are at once confronted with the strange spectacle that 48 or 50 ounces of brain matter control a huge body of say 150 or 200 lbs., besides controlling many other things in the outer world. The proportion between 50 ounces and 150 or 200 lbs. is remarkable. The thinking part of man is practically infinitesimal when compared with the actual weight of the body itself. So also, in the body politic it is no wonder that a handful of men—thoughtful, earnest and sincere men—work for the good of all. It is in accordance with nature and the facts of history, not less so with reference to India.

"Diffuse all the knowledge the earth contains equally over all mankind to-day and some men will be wiser than the rest to-morrow. And this is not a harsh, but a loving law—the real law of Improvement."—(Lytton).

On the other hand, the argument has always been to raise the masses by educating them to take a more intelligent and substantial part in the government of the country. It an example is needed, I need not go far from England. In the year 1867 Mr. Gladstone brought in his Reform Bill supported as it was by the late John Bright and others. This bill was opposed by Mr. Robert Lowe (afterwards Lord Sherbrooke) and the Cave of Adullum in speeches, the substance of which can fitly be made to do -duty a second time now. In the end the Bill passed. Robert Lowe seeing his position assailed gave vent to the words-"Educate our Masters;" in other words educate the masses of England. In all countries politically advanced, the political power exercised by the representatives have all been derived from the people of the country-educated and uneducated, literate "Raise the masses" has and illiterate. the battle cry: make education compulsory to make the people understand what is going on around them and to enable them to exercise intelligently the privileges conferred upon them: but not "go down to the masses." Keep the people of the country in ignorance and rule, is a cry that is contradicted by the progress of every civilized country of the West. It may be to the interest of the rulers for some time, but it has never been the intention of the British all over the world. It may be for some time to come that the masses of India may not be able to understand the full significance of "representative government" and "electoral colleges." It may also be true for some time that there may be "no place for them in these enlarged councils which are to be created." But should they be for ever kept ignorant of all these, or will they be for ever ignorant of all these things for one or another of the reasons adverted to above? No.

The political evolution of a country and the motives of Government cannot be made better understood by the mass of the people than by educating them. No government can be carried on by keeping the people always in ignorant awe.

To speak of the masses of India as 'dumb' is, I think, quite incorrect in the sense that they do not know anything as to what is going on India. They are now inarticulate: but with the progress of political institutions and education they would become articulate through properly organised channels.

IV.

The argument was urged by Lord Curzon on the second reading of the Bill in the House of Lords on the 23rd February, 1909—

"I am under the strong opinion that as Government in India becomes more and more parliamentary—as will be the inevitable result—so it will become less paternal and less beneficent to the poorer classes of the population."

In other words, the paternal character of the Government would soon disappear

if these reforms came into force and therefore they are not advantageous to the

As regards the first argument—"paternal character," it pre-supposes that India should always be under pupilage—how long it should be so is not mentioned, but it is assumed in the argument that it should be so for all time to come. But with representative institutions and with further reforms which may be expected, there is a tendency for the pupil to act for himself as soon as he comes of age. It is after all, in simple terms, a question of how long you wish to enforce minority upon your pupil or ward—is it to be eternal, or till a particular period when he can be expected to think and act for himself?

As regards the second proposition—that as Indian administration becomes more and more parliamentary it will become less beneficent to the poorer classes-I think the history of England itself gives ample testimony to the contrary. Why or how these reforms would work in a "less beneficent" way, especially "to the poorer classes" is not explained. At present the Labour Party in England is coming into prominence and it is not impossible to believe that it will increase in numbers as years roll by. What is the Labour Party? Who elect such members to sit in Parliament? All workmen—poor men – and others of that class. Are their interests—are the interest s of the poor men, in any way sacrificed, or are the institutions of England less beneficent to them? On the other hand, the Labour Party composed as it is of poor men, is day dy day coming into greater prominence. The socialistic tendencies are to be observed in Germany and America and the works of the great exponents of the theory of socialism, are being read all over the world. In India too we have the railways, the telegraph and the post office yorked by Government on behalf of he people and the gains that way swell the public coffers. What are the chief effects of these socialistic tendencies? To raise the poorer classes. So many permeated India of late ideas have that it is not impossible to believe that these too, in the efflux of time may get into India. If such be the case, whom will they benefit most? The poorer classes.

Let me take a concrete example—the remarkable socialistic budget of modern times introduced by Mr. Lloyd George, the Chancellor of the Exchequer of England and which has been the subject of so much controversy in England. Whom does it benefit most? The poorer classes.

So looked at from any point of view both the arguments advanced against the reforms are unsound and not based upon any intelligible substratum of truth. They are merely arguments ad captandum.

V.

So, what I have been labouring to show is this. The masses of India are aware of what is going on, though they may not be able to give clear, definite and articulate opinions, on account of want of education and other causes. The advantage that their educated brethren derive by sharing in the Government of the country will be equally reaped by them as time advances. The Decentralization Commission has also something for these masses, inasmuch as each village will become a unit of administration and those, among them, who are interested may prove themselves useful in the smaller affairs of the world. The fact that hitherto their voice has not been heard is no reason why they should always be kept silent. The recent reforms, together with the report of the Decentralization Commission, have a tendency hereafter to expand the horizon of the village-dweller and make him know about the working of the huge machinery. at the metropolis. A real interest will be created in him in the politics of his own village and I am sure as he understands the system more and more, he will be the first to appreciate the benefits derived from these reforms and conduct himself in such a way as to deserve more. If he should prove useful he would take more than a parochial interest, and may, in process of time, rise higher and higher under proper education and intelligent guidance.

VI.

The next question which is of importance with regard to the masses, is their education. Efforts are being made to educate the masses as far as possible. "Educate our masters" will hereafter be the cry. The standard of compulsory primary education

has already been raised aloft. The state of elementary education forty-three years ago was depicted in the following words by the Hon'ble A. J. Arbuthnot at the Madras University Convocation of 1868—

"In the matter of elementary education of the masses, we have done little more than turn the first sods. The great lines of progress in this department of national education have still to be constructed. It has yet to be settled what machinery shall be finally adopted." (Page 45, Convocation Addresses).

Much has been done in this direction during the last forty-three years, but its effect is not very perceptible.

But at almost every Convocation Address, the cry has gone forth, "educate the masses."

"Your duty seems to be clear, if you accept the doctrine that a people rightly taught is more industrious, more productive and happier than a people untaught, or wrongly taught: that the ryot, the artizan, the cooly, who can read and cypher, will, other things being equal, be a better ryot, a better artizan, a better cooly, than he that can do neither."—(H. B. Grigg, page 306, ibid).

The Madras Times in its issue of the 5th July 1909 speaking on 'Art in Travancore'

"But the craftsmen have no education, even of the most 'elementary nature, and no inspiration. Consequently much of their skill is useless, and the very cunning of their fingers is in danger of being lost in a few generations."

Now, the very people who were so solicitous of the welfare of the masses and wrote columns after columns in defence of their supposed rights, are the very people who cry down compulsory education to them and characterise such attempts as "a measure of dubious moral value." (The Madras Time). It further on says in its. - issue of the 15th April 1909,—"British rule in India has with grand determination undertaken the elevation of the people." What is meant by "with grand determination," I am unable to perceive: but that the natural tendency of the reforms and the general policy of the Government to elevate the masses must tend to make education free, or almost free in process of time, is as plain as two and two make four. If you wish to raise the people you must educate them. Elevation and education go together.

"Mr. Bright was the first to enunciate what seems to me a self-evident proposition, that the extension of the surffage must necessitate a corresponding extension of education." (Norton's Speeches, p. 153).

"But that cannot be accomplished in

a short time or by a single measure."
True. But to go and object to the principle of compulsory education itself is the very height of absurdity and taken with their former attitude, these people seem to blow hot and cold in the same breath. That is their twentieth century logic.

Now let us turn to their reasons and see

how far they are true.

"There are indeed two conclusive reasons why primary education should not be made free and compulsory. The first is that the country could not possibly afford it."

The very same kind of argument was vigorously urged against the expansion of the legislative and executive councils and other reforms costing money.

"Education even at present is a costly item: (not costly at all from the people's view) and to make the children in primary schools pay nothing when at the very same moment cities of new schools and armies of new teachers would be required would make the expense intolerably burdensome. When compulsory education was introduced in England the percentage of illiterates was not more than about five. In India at present about two-thirds of the children do not receive any education at all. (Therefore it is an additional reason for making it free)...as we have said the expense forbids it: but that is not all."

Let us now go to argument number two-

"The quality of teachers in primary schools is a matter of the most serious complaint. They are miserably paid: they are not qualified at all in any real sense of the word. What good can be expected from setting the ignorant to impart knowledge?... Before primary education is made compulsory, let it be made efficient and before it is made free let us see to it that the moral training of the people is so far advanced that they will not despise what is given freely to them."

This means an indefinite shelving of the question. Why not both—compulsory education and training of the teachers, go together?

I shall conclude by a quotation taken from the speech of John Bruce Norton delivered in 1865, at the opening of the Govindi Naidu's School:—

"But I for one do not believe that universal native education is so incompatible with the permanence of British power as some people fear.....

"Of course, if we educate the people, and then deny them the fair results which await upon, and which they have a right to suppose, reward education: the danger becomes imminent, possibly insurmountable and overwhelming: for the permanence of English supremacy can only ultimately rest in India upon. moral and not on physical forces. Eighty thousand British bayonets would be powerless to support the Empire: while it may rest stable and secure, if founded upon the confidence, the gratitude, the trust, the love of the native population: and even if the time should come when the British rule must end in India, I for one can look forward to that consummation with serenity and equanimity. I cannot regard it as a disgrace or a misfortune: provided that, when the moment arrives, we shall have educated the natives

into a power strong enough, and wise enough, to govern themselves: we shall then part company, or enter upon new relations, under the most favourable circumstances and auspices, with a delightful sense of duty discharged and trust fulfilled on the one side, and of gratitude and friendliness upon the other." (pages 296-7).

P. CHINNASWAMI CHETTI.

MUSIC IN INDIA*

I T is only fair to begin by telling you that I have no pretensions to being an authority, either in the theory or practice of Indian music. The following remarks must therefore be taken as coming, not from one who knows, but only from one who understands just enough to love and appreciate it

I find I have been put down as a speaker on the History of Indian Music, so I will try to give you what must necessarily be a rapid bird's-eye-view of the subject from the earliest down to the present times, keeping principally in view the influence exercised by music on Indian life. I must ask you at the outset to bear in mind these three points; (1) the antiquity and conservatism of Indian music, (2) its intimate connection with religion and (3) therefore its wide and great influence in a country where religion plays so important a part in social life.

The Goddess Saraswati is the presiding deity or muse of Hindu music and learning. She is represented as being very fair, robed all in radiant white, sitting on a white lotus, with a book in one hand and the Vina in another. She is the patroness and beloved mother of all musicians and poets, whose one dream it is to catch some faint echo of the enthralling strains of her Vina, or one drop of honey from her immaculate lotusthrone. Let me invoke her aid in this humble effort of mine to describe and illustrate her divine art.

The Sanskrit word for music, Sangita, used to mean singing, music and dancing

* Read at a Meeting of the Graduate Union of the Y. W. C. A.

combined, and the great God Shiva is said to have revealed it to humanity. In one of the old Sanskrit dramas there is a beautiful invocation to Shiva, which indicates how his dance symbolizes the rhythmic motion of the cosmos, and may be roughly translated thus:—

"Lightly treads the god, lest he should overset the universe; he restrains his action, lest his arms should over-reach the boundaries of the three worlds; and his spark-shooting glances are turned on empty space, lest they should consume that which they rest upon."

The holy sage Narada is represented as roaming through heaven and earth, singing the praises of Hari on his Vina. The Apsaras or heavenly nymphs delight the eyes and ears of the gods with their dancing and singing. So that music, heavenly maid, must have had a celestial abode, like the holy Ganges, before she came down on earth to win the hearts of men.

Our oldest and most sacred literature, the Vedas, are estimated to have been composed about 2000 B.C. The following extract from McDonell's Sanskrit Literature will give you some idea of the music of that remote age:—

"Various references in the Rigveda show that even in that early age the Indians were acquainted with different kinds of music. For we find the three main types of percussion, wind and stringed instruments there represented by the drum (dundubhi), the flute (Venu) and the lute (Vina). The latter has ever since heen the favourite musical instrument of the Indians.....By the time of the Yajur Veda several kinds of professional musicians appear to have arisen, for lute-players, drummers, flute-players and conch-blowers are enumerated in its list of callings. Singing is, of course, very often mentioned in the Rig Veda. That vocal music had already got beyond the most

primitive stage may be concluded from the somewhat complicated method of chanting the Sama Veda, a method which was probably very ancient, as the Sama ritual goes back to the Indo-Iranian Age."

The Sama Veda is still chanted, but I do not know how far the old melodies have been preserved, nor am I, unfortunately, able to give you any illustration of the modern style.

After the Vedic comes the Epic Age. The main story of the Mahabharata, or great epic of India, is one of the most ancient of world-stories.

"Old songs about the ancient feud and the heroes who played a part in it must have been handed down by word of mouth and recited in popular assemblies or at great public sacrifices." The equally famous epic Ramayana is also said to have been "either recited by the professional minstrels, or sung to the accompaniment of a stringed instrument, being handed down orally in the first place by Rama's two sons, Kusha and Lava."

Even to this day public and private musical recitations from the Epics and Puranas (old religious legends) are common in India.

In estimating the influence of music on the Indian mind we must remember that apart from the natural and universal attraction of sweet sounds, music in this country, besides being inseparably connected with its poetry and religion, is further enriched by being the vehicle of its history. The chronicles of kings were preserved and recited melodiously by bards, such as the famous bardai and charuns of Rajasthan. I believe every separate metre has a distinct way of being chanted, still extant in India.

But during the Buddhist period, the scene was changed. Buddha and his followers reasoned out and preached their doctrines, and almost the whole of the resulting Pali literature was in prose. The Buddhist period was more fertile in architecture, sculpture and mural painting, than in music; and the latter, divorced from religion, lost for the time its most powerful support and inspiration. But that it was not allowed to die out is amply proved by the literature of the succeeding period of Brahminic reaction (approximately 500—1200 A. D.), which was so brilliant as to have been called the Hindu Renaissance.

In this period we, for the first time, come across Drama, in the European sense of the word. Dramatic performances used to be held on the occasion of religious festivals,

probably in the Sangita-sala or concerthall of kings, and included dancing and singing. From the internal evidence of extant Sanskrit dramas, we come to know that the art of music was taught by Brahmin professors called Natyacharyas, not only to professionals, but even to the ladies of royal households, and many instances are given of their proficiency. Music also formed part of the education of princes, but they were more patrons than performers. One of the main functions of the Renaissance Drama appears to have been the destroyal of Buddhist monastic traditions, the upholding of cherished Hindu social ideals. From the numerous Sanskrit works on music, it seems at this period to have attained a high degree of perfection, both as a science and an art, of which the Brahmins were the sole exponents, showing the high estimation in which it must have been held. Indeed music has been called the Gandharva-Veda and fifth Veda. And even now the highest class of musicians look upon it as a sacred art, and one of the roads leading to salvation, if devotedly persevered in. The temple and the stage were formerly the two great schools of Hindu music. During the popular festivals, singing and dancing also went on in the open air. This music had a character and influence peculiarly its own, and must have been the precursor of modern Indian folksong, just as the music of the cultured must have given rise to our classical system. Durbari or chamber-music, i.e., high-class music played by a single performer to a select audience, is however not yet alluded to. In some parts of India singing and dancing formed, and still form, part of the temple-worship. And though we have nothing like that in Bengal, yet who has not experienced the sense of holy calm and and peace which steals over the mind when the mingled sound of gong and bell and conch is borne on the breeze at the time 🖠 of the arati or vespers, in the stillness of the evening? The conch deserves special mention, as though it cannot produce music, it has a musical sound which is intimately associated with auspicious occasions and good-will in every Hindu household, and it was also used as a trumpet-call to war in olden days. But I am running away from my subject.

We have now come down to the Mahomedan conquest, which ushered in a new era for India. The spirit of Islam is the spirit of the desert; and its fierce Puritanism discountenances all appeals to the spirit through the senses. In Mahomedan mosques, music has no place; and the drama was absolutely foreign, if not wholly repugnant, to the new conquerors. Hence classical music was deprived for a time of its Court patronage. There is a characteristic story told of Aurangzib, the great Moghul. The Court musicians brought a bier in front of the window where the Emperor used to show himself daily to the people, and wailed so loud as to attract his attention. Aurangzib came to window and asked what it meant. They replied that melody was dead, and they were taking him to the graveyard. Emperor said, "Very well, make the grave deep, so that neither voice nor echo may issue from it!" Nevertheless the spirit of India slowly but surely prevailed, and music gradually crept back into Courts in the form of an entertainment for Mahomedan princes, some of whom became great patrons of the art. It is well known that Akbar the Great gathered round him the best musical talent of Hindustan, amongst whom was Tansen, the greatest name in Hindu music. Thus the Durbari, or chamber form of music came into existence, and came to stay. This new departure, together with the Persian culture introduced by the Mahomedans, must have influenced the style of music, but to what extent it is impossible to say, though the difference Northern and Southern between the styles may afford some indication of its character.

The great mass of the people, however, clung as fondly as ever to the old form of musical drama, known as the *Jatra*, which flourishes to this day. This is not a regular drama performed on the stage, but a simpler find of operatic play, with some religious legend or national hero for its subject.

Along with these, musical and semireligious recitations of stories from the Epics and Puranas, referred to before, were and still are common amongst the people, under the name of *Kathas*, which are performed by professional story-tellers known as *Kathaks*. It is still considered a pious act to have these Kathas recited in the

The bhajan, a simple devotional song with every verse set to the same simple tune, has also held its ground along with the others, as being specially suited for private worship.

All these and other local types, too numerous even to mention, served in those illiterate days to keep alive the national ideals, and account for the remarkable permeation of the highest Hindu thought amongst even the lowest social strata, as with the decline of Sanskrit learning the vernaculars became the medium of all Hindu thought and feeling.

About this time there was a great resurgence of Vaishnavism, and the Krishna-cult spread far and wide amongst the people. And though Vaishnavism, like Buddhism, was essentially a protest against the formalism and narrowness of Brahminism, its spirit was diametrically opposite. Asceticism and repression were replaced by the message of freedom and the joy of life. The life of Krishna plays upon the whole gamut of human emotion, from the love of the child to the love of God, and hence is peculiarly adapted in each of its phases to musical expression. Indeed it is not too much to say that the bulk of the innumerable songs of India have for their theme the immortal. loves of Krishna and Radha. Through the corridors of time we still hear the echoes of Krishna's flute, and he lives yet in our. hearts, our songs and our poems. Like Orpheus, his flute is said to have had a magnetic influence not only over human hearts, but also the forces of nature. I know a song which says that at the sound of his flute the wind stopped blowing, the river Jamuna flowed backwards, the fishes stopped swimming, the cows stopped grazing, and the calf stopped taking its mother's milk. How sweetly and naturally the human and superhuman are mingled in this, as in most of our simple religious songs, which go straight even to our sophisticated hearts! The Vaishnava poets, whose works are a veritable storehouse of all that is tender and true in love, have for their inspiration the same eternal story. As the name of the tune is given in each Vaishnava lyric, these must always have been sung, and are still sung to the music of the Kirtan, which is the Vaishnava's own particular form of

musical expression. The Kirtan, at least in Bengal, is indeed a marvellous development of musical technique. It may be compared in some of its aspects to the European Oratorio, and in spirit and expression it is akin to the lyrical drama of Wagner. The Kirtan requires a whole band of well-trained performers and several hours of time for anything like an adequate rendering, so I am afraid no illustration can be given here.

With the advent of the English, Indian culture, including music, has entered into a new phase. Among the educated classes the old religious musical entertainments have almost gone out of vogue, though with the masses they are still popular. The jatras are more and more copying modern theatrical performances, with not very The theatres themselves, happy results. which have sprung up in dozens, are no doubt fulfilling some useful functions, but their effect on music has been for the most part deplorable, their characteristic tunes betraying an utter lack of style, and a considerable amount of banalité.

The Brahmo Samaj has given music a prominent part in its religious service, and has availed itself of the best in all styles without distinction, thus gaining a wide emotional range, and also helping to conserve much that might have otherwise died out.

European popular music cannot but have had a certain amount of influence on our modern music. I have heard some lively tunes on the Bombay side which seem to have been borrowed bodily from the Portuguese, as well as several other adaptations which are locally described as being in the style of the band. The band with its loudness and liveliness seems to have caught the popular fancy, and was at one time considered quite the thing for marriage processions. Our own wedding-music is performed by a small band of pipers, the pipe being a sort of clarionet or oboe. whose sweet and touching strains are inseparably associated in the Indian mind with all festive occasions.

Occasional attempts have been made to introduce harmony into Indian music, an altogether radical departure, which requires a trained musician to handle with any degree of success.

Some Bengali songs have also been set to Scotch and Irish melodies, which with a

little adaptation do not sound so very foreign to our ears.

A more subtle form of Western influence may be traced in the modern tendency to simplify and vary the Durbari style, by breaking away from some of its rigid conventions. Nevertheless the classical style still survives in its purity, thanks to its devotees, who cling religiously to the established tradition, and account any departure from it to be a mortal sin.

On the whole, I regret to have to say, that our music is at present languishing for want of support. Our princes and noblemen are no longer as devoted to the divine Saraswati as they used to be, and even the few existing followers of the faith have to bow down to the modern King Gramophone, who seems to reign supreme.

The ubiquitous harmonium and piano have also changed the orthodox character of our music, and a certain kind of cheap drawing-room music which can be easily learnt and easily taught, is superseding the old artistic style

There are also however certain elements of hope, which it gives me pleasure to touch upon. Things are not so bad as in the days of our grandfathers, when music and singing were supposed to be an occupation fit only for professionals and ne'er-do-weels. The more music became an instrument of mere pleasure, the more it sank in public estimation. It is only very recently, and probably as a result of Western influence, that music has been reinstated in the Hindu home, and is coming to be valued as an Art in and for itself. Several systems of notation have been devised, and various musical publications are helping to preserve at least the outlines of the best classical compositions. And above all, the Indian heart has still a tender spot in which the real music of India may find refuge, while awaiting the coming of the new Tansen.

I hope it is not too late to say a few words regarding the distinguishing characteristics of Indian music, which may perhaps be more easily brought out by a comparison with the European system.

Firstly, we have no such thing as Harmony, or practically none; only the keynote, singly or in combination with dominant and sub-dominant, being used in accompanying songs, or filling out

instrumental music. Indian melody, thus left to itself, has attained a much greater complexity and elaboration than its European sister. The apparently endless profusion of Tanas or cadenzas with which our melodies are adorned, partake more of the nature of an improvisation than a mere reproduction, and that is why any system of notation can only hope to preserve the mere skeleton of an Indian musical scheme.

The teaching and learning of music by ear, is another great difference, which makes a good ear and a good memory much more essential in would be performers.

The subject of our Ragas and Raginis is a large and difficult one, which cannot be adequately treated in a paper like this. Ragas are certain melodic types based on various modes and keys, differentiated by the sequence and prominence of particular notes. They require much study and practice, not only to render correctly, but also to recognise and appreciate. A point of considerable interest to the foreigner is that particular Ragas and Raginis are required to be sung at particular hours of the day, and the initiated really feel dissatisfied if the proper time is not chosen for its corresponding tune. Whether there is something deeper than mere association of ideas in this feeling. it is not for me to say. Ragas and Raginis are believed to be ideal beings in human form, and definite descriptions of them are given in Sanskrit books, with details of colour, shape and expression. powers are also ascribed to certain ragas, i.e., the bringing down of rain, the breaking forth of fire, etc., and many are the interesting stories given in proof. But alas! the age of miracles is past, and there is no danger now-a-days of anybody's setting the Hooghly on fire by singing the Dipak raga!

The so-called quarter-tones of the Indian scale seem to be a hard nut for foreigners to crack. Without entering into details, it will be enough to say that intervals of less than a semi-tone are never used in succession, and their only use is to introduce different degrees of sharpness and flatness in different ragas. This is why the tempered notes of European keyed instruments are not all-sufficing for Indian classical music

proper, but are enough for all practical purposes in modern popular music.

Another obvious distinction is the gliding progression of our melodies, in which no abrupt transitions or large intervals occur. An analogy may be found in a design composed of curves, as opposed to one consisting of angular or disconnected lines. Our songs are also definitely divided into two or four parts, and the composer's name used very often to be mentioned at the end.

Our time-system, like our melodic system. is complicated enough to deserve special Not only bars, but groups of mention. bars have to be taken as the unit of time. and the number of beats may be five or, seven, as well as 2, 3, and their multiples. We begin at the beginning of a song, but do not end at the end. You have to come back to the beginning, and stop at a particular accented beat called the sama. The safe and timely arrival at this stoppingstation entails much beating of the drum and appreciative shaking of the head on the part of both performers and listeners, though it may appear rather an abrupt ending to those accustomed to the somewhat affected and comfortable settling-down of the conventional European finale.

I must also allude to the divine melancholy which is so characteristic of Indian music. Gay or martial tunes are conspicuous by their absence. This may perhaps point to some inherent difference between the East and the West, which it would be interesting to work out.

Let me conclude with a distinction drawn by one of our poets between Eastern and Western music. He says:—

"The world by day is like European music,—a flowing concourse of vast harmony, composed of concord and discord and many disconnected fragments. And the night world is our Indian music,—one pure, deep and tender ragini. They both stir us, yet the two are contradictory in spirit. But that cannot be helped. At the very root, nature is divided into two.....day and night, unity and variety, finite and infinite. We men of India live in the realm of Night,—we are overpowered by the sense of the One and Infinite. Our music draws the listener away beyond the limits of everyday human joys and sorrows, and takes us to that lonely region of the soul which lies beyond the phenomenal universe, while European music leads us a variegated dance through the endless rise and fall of human grief and joy."

SRIMATI INDIRA DEVI.

"DACCA MUSLÍN"*

R. Chairman, Gentlemen and Fellow-students, before I give you an idea of the manufacture of the Dacea Muslin, I should like to place before you a short history of this fabric, showing how the Indians in those days maintained an unapproached and almost incredible perfection in their cotton fabrics. From very early days of civilization, India has been famous for the manufacture of eotion piece goods, and the muslins of Bengal particularly received much appreciation from the ancient Greeks. Egyptians, and Arab traders; who used to import a considerable amount of these fabrics into their respective countries from the different provinces of India.

As regards their fineness, specially those manufactured in Bengal, many travellers to India, bear testimony as to their super-excellence.† "Some of their muslins might be thought the works of fairies or of insects, rather than of men," but these were seldom exported to the foreign countries. From two Arabian travellers of the 9th century, we learn that "in this country (India) they make garments of such extra-ordinary perfection, that nowhere else are the like to be seen. These garments are for the most part round and wove to that degree of fineness that they may be drawn through a ring of a moderate size". In the 13th century, Marco Polo mentions in his travels that "the finest and the most beautiful cottons that are to be found in any part of the world are produced in the coast of Coromondal and Muslipatam", although these fabrics were really much inferior to those woven in Bengal. From "Tavernier's Travels" we understand that these fine fabrics were produced in very small quantities, and the merchants were not allowed to export them, as the governor of the province was -obliged to send them all to the Great Mogul's Seraglio and the principal Wazirs or Lords of the Court. Many interesting stories are told concerning the fineness of some of the muslins. The Hindoos amuse themselves with two stories—(1) that the Emperor Aurungzebe was very angry with his daughter, for showing her skin through her clothes; whereupon the young princess remonstrated in her justification, that she had seven jamahs or suits or; (2) that in Nawab Alliverdy Khan's time a weaver was chastised and turned out of the city of Dacca for his neglect, in not preventing his cow from eating up a piece of abrooan, which he had spread and carelessly left on the grass. The very poetic name Shubnam-"Evening dew", (as the particular type of muslin was called), suggests that the

* This paper was read before the Manchester Municipal School of Technology Textile Society by Mr. Probodh Kumar Dutta: under the Chairmanship of Prof. Fox, M.Sc., Tech. Hd. of the Textile Dept. of the above School.

† History of the Cotton Manufacture of Great Britain, by E. Baines, p. 56. fabric could scarcely be distinguished from the dew on the grass, when spread over a bleaching field. Tavernier says in his travels that "a Persian ambassador, on his return from India, presented his king with a cocoanut, which contained a muslin turban, 30 yds. long, and which when expanded in the air could hardly be felt." At the end of the 17th Century, when De Foe was remonstrating against the admission of the Indian goods into the British Isles, he wrote in his "Weekly Review"-"Fashion is truly termed a witch, the dearer and scarcer any commodity, the more the mode, 30 s. a yard for muslins and only the shudow of a commodity when procured." The following minute, made by Sir Joshep Banks, on a portion of the yarn of Dacca Muslin, shows us a tangible proof of its fineness, though it must be confessed that the sample given to him was, although the finest then made at the city of Dacca, not equal to the most delicate muslins made in that neighbourhood in former times. It appears thus at the India House in his own writings together with the specimen of the muslin-

"The portion of the skein which Mr. Wilkins gave to me weighed 34 3/10 grs., its length was 5 yds. 7 inches, and it consisted of 196 threads. Consequently, its whole length was 1018 yds. and 7 in. This with a small allowance for fractions, gives 29 yds. to a grain, 203,000 to a lb. avoirdupois. Of 7,000 grs. (i.e.) 115 miles, 2 furlongs and 60 yards." This comes to about 242s, count.

It is quite surprising to notice, how these people. could turn out such astonishing fabrics with their crudest appliances and where the raw material was: treated so grossly, and where there was so little division of labour. This anomaly can be easily solved if we understand that what we call our scientific knowledge in the present time and which we acquire only by continual observations, throughout the major portions of our lives, was a second nature to them. This remarkable fine sense of touch was so very natural to these people, that Orme in describing the silk manufactures of Bengal says, "The women wind off the raw silk from the pod of the worm, a single pod of raw silk is divided into 20 different degrees of fineness, and so exquisite is the feeling of these women, that while the thread is running through their fingers so swiftly that their eye can be ofno assistance, they will break it off exactly at the assorted change, at once, from the first to the twentieth from the 19th to the 2nd." In these days of steam. engines, and motors, when every thing seems to berunning at its utmost speed, when one can hardly perceive any sign of rest, one will be perfectly amused to watch the rapidity and the accuracy with which the humble handicraftsman is accomplishing his task; the whole process seems outwardly to be so simple, that it may excite the inexperienced bystander to try a hand at it himself. He sits down and tries, he fails

and practises at it for days together, with all his energy; he calls for his sound scientific knowledge, which really does not render to him any appreciable help and then at last he comprehends "that the patient Hindu handicraftsman's dexterity is a second nature, developed from father to son, working for generations at the same processes and manipulations."

I think, it would not be out of place, if we go deep into the subject and satisfy our curiosity by examining the Indian handicraftsman's mode of life and the surroundings in which he moves. In answering this point I will quote the words of Dr. Birdwood. in his lecture given before the Society of Arts. February 26, 1879, on "Indian Pottery" at the Paris Exhibition: "We cannot overlook this serenity and dignity of his life, if we would rightly understand the Indian handicraftsman's work. He knows nothing of the desperate struggle for existence which oppresses the life and crushes the very soul of the English working man. He has his assured place, inherited from father to son for a hundred generations, in the national church and state organization; while nature provides him with everything to his hand, but the little food and less clothing he needs; and the simple tools of the trade. The English working men must provide for house rent, coals, furniture, warm clothing, animal food and spirits and for the education of his childrenbefore he can give a mind free from family anxieties to his work. But the sun is the Indian workman's co-operative landlord and coal merchant, upholsterer, tailor, publican and butcher; the head partner from whom he gets almost everything he wants and free of all cost but his-labour contribution towards the trades union village corporation of which he is an indispensi-ble and essential member. This at once relieves him from an incalculable dead weight of cares, and enables him to give to his work, which is also a religious function, that contentment of mind and leisure, and pride and pleasure in it for its own sake; which are essential to all artistic excellence."

But those days have gone by, the Indian handicraftsmen no longer enjoy the same bliss, which we have just learned from Sir Birdwood's lecture. He himself deplores their present condition in-his book on "Indian Arts"—"But of late these handicraftsmen, for the sake of whose works the whole world has been ceaselessly pouring its bullion for 3,000 years, into India, and, who, for all the marvellous tissues and embroidery they have wrought, leave pollutted no rivers, deformed no pleasing prospects, nor poisoned any air, whose skill and individuality, the training of countless generations has developed to the highest perfection: these hereditary handicraftsmen are being everywhere gathered from their democratic village communities in hundreds and thousands the colossal mills of Bombay, to drudge in pings at manufacturing piece goods, in competition with Manchester, in the production of which they are no more intellectually and morally concerned than the grinder of a barrel organ in the tunes it evolves. I do not mean to depreciate the proper functions of machines and modern civilization, depreciate the. but machinery should be the servant and never the master of men. It can not minister to the beauty and pleasure of life, and can only be the slave of life's drudgery. It should be kept rigorously in its place, in India as well as in England."

GEOGRAPHICAL POSITION AND MANUFACTURING. PLACES.

I shall try to deal with the subject, which I hope will. be interesting to you, from its technical side. In the beginning of my paper I have mentioned, that the art of spinning and weaving was practised throughout India from remote antiquity: and that no part of this vast country could bring this art to so perfect a state as we find it in Bengal. The locality most celebrated for the manufacture of the cotton fabrics is the district of Dacca, one of the principal divisions of Eastern Bengal, * situated between 24° 20′ 12″ and 23° 6′ 30″. N. and between 89° 47′ 50″ and 91° 1′ 10″ E. long. It is bounded on the N. by Maimensing, on the E. by Tipperah, and on the S. and W. by Bakarganj and Faridpur. The district consists of a vast level plain: divided into two sections by the Dhaleswari river. The northern part again, intersected by the Lakshimia. river, contains the city of Dacca, and as a rule lies well above flood-level. The soil is composed of red ferruginous kankar, with a stratum of clay in the more elevated parts, covered by a thin layer of vegetable. mould, by recent alluvial deposits. The country lying to the south of the Dhaleswari is the most fertile part of the district. It consists entirely of rich alluvial soil. annually inundated to a depth varying from 2 to 14 ft. of water. The villages are built on artificial mounds of earth, so as to raise them above the flood level. Every village in the district used to carry on this business to a small or large extent, but the principal manufacturing towns where muslins were made, were the city of Dacca and the villages of Sunargong, Dumroy, Teetbadee, Junglebaree and Bazetpore.

Besides these stations, there were several other places in this and the neighbouring districts, where manufacturing of cotton goods formed the principal industry. Some of these aurungs (manufacturing stations) were directly under the Dacca factory, and used to supply large quantities of calicoes, dimities, and inferior goods formerly exported to England by the East India Company.

COTTON FOR DACCA MUSLIN.

The district itself produces the cotton, required for manufacturing the Dacca muslin. The plant is annual and attains a height of 4 to 5ft. It is a variety of the Gossypium Herbaceum, though Dr. Roxburght speaks of it as different from the common harbaceous cotton plant of Bengal on the following points:—vis.—(1) "In its being more erect with fewer branches, and the lobes of the leaves more pointed. (2) In the whole plant being tinged of a reddish colour, even the petioles and nerves of the leaves, and being less pubescent. (3) In having the peduncles which support the flowers longer and the exterior margins of the petals tinged with red. (4) In the staple of the cotton being longer, much finer, and softer." Two varieties of cotton are raised—(1) Photee or finest kind, which has been cultivated in the district from time immemorial, and is grown only in certain localities situated along the banks of the Brahmaputra or its branches and the Megna. (2) Bairaiti which is raised in the eastern part of Bengal. In 1800, the

* Encyclopaedia Britannica (10th Ed.)—"Dacca." † Roxburgh's "Flora Indica," Vol. III, p. 184. commercial Resident of Dacca speaking of the sites

of cultivation for photee cotton, remarks :--

A tract of land extending from Feringy Bazar, 12 miles S.E. of Dacca, along the banks of the Megnato Edilpore, 20 miles N. of the sea, occupying a space of about 40 miles in length and in some places as far as a in breadth, and situated in the pergunnahs of Kidderpore, Bickrampore, Rajenagur, Cartickpore, Serampore and Edilpore, is allowed to produce the finest cotton grown in the Dacca province, and I believe, I might add, in any part of the world, since no cotton that has yet been compared with it, whether the produce of India, or of the islands of Mauritius or Bourbon, whose cotton is celebrated for superior quality, has been found equal to it." The superiority of this cotton can be accounted for by the following facts. "As the tide rolls it in with the water of the Megna, which overflows part of the country during three months in the year, deposits, as it subsides, sand and saline particles which very considerably improve and fertilize the soil which consists of light sand and brown earth. Besides the above sites the banks of Luchia from the Dulaseree river to a little above Roopgunge, about 16 miles in length, and a few miles on the banks of Brahmaputra, north of the Dulaseree, furnish the greater part of the kapas used in the Dacca province. Of the rest, some is grown in Buldecal, Bowal and Alepsing, and some imported from Boosna in the adjacent District of Rajeshyi,"

ITS CULTIVATION.

In the preparatory operations or for its cultivation the agriculturist in the first place takes special care in keeping the seeds in good condition. During the rainy season (July, August, September) when the seeds are very much liable to be deteriorated owing to too much damp present in the climate, the ryot puts the seeds with their wool on them into an earthen jar (its mouth being tightly packed) the inside of which is carefully smeared with ghee (clarified butter) or oil-this makes the vessel damp proof-and allows it to hang from the roof of his kitchen which is the only place where the fire is kindled. They are sown in November in parallel rows about a 11 ft. apart, and a distance of about 4" from each other in the rows-each seed being moistened with water before it is dropped into the ground. Two crops are raised, one in April and May, while the other in September and October. The former yields the finest produce and is grown extensively.

About $4\frac{1}{3}$ lis. of seed, sown in a field measuring 25 sq. yds. will yield about 160lbs. of kapas (seeds and wool unseparated), provided the season is favourable. It has been estimated that nearly 2lbs. of seed cotton contains about 1/5 of the weight of the lint cotton, and which according to the Commercial Resident, varies in the fineness of the staple about $\frac{1}{3}$ of the above weight, which adheres to the seed, is capable of being spun into finest thread, while the remaining part is

used for thread of inferior degrees.

The Baruis (betel-leaf growers) were considered to be the best growers of cotton in those days, but the "cultivation has declined with the manufactures of the district and it is said that the cotton has somewhat deteriorated in the fineness of its staple."

*."Letters from the Commercial Resident of Dacca to the Board of Trade, Calcutta," dated November 30th, 1800.

SPINNING (INTRODUCTION).

Before I describe to you the primitive methods of spinning, I would like to draw your attention to the crudest appliances which they used to handle. Here nature supplied them everything in its simple and pure form; but it must be admitted that the men who first brought into use these simple means really possessed very highly inventive qualities; because * "spinning is not an inherent human capacity as it is in spiders". Surely "imagination and intelligence were present at the birth of the first spun thread." Our machinery of to day are nothing but elaborate imitations of these simple forms. As we shall proceed in describing the processes; we shall see how much our present and past mechanics owe to the inventive genius of some in that dark and distant epoch.

Picking and Clearing, ginning and Opening.

When the cotton is picked from the pod, the seeds come with it; after being picked, it is necessary to clean it thoroughly from many foreign matters; and therefore fragments of leaves, stalks, etc. are carefully picked out with the fingers. All this laborious task of cleaning, is done by the women, who also spin the yarn. † "The seed cotton is then carded with the jaw bone of the boalee fish, the teeth of which, being small, recurved, and closely set, act as a fine comb in removing the loose and coarser fibres of the cotton, and all extraneous matter, such as minute particles of earthy and vegetable matter from it". The next process to be considered will be better understood by the term "ginning." This is accomplished by placing a small quantity of combed cotton upon a smooth flat board, and then by means of an iron spindle moving it backwards and forwards with the hand, the seeds are taken out of the fibres without being crushed. "Bowing" comes next, which we will better understand by the term "opening" or "scutching" or "blowing," when the cotton fibres receive a series of continual blows, from a hand bow which actually does the function of the beater in an opening machine, and which is constructed of a piece of bamboo with two elastic slips of the same material inserted into it, and strung with a cord usually made of catgut, twisted together. The bamboo slips are moveable within the centre piece, and in proportion to the extent they are drawn out, or pushed back, the tension of the cord is increased or diminished." This process of bowing brings the cotton into a downy fleecy condition and when spread out can be easily lapped round a thick wooden roller. This roller is afterwards taken out, and the cotton is. pressed between two flat boards. 'It is next rolled round a piece of lacquered reed of the size of a quill'; and finally enveloped by means of a thin skin of the Cuchia fish which prevents the cotton from being soiled or dirty, whilst it is held in hand during spinning. So far we have the preliminary preparations of spinning; now we shall go direct to the spinning proper, where we shall see, with what simple apparatus, these women could spin such exquisitely delicate yarn, which has startled the whole civilized world for its extraordinary fineness.

* Textile Industries, Vol. I, p. 1.

† Cotton Manufacture of Dacca, p. 16. ‡ Silurus Boalis. See Hamilton's "Fishes of the Ganges".

SPINNING PROPER.

The spinning apparatus consists of (1) the roll of. cotton carefully covered with a thin skin, (2) a metallic spindle of 10" to 14" in length, almost as thick as a stout needle-though sometimes a slender piece of bamboo is used instead of the metal, (3) a piece of shell or some substance which is smooth as well as hard, embedded in clay, (4) a hollow stone or clay pot carrying some chalky powder. The whole appliance is generally carried on in a flat bamboo basket. A bit of unbaked clay is attached in the lower end of the spindle; thus giving it sufficient weight in turning it steadily on the hollow, smooth surface of the shell. The spinster holds the spindle in an inclined position keeping the heavy end always in contact with the smooth surface, and turns it round with the thumb and fore-finger of her left hand. Whilst the cotton is supplied at the sametime with her right; being particularly careful in drawing out single filaments from the roll. The chalky powder keeps the fingers always

When a certain length of thread is thus spun, it is wound on the spindle. The process exactly resembles the modern mule spinning as far as its principle of intermittent spinning operation goes; here the spindle is stationary, whilst the feed part always recedes from the spindle point, which we see exactly reversed in our present mule spinning. In order to attenuate the fibres successfully in the dry weather, the spinning was often accomplished over a shallow vessel of water, the evaporation from which keeps the surrounding atmosphere humidified to the necessary degree: this enables the spinners to form the filaments into threads successfully. The Dacca spinners generally worked from soon after early dawn to 9 or 10 o'clock, and from 3 to 4 in the afternoon till half an hour before sun-set; the time being the most suitable for fine spinning.

STANDARD WEIGHT.

The method of measuring the length as well as the weight of a given skein of thread was very crude. The spinners and weavers generally used to judge the fineness of the thread by sight only. A hath (cubit) was their unit length which is equal to almost $19\frac{3}{4}$ ", a distance covered by the whole length between the knuckle of the elbow joint and the tip of the middle finger. Their weight unit was a Rattee (about 2 grs. Troy). These are tiny seeds of oval shape, of deep red colour with a black spot on the top, and they are obtained from a particular plant of a shrubby nature.

The standard quality of yarn used for the manufacture of these fine muslins, varied from 140 to 160 cubits in length to one *ruttee*, which comes to about 316s. to about 366s. of the present system.

PREPARATION OF THREADS FOR WEAVING.

I shall now describe the preparatoty operations of weaving and weaving itself. Our first consideration in this chapter would be the process of winding. The weaver gets his thread from the spinner in the form of skeins wound on small pieces of hollow reed. Before he commences the process actually, he allows its thread to be steeped in water for a few hours as it is. The winding appliance consists of (1) a reel made of thin smooth splits of bamboo, which is mounted on the upper end of a long stick, (2) a piece

of bamboo, one end of which is divided into two parts, and thereby acting as bearings to hold a piece of stick on which is mounted the hollow reed, (3) a smooth cocoanut shell over which the reel shaft revolves. The weaver holding the split bamboo piece by means of his toes in front of him, curns the long stick of the reel with one hand keeping all the time the reel in its vertical position, while the first two fingers of the other hand act as guides to the yarn in its passage from the reed to the reel. When the yarn is in the form of a skein, it is first placed on a small wheel made of thread and fine bamboo splits, from which it is afterwards drawn off and wound upon a reel.

The thread meant for warp, is generally a little thicker than the weft. The warp in order to stand the unavoidable strains during the process of weaving, is required to undergo the following processes:

SIZING.

It is first steeped in water for 3 consecutive days during which period the water is changed twice, on the 4th day it is taken out thoroughly rinsed by means of two sticks which are put into the skein and twisted in opposite directions. It is then left upon the sticks and exposed to the sun to dry in its tightly twisted condition; which is afterwards *"untwisted and put into water mixed with fine charcoal powder, lamp black or soot scraped from the surface of an earthen cooking vessel. They are kept in this mixture for 2 days, then rinsed in clear water, wrung out and hung upon pieces of stick placed in the shade to dry. Each skein. having been again reeled is steeped in water for one night, and is next day opened up and spread over a flat board, upon which it is smoothed with the hand, and rubbed over with a paste or size made of Khoie (fried paddy), and a small quantity of fine lime mixed with water." After being sized the thread is wound upon a reel, every turn of which is kept as wide apart as possible, in order to get it dried quickly. It is afterwards exposed to the sun. All the threads are then rereeled and sorted, and divided into 3 grades according to their fineness: (1) The finest for the right-hand side (2) the next finest for the left hand side, (3) the coarsest for the centre.

WEFT PREPARATION.

The weft is prepared two days before the actual weaving. A quantity of thread for one day's work is steeped in water for 24 hours. It is then rinsed and wound on a large reel, and then lightly sized in the above way, and dried properly. This is a daily job continued until the cloth is finished.

WARPING.

This operation is usually done outdoors. The weaver selects a spot near his house, where he can arrange his warping appliance to its best advantage. The apparatus consists of four short bamboo posts, which are fixed at measured distances, depending upon the length of the cloth to be woven, and several pairs of rods, between them. They are arranged in two parallel rows with sufficient space between them. The weaver holding a small wheel of warp yarn in each hand, walks backwards and forwards along the two rows all the time laying down the two

- # Cotton manufacture of Dacca, p. 29.

threads over the posts. The intermediate pairs of rods, are intended for supports and as well as to form the end-and-end base; which is accomplished by crossing his hands between each pair of rods. At right angles to the handle of the swift there is a thin rod having a glass ring at its end and through which the thread passes.

REEDING.

This is done sometimes immediately after warping. and in some cases not until the warp is wound upon the back beam. The reed is made of very fine bemboo splits, firmly fixed between two split canes. The finest reed that is used in weaving Dacca muslin contains nearly 2,800 dents in 40" space. The whole bundle is hung from the roof of the weaver's hut while one end is unfolded, and spread out nicely and hanging down to within 2 or 3 ft. from the ground. The reed is fastened by means of thin cords, and it hangs in front of the unfolded yarn. Two men take their seats one on each end of the warp and having cut a certain number of the looped ends by means of a knife, they begin to draw the threads with the reed. The drawn ends afterwards are gathered and knotted in bunches thus keeping the - reed with the warp.

BEAMING.

- The beaming process resembles greatly the modern Yorkshire Dressing: when every thread requires careful attention, in respect to their order and tension. The operation is generally done outdoors. The warp is bundled round the reed, and a bamboo rod is passed through the knotted bunches at the termination of the reeding. One man holds this bundle, while the other end is unfolded, and a thin slip of bamboo stick having been passed through the loops, is received into the longitudinal groove of the endbeam, and is fastened by means of string. The beam is then supported on two loops formed by stout cords, which in their turn are suspended from 2 short wooden posts. The selvedge threads of the two ends are brought to a distance commensurate with the intended breadth of the cloth. The portion of the warp thus being unfolded and nicely spread out, the man who holds the bundle, stretches it evenly; whilst two workmen-proceed to arrange the threads in the middle. Eventually the threads are brought into their parallel state, by means of an elastic cane, which has been previously softened and beaten out at one end into the form of a brush. The cane is held in the form of a hand bow, and it gently taps over the stretched ends. When a certain length of the warp is thus arranged, it is wound on the end of the beam by means of a winch handle; the next unfolded portion is similarly treated; and the process is continued until the whole length of the warp is properly dealt with,

WEAVING.

The loom is of a very simple construction; it consists of four bamboo posts fixed firmly in the ground. They are connected sideways by two rods, which support a few transverse rods, to which the slings of the lay or batten and the balances of the healds are attached. The breast beam or cloth beam has a

longitudinal groove in which fits a thin rod carrying all the looped ends of the warp. Both the back and the cloth beam rest upon short bamboo posts, the top part of which has been scooped out in order to form a. sort of bearing. Each beam has a winch handle by means of which each can be turned; the beam is prevented from turning in the opposite direction by means of a stick, one end of which is inserted into the mortise of the beam, while the other end is fixed in theground. The slay consists of two broad pieces of wood each with longitudinal grooves into which the reed is received and made fixed by means of iron or wooden pins. It is suspended from the front transverse rod; and in adjusting it properly a good amount of experience and practice is necessary, because the range of its movement determines the degree of force which should be applied to a weft in a particular texture of a fabric. This is considered to be one of the nicest operations in setting this sort of loom. Each heald is equally counter-balanced by weights, which are attached to the other ends of the slings, the slings being passed over the transverse rod of the loon-frame. The treadles are made of bamboo or pieces of wood, and they are contained in a pit dug in the ground 3 x 2 x $1\frac{1}{2}$. The shuttle (10" to 14" length $\times \frac{3}{4}$ " breadth) weigh about 2 ozs. It is made of very light wood, and it has two spear-shaped points. Considerable amount of space is provided in its centre, in which is placed a moveable iron wire longitudinally, upon which the reed of the weft is mounted. The weft is passed through an eye made in the side of the shuttle. The temple consists of two pieces of wood connected together by cords, their outer ends being armed with iron pins; by means of which the cloth is kept stretched. Every part of the loom being perfectly adjusted, the weaver takes his seat upon a mat or board placed close to the pit, and depresses one of the treadles, thus forming a shed of about $\frac{7}{8}$ depth. The shuttle is then thrown by one hand through the shed with a slight jerk and received by the other on the opposite side; the reed then beats up the shot of west thus placed. When 10" to 12" of cloth is woven, lime water is sprinkled over it in order to prevent it from being damaged by the insects; and then it is wound upon the clothbeam, and thus simultaneously unwinding a certain length of yarn from the back beam. Mustard oil is occasionally applied to the shuttle, reed, and slay, in order to lessen friction during the process of weaving,

PRODUCTION.

The time taken to weave a muslin 20 yards x 1 yard, can be seen from the following statement by the Commercial Resident:—"The preparation of the tana or warp thread of a full piece of plain or striped cloth of the Dacca station employs two men, according to the quality of the thread, from 10 to 30 days. The weaving of such cloth employs 2 persons, one to weave, the other to prepare thread and attend the loom—if of the ordinary or middling plain assortments, from 10 to 15 days-if of the fine, 20-the super-fine, 30-the fine super-fine, from 30 to 45 and if the cloth be of the fine superfine dooreas or Charkana (checks) assortments, 60 days..... A half piece of mulmulkhas of the finest kind...cannot be manufactured in less than ... 5 or 6 months."

The following list gives us, the names of some of the

muslins with their particulars:-

Name.	No. of threads.	Average weight.	Dimensions.	REMARKS.
1. Mulmulkhas	1,800 to 1,900	3 oz:-2 dwt. 14 grs	τοΧῖ yds.	Made and reserved for the private use of the king. It is described as so fine that "it will pass through a ring."
2. Jhuna	1,000	8½ ozs.	20 × 1 yds.	"Jhuna"—"Thin." Net-like muslin worn only by Indian dancers and singers and by ladies of the wealthy class.
3. Rang	1,200	8 ozs. 4 drs.	20×1 yds.	Net-like texture, 1 in a dent.
4. Abrawan	700 to 1,400	9 ozs. to 11½ ozs.	20 × 1 yds. {	"Ab" (Persian)—"Water" "Rawan" (,, ,,)—"To flow."
5. Circur Ali	1,900	4 ozs. to 4½ ozs.	10.X 1.yds.	Manufactured for the use of the Nawabs of the Pro- vince. It was included among the articles for the Viceregal Court, the cost of which was defrayed from the revenues of the Jaghire
6. Khasa	1,400 to 2,800	$10\frac{1}{2}$ ozs. to 21 özs.	20 × 1 to 1½ yds.	"Circur Ali." "Khásá"—" Elegant."
7. Subnam	700 to 1,300	10 ozs. to 13 ozs.	20 X 1 yds.	Subnam—"Evening Dew." It has been described that this fabric when spread over the bleaching field, could scarcely be distinguishable from the dew on the grass.
8. Alábálle	1,100 to 1,90ō	$9\frac{3}{4}$ ozs. to 17 ozs.	20 × 1 yds.	Alábálle "Very fine."
g. Tanzeb	1,900	10 ozs. to 18 ozs.	20 × 1 yds.	Tanzeb Ornament of body In England it is known as Tanjeb.
10. Turundum	1,000 to 2,700	15 ozs. to 27 ozs.	20 × 1 yds.	
11. Nayansook	2,200 to 2,700	12 ozs,	20 × 1½ yds.	"Agreeable to the eye"—— "Nayan"—eye. "Sook"— pleasure. Here the weft is not so com-
12. Duddunknas	2,200	1.2 025.	10 to $24 \times 1\frac{1}{2}$ yds.	pact as in "Nayansook."
13. Sirbund	2,100	12 ozs. 20	o to 24 × ½ to 1 yds.	Head dress as used for turban.
14. Kumese	1,400	Io ozs.	20×1 yds.	Cloths used for making gar- ments like shirts.
Jamdanee	1,700		.ee.ir.	Embroidered on loom. It resembles lappet weaving of the modern days.

Before I take my seat, I must tell you, that Mr. Fox has been kind enough to bring some samples of these fabrics, which you may have a look at before you leave this room. I also take this opportunity to express my gratitude to my worthy professor, who has encouraged and helped me in every way to present. who have assisted me in different ways.

Professor Fox—
Gentlemen, Mr. Dutta has given us what I am sure you will all consider a very interesting paper. Some years ago, I was considerably interested in this "Dacca Muslin" industry, and I went to some little trouble to find out if possible why the Indian weavers, adopted this paper before you: and I also thank my freinds some of the methods Mr. Dutta has told us about. He has told us about steeping the yarn for days sometime

in water, sometime in charcoal or lamp black. I wanted to know what effect this would have; so I got some English varns and treated them exactly as the Indian weaver treats his varn, as Mr. Dutta has explained. I found that from ten equal lengths of cotton in its natural condition the average count was 19.85s. and the breaking strain 52.8 grains. After steeping in water and treating in the manner explained to us, I tried a similar set of threads, the count was 10.05s. and the breaking strain 58 1 grains. But after submitting a third set to the entire process, the count was 10.05s. and the breaking strain 57.7 grains. It gave an increase in strength of 9:37 while it altered the appearance of the threads considerably; they had a smoother surface, they became thinner, and the lamp black gave a darker appearance than was possessed before this treatment. There was a number of very interesting things got with this manufacture, and I thought I should like to know more about these yarns. We have heard of the "Woven Wind" and the "Morning Dew" and the cattle not being able to see whether they were dealing grass or textile materials; I heard so many poetical and other descriptions of these muslins, that one was naturally anxious to know what the articles were really like. Well, I went to the trouble to analyse some of those samples; I don't know that I had the best samples, but I analysed those that were available; and I found as Mr. Dutta has told us that the warp and the weft were alike sized. I had not sufficient cloth to discharge off the size in the first instance, so I took the average count of warp and west sized together, and I found, in one piece the average gave 404s counts; while that is very fine, I tried another sample and got 524s yarn, and a square yard of cloth made from this fine material only weighed 130 grains. I see here people who are engaged in manufacturing cotton goods; I see others who are engaged in merchanting them; but, I question, if there is one in the room prepared to take an order for a piece of cloth of that description, 524s yarn in the sized condition; and the weight 130 grains to the square yard. But I took my examination a little further and examined some of the threads; these threads vary considerably in their diameter, broadly speaking not so regular as machine-spun threads; but the finest part of the finest thread contained four fibres in a cross-section, and the coarsest part of the finest thread examined by me had only nine fibres in the cross-section. We are not accustomed to either spin or to handle such materials. The diameter of the finest part of one of these threads was the $\frac{1 \text{th}}{1000}$ the part

of an inch. We get plenty of cotton from India, where a single fibre has a greater diameter than the diameter of one of the threads I am speaking of; and the coarsest diameter of the same thread so far as I could make it out was $\frac{3}{1000}$ "; that is, the coarsest part of the thread was three times the diameter of the finest-part. Then I removed the size, and tested the material again without size; I found the finest part of the thread to be $\frac{1}{1333}$ " and the coarsest $\frac{1}{300}$ ". Now when we have facts like these before us, we can forgive folks for wearing nine suits of clothes and not being able to tell one was not in the nude; we can forgive many of the descriptions which bear fanciful and long drawn names.

This industry so far as I could make, out has not been a spasmodic one: it is certainly as old as Christianity. I have evidence of the early manufacture of these materials in the third century-accounts of the travellers who were in India in the 3rd century, and spoke of these muslins as being something very unusual in their fineness; we have evidence from other sources as Mr. Dutta has told us to-night of the Greeks and Romans making great efforts to get hold of these cloths; and if we go all through the centuries, we find that this industry was practised; but still I am inclined to think that it attained to its highest state of perfection in the sixteenth century, in the Mahomedan rule; they were probably Hindu weavers, but muslins were demanded in the greatest number, and, demanded the greatest attention in the sixteenth century, and showed the finest results that could be obtained. We have been told to-night of Indian muslins selling in England at 30/-a yard; that is quite true, but those muslins are not the muslins I have been speaking about; for these exceedingly fine muslins were not allowed to leave the country; they were manufactured chiefly for the séraglio for, the rulers of India. We get their second or third rate articles, the first rate being retained at home for, home consumption.

One other thing you would probably be surprised to hear that the threads of the warp were divided into three sets; the finest set was placeed in one part of the fabric, the coarsest in another part and the medium threads in the third part; it was found to be impossible, even in the days when most of these yarns were spun, to get sufficient quantity of yarn of the same count throughout, and hence it was customary to find at least three different counts of yarn in the same warp.

THE ARCTIC THEORY—WHAT IT POSTULATES

HEN Sanskrit was discovered by the West about a century ago European scholars were startled to find a close resemblance between it and many European languages. Next followed the discovery of Zend which was found to have an intimate affinity with Sanskrit. Sturdy European scholars like Bopp, Max.

Muller, Burnouf, Roth and Goldstucker became fired with zeal to investigate these languages and study their literatures. Bopp wrote his Comparative Grammar, Max Muller published the Rigveda, Burnouf studied the Zend Avesta and Roth collected the Nirukta and prepared the St. Petersburg Lexicon. These were mighty

works and created new and highly interesting fields in the domain of science. The science of language got an unprecedented impetus, ethnology received a great stimulation, "pagan" religions began to be understood, mythology seemed to be intelligible and even nursery tales ceased to be considered as productions of opium dens and foolish pratings of garrulous grandams. An affinity was found to exist not only between a number of ancient Asiatic and European languages, but also between the religious faiths of the peoples inhabiting the countries in which such languages have been in use since ancient times. The first conclusion drawn from this interesting finding was that these languages or faiths were derived from either one of themselves or from some common pre-historic language or faith which had been lost to mankind. The idea of the motherhood of any one of these languages or faiths in relation to the others was given up by most scholars before long, and it was generally accepted that they all represented a sisterhood with a lost parent. Sanskrit, Vedic Sanskrit in particular, which had at first been supposed to be the mother or at least the eldest sister, was then denied this high position. Even so early as 1884 Professor Sayce wrote in his preface to the Third Edition of his "Principles of Comparative Philology":

"Since the publication of the second edition of my work in 1875, a revolution has taken place in the Comparative Philology of the Indo-European languages. Sanskrit has been dethroned from the high place it once occupied as the special representative of the Aryan Parent Speech and it has been recognised that primitive sounds and forms have, on the whole, been more faithfully preserved in the languages of Europe than in those of India."

The sisterhood is, nevertheless, established, the dispute between scholars being limited merely to points of age and precedence; and to this sisterhood the name of Aryan or Indo-European has been given. It should be clearly and distinctly remembed that so far this classification is purely signistic and in no whit ethnological, a point which scholars and particularly critics are often apt to overlook. Whenever anyone speaks of the affinity between Aryan Languages, it ought by no means to be supposed that he presupposes an ethnological affinity between all the nations using those languages. The expression "Aryan peo-

ples" at the same time means, peoples speaking Aryan languages irrespective of their race. As regards mythology, it has been considered mainly "as a chapter of the Science of Language and as a chapter of the science of thought" (Max Muller).

"Just as the discovery of the Sanskrit language led to the foundation of the science of Comparative Philology, an acquaintance with the literature of the Vedas resulted in the foundation of the science of Comparative Mythology by Adalbert Kuhn and Max Muller"—(Macdonell).

Next, we step on grounds which are more or less controversial. The first race of orientalists were led to suppose, by the remarkable affinity which they found to exist between the different Arvan languages. that the nations which used them all belonged to one and the same stock and this they called the Aryan stock, "From a primitive unity of speech scholars inferred a primitive unity of race" (Taylor). Here began a bitter quarrel between philologists and ethnologists, a quarrel which has unfortunately led many a brilliant scholar to ignore truths on his opponent's side and indulge in acrimonious recriminations. Max Muller in his Lectures on the Science of Language, First series, 1861, says:

"The genealogical classification of languages has an historical—meaning. As sure as the six Romance dialects point to an original home of Italian shepherds on the seven hills at Rome, the Aryan languages together point to an earlier period of language, when the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slavs, the Celts and the Germans were living together within the same enclosures, nay, under the same roof."

And he continued to hold this view till the end of his days. Ethnologists, who base their conclusions on biology and anthropology instead of on philology, strongly protested against this view saying that "language and race have nothing in common, or at least are in no way correlated" (Keane). It was a German philologist, however, who first propounded this Ethnological theory (Cuno, 1871.) With the foundation of the sciences of Comparative Ethonology, Craniology, Archæology and Linguistic Palæontology, considerations of origins of races and their distribution naturally came within the province of these. sciences. Then the Ethnologist, waking up from the delusion which he had allowed his too impetuous brother, the student of language, to infect him with, found that

it was out of the question to suppose the various peoples speaking Aryan languages to be of the same race (Rhys, Hibbert Lecture). One by one almost all scholars have agreed upon the view of Ethnologists that "race is not co-extensive with language" and the conclusion of craniologists that the nations speaking Aryan languages belong to several races instead of one.

The question that next arises is, how to account for the spread of Arvan languages almost throughout Europe and over a large part of Asia? The contention of the old race of philologists that the diffusion of the Arvan tongue was due to successive migrations of Arvan hordes from some central Asiatic home to different parts of Europe and Asia which they occupied and where they flourished, received almost a deathblow from the finding that the Arvan nations did. not belong to one race. The conclusive blow was, however, given by Johannes Schmidt (1872) who contended that "if the ancestors of the Arvan nations-Celts, Teutons, Lithunians, Slavs, Latins and Greeks-had, one after the other, left the parent hive, and had marched in successive or associated swarms from Central Asia to find new homes in Europe, it would manifestly be possible to construct a pedigree in the form of a genealogical tree, representing graphically the relationships and affiliations of the Aryan languages, and their connection, more or less remote, with the parent speech". And philologists have been unable to chalk out definitely any such tree systematising the ramifications of Arvan speech. Cuno, therefore, suggested that the original Aryans spread their language and institutions by conquest and incorporation of unwarlike tribes. But who were these original Aryans, where was their original home and which were the unwarlike tribes they conquerred? These questions have given rise to heated controversy and widespread research amongst scholars and scientists. Eminent geologists like Geikie are of opinion that Palæolithic man lived in Europe even during the inter-glacial period or periods (Geikie-"The Great Ice Age"). And archæology proves that at this time "man shared the possession of Europe with the mammoth, the cave bear, the woolly-haired rhinoceros and other extinct animals" (Lubbock). Flint instruments constitute

the principal evidence of his existence. besides the bony remains of his body foundalong with those of animals in caves. Nothing is known of the language he used. It has been doubted in some quarters whether he possessd any language or articulate speech at all. But from the point of view of the principle of evolution the evolution of the faculty of speech is synchronous with the evolution of the species of man. Nevertheless, definite and valuable knowledge about primitive man in Europe begins with the Post-Pleistocene or Pre-historic Period. The neolithic man, as he is called, was a comparatively civilised individual living under geological and climatic conditions not so much different from what they are now. He lived in tumuli and lake-dwellings, knew something of agriculture, and had domesticated animals. Whether he was a descendant of his palæolithic predecessor is still an open question. He lived in almost every country of Europe, but was not everywhere of the same race. Craniology tries to establish that the races into which neolithic Europeans were divided were essentially the same as those which now inhabit the occidental continent. It was with these primitive races inhabiting Europe in the neolithic period that primitive Arvans are supposed to have first come in contact with a civilisation not much superior to theirs. Archœology here comes in to say that the neolithic Europeans derived very little benefit by way of civilisation from their Aryan visitors, for the neolithic and metal age culture of the former show a remarkable continuity with no sudden development as must be the result of a contact with a higher civilisa-The Aryan visitors must therefore have been as low in the scale of civilisation as the peoples they visited. But a student of Comparative Philology and Comparative Mythology sees that Aryanism consists not only in a number of words common to all or some of the Aryan languages but also ina store of common myths, some of which are of such a peculiar nature as to preclude in the opinion of most scholars the possibility of their having been the results of independent psychological developments in different lands. This being so and assuming that neolithic European non-Aryan races came in contact with neolithic Aryans,

it must be granted that since this contact the Arvans went through a continuous development, probably during thousands of years, all the time maintaining close touch with the non-Aryan races. Now it was during this period of undivided development that the common myths if any must have been evolved. Next came a great separation, the separation between the Eastern and Western Aryans. However that may be, in the Historical Period, we find this separation well-established. Now. the question is, in what part of Eurasia did this separation take place? That is to say, where did the Aryans live at the time of So far as their first main disruption? Europe is concerned we have seen that the majority of scholars and scientists are now ranged against the theory of an Asiatic origin of European Arvanism. Dr. Latham was the first to raise the dissentient voice. and this not from an anthropological but from a linguistic point of view. After this, scholar after shoolar has taken up this question and discussed it from different points of view. But although they are mainly agreed on the point that European Aryanism did not come from Asia, they are divided as regards the European race which best represents the Aryan type and the country from which Arvanism spread around in Europe.

In 1868 Benfey held that the Aryan home was the region westward of the Caspian. In 1871 Geiger opposed this view and placed the Aryan territory "in the region to the north of the Black Sea, but more to the north-west, in Central and Western Germany." In the same year Cuno published his view that "the great plain of Northern Europe, stretching from the Ural mountains over northern Germany and the north of France as far as the Atlantic" was the original home of the Arvan race. About 1873 Spiegel wrote that the home of the Aryans must be sought in Europe tween the 45th and 60th parallels of titude. In 1878 Posche expressed the opinion that "the tall, blue-eyed, fairskinned German race alone can claim to be genuine Aryans by blood as well as by language". In 1883 Penka urged with great force his theory that Scandinavia was the home of the Aryan race. Dr. Schrader (1885) is inclined to the view of a

European origin of Aryans. In 1887 Professor Rhys expounded his theory that the original home of the Arvan race must be sought within the Arctic circle itself, "somewhere in the north of Finland and the neighbourhood of the White sea." Penka's theory has been widely accepted in Germany and received the support of such scholars as Professor Rendel, Professor Savce and Professor Rhys in England. Keane (1806), the author of "Anthropology," holds that "the Eurasian steppe was the true home of the primitive Aryan groups." The latest pronouncement on the subject is that made by Professor Gustaf Retzius in the Huxley Lecture for 1909 in which he strongly upholds the theory of the Scan-

dinavian home of the Aryan race.

From the above very brief summary of the progress of our knowledge about the home of the Arvan race, it will be evident that so far as the Pre-Historic Period is the tendency at present is concerned towards fixing the Aryan home in the cold regions of Scandinavia and the Arctic circle. Anthropology has nothing to say against this. It is only when it is asserted that the seat of origin of the Aryan race was the Arctic region, then alone can the anthropologist come forward with objections. The specific unity of man is now almost universally agreed upon. But then where did the human species originate? Darwin thinks that it originated in Africa, De Qatrefages in Asia and Wagner in Europe. M. De Saporta (1883), the distinguished French savant, holds that the entire species originated on the shores of the Polar sea when the rest of the Northern Hemisphere was too hot for human habitation. Dr. Warren (1885), President of Borton University, has tried to establish the same view, from all points of view. scientific and traditional. Keane (1896), again, maintains that the human species was evolved in the great Indo-African continent at a time when Australia was joined or almost joined to it. At best the question is still one on which scholars and scientists are divided. But even if it is granted that the human species was first evolved in the Indo-African continent in the remote Eocene or Meocene period, it does not preclude the possibility of one of its branches having advanced to Arctic or

Sub-arctic regions during the great geological and climatic changes of the Mesozoic and Pleistocene Periods, so that in the Post-Pleistocene or Pre-historic period it is found settled in those regions. Even Keane, who is opposed to the Arctic Theory, says:—

"It cannot be too strongly insisted upon, not only that the world was peopled before the Aryan dispersion, but also that tall, fair, longheaded peoples such as are usually regarded as typical Aryans, had already been evolved in North Africa, and had thence spread over west Europe and Scandinavia when the Aryan nomads were still tending their flocks and herds on the Eurasian steppe lands."

Again:-

"All the conditions point to the Indo-African and Austral lands as the most probable centres of evolution of the pliceene precursors who may have easily migrated thence in small family groups to every part of the Eastern Hemisphere."

What the Arctic Theory of the Aryan home postulates is this: In the Pre-Historic Period the Aryan people lived in a large country consisting of both Arctic and sub-Arctic regions. How large was this country and whether it extended on both sides of the Ural mountains, is not accurately known. In course of time the race was divided into two branches, one occupying Scandinavia and possibly the neighbouring places also and another going down to

temperate Asia. By what route the latter descended is uncertain. The two branches independently advanced in civilisationthe Eastern Branch in Asia and the Western Branch in Europe—and impressed their respective culture on the peoples they came in contact with, and the impression was deep in proportion as the contact was close. It is a pity that in our country few scholars find any attraction in this fascinating subject. A few years ago Mr. Bal Gangadhar Tilak published his great work "The Arctic Home in the Vedas." The fame of this book reached far and wide including the ears of educated Indians. Mr. Tilak had a great name behind him and it was generally supposed (the book was more known by name and hearsay than by actual study) that he had originated the Arctic Theory of the Arvan home. Nothing could be more erroneous than this supposition. What Mr. Tilak did was merely to make a valuable contribution to the theory promulgated by European scholars long before -he showed that the Rig Veda, which was the oldest written record of Arvan culture, contained evidence of an Arctic home of the Aryan race, or, more clearly, that some of the ideas contained in the Rig Veda are such as could be originated only in an Arctic country.

J. L. MAJUMDAR.

THE SEVEN PAGODAS AND THE TEMPLE OF TRIKALA-CUNDURAM

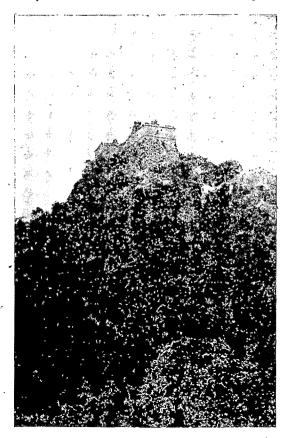
PEW ruins in India are more beautiful and romantic than the so-called Seven Pagodas. The origin of this European appellation cannot be traced; but from the earliest days of the English in India "the Seven Pagodas" has been the name given to the wonderful ruins at Mavalivarum, known locally as Mahabalipur.

Mavalivarum, means in Sanskrit "the City of the great Bali"; Bali being a hero very famous in Hindu romance; and native Brahmins assert that Mavalivarum was founded by Bali, the son of Prahlada, and was at one time a magnificent city and an abode of Siva. Owing, however, to a quar-

rel among the Gods, "the God of the Sea let loose his billows" and the city was covered by the ocean.

Since the English have known the place, only one pagoda has been visible; but local tradition says that six similar pagodas at one time stretched in a line from the Shore Temple, as the only remaining pagoda is called, towards the east. The umbrellashaped summit of the Shore Temple is very uncommon in India, but well-known in Egypt; and this had led to the belief that Mavalivarum was at one time an entrepot of commerce between East and West. Gibbon speaks of the vessels that went "from

Egypt to the coast of Malabar and the island of Ceylon;" and it is even thought that Mavalivarum may be the Malearpha mentioned by Ptolemy. Coins of Rome, China and other distant lands have been found at the Seven Pagodas; and while wandering beside the sea there, one cannot help picturing days when vessels brought to Mavalivarum the merchandise of Egypt and carried thence cloth of gold, silks and the precious stones of India. The great



The Temple of Siva at Trikalacundaram, reached by 750 steps cut in the rock.

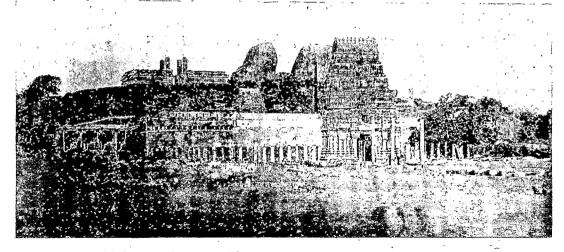
antiquity of the place and the uncertainty concerning its history add to its charm and interest; and those who go there once, go—in spite of difficulties—again and again. During the cold season, not a few tourists visit the ruins; and American enthusiasts have to be carefully watched, because sometimes they desire to take away mementoes, such as pieces chipped from figures cut in the rocks and even small statues. Supposing they can procure nothing better, they will

sometimes carry back to Madras a handful of the dust of Mavalivarum, so great being their reverence for things mysterious and ancient.

The ruins are on the Coromandel Coast, about thirty-eight miles south of Madras, and can be seen from the sea, but must be reached either by the Buckingham Canal or road, for the sea is treacherous near the Seven Pagodas and the last of the pagodas was used as a light-house before the Government of Madras built at Mavalivarum an up-to-date light-house, and placed its head-keeper in charge of the ruins. If the journey be performed by motor or carriage, either from Madras or Chingleput, the last mile must be done on foot or in a chair brought from the Rest House; and the Buckingham Canal must then be crossed in a boat. By far the pleasantest way to reach the Seven Pagodas is by water, in a boat obtained from the engineer in charge of the Buckingham Canal; and in this fashion the Governor of Madras, Sir Arthur Lawley, went there not long ago, with a large party, travelling by night and arriving at day-

But visitors who desire to see the temple of Siva at Trikalacunduram—a very ancient temple and yet little known to the public must needs go by road, and none should miss seeing this wonderful place, although seven hundred and fifty steps lead to it and these must be climbed during the hottest part of the day in order to watch the Brahmany kites fed. These strange birds are supposed to be Rishis; and local tradition says that for one hundred years and more they have come daily at noon to bathe near the temple and eat the temple food. Pilgrims go daily to see these birds fed, and having heard that the sight was interesting and curious, the writer stopped at Trikalacundurum, which is half way between Chingleput and the Seven Pagodas, and climbed the Seven hundred and fifty steps, followed by a policeman who carried a camera, for it was hoped that the Brahmany kites would allow themselves to be photographed.

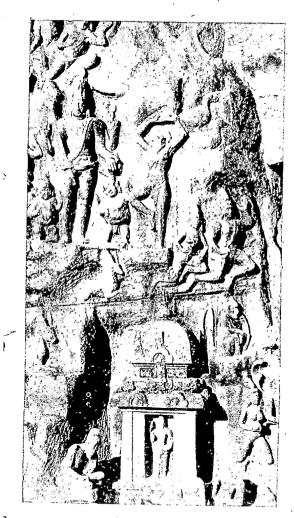
The temple looked like a fortress, and we were told that none lived in it, the priests who wait on the God going up the seven hundred and fifty steps at daybreak and down again when the sun sets. The great boulders



Modern temple at seven Pagodas, showing the toads and rock temples.

on which the temple has been built looked as if giants had heaped them one upon another and among the rounded and jagged rocks grew trees and shrubs, adding to the temple's wild and desolate appearance. No bird sang, no butterfly hovered in the hot sunlight; but here and there widows and beggars sat on the steps and leaflets and pictures were offered for sale. The pictures showed three saints kneeling beside the temple, and the leaflets said (in Tamil) that the three great Sivite saints, Appar, Sundarar and Sambandar had visited the temple and sung there the praises of Siva. As the temple is mentioned in the Thevarum, a religious poem written by these three saints, and they helped to expel Buddhism from Southern India, the temple must be at least one thousand years old. But very little is known about it, and English people appear to be afraid to visit such a mysterious place. The policeman said that sometimes an American tourist attempts to mount the seven hundred and fifty steps, but after giving a rupee for each salaam from a beggar, turns back again. A rock was pointed out that can cure fever, ague and headache, one has but to touch it and afterwards place one's hand to one's forehead and lo! one is cured. But one must have faith and of this little was possessed by the writer, or the policeman; so the perpendicular steps were slowly compassed, with halts under shady trees to listen to tom-toms and temple bells. The temple was guarded by fanatical-looking priests; and the policeman said that we had no desire to enter the abode of Siva, that we had come to see the holy birds fed. So we were led to a flat rock on which sat a very old priest, surrounded by glittering brass dishes. At a little distance were two large, white birds, shaking their draggled feathers; and we were told that they had just taken their bath in preparation for their mid-day meal. The camera was set up; and the birds came. slowly towards it. Wonderful birds they were! The wisdom of centuries seemed to hang on their scanty feathers and look out of their uncanny eyes. But they would not be photographed by an unbeliever. They looked disdainfully at the camera and flew away. Then the old priest waxed wrath and spoke loudly to the policeman, and the policeman said that the offending camera must be removed. Priests gathered round, and one of them threw on the ground a garland that had been intended to grace the photographer's neck. That the birds should fly away was a bad omen, the priests said. So, having bought a photograph from a believer in the birds and in Siva, the writer descended the steep mountain and was conducted by the policeman to the Rest House, a place with very little furniture, where the servant cooked some sort of dinner and the night was spent in a travelling cot.

Early next morning a start was made for the Seven Pagodas, where there is an excellent Rest House, and plenty of fish, eggs and chickens can be procured, but no meat, bread, vegetables, fruit, tea or coffee. The Rest House lies at the foot of the rock that is one of the wonders of India; but on the wrong side of it, that is to say, the side that has no shrines with beautifully carved pillars and no cave temples. "The toads" alone can be seen—two large boulders



Arjuna's Penance' Arjuna above the little shrine.

shaped like the arms of a giant that are supposed to protect the place, but "the toads" can be seen better from the other side. A road has been cut in the rock, and thus one passes through to the side that faces the sea. The rock rises abruptly from the plain and is about half a mile from north to south, and two hundred yards from

east to west. It is a solid mass of gneiss, nearly one hundred feet high, and in it are temples and caves ornamented with scenes from Hindu writings. The date of these places is not known, and to describe the sculptures would fill a book, and the reader who desires to know all that is known about Mavalivarum should read "The Seven Pagodas," by W. Carr, and "The Madras Journal of Literature and Science", which contains a great deal of interesting information on the subject from the pen of Gustav Oppert.

The most wonderful piece of carving is called "Arjuna's Penance." This covers two thousand four hundred square feet of rock, and shows much power and spirit. The figure of Arjuna is somewhat the worse for time and weather, and proves that even Job made mistakes, for did not Job write:—

"Oh! that my words were not written. Oh! that they were graven with an iron pen and lead in the rock for ever!"

The story of Arjuna's Penance is taken from the Vanaparva of the Mahabharata and is to the following effect: The five sons of Panduraja lost their dominions in play with their cousin Duryodhana, who however played unfairly and won through guile and wicked strategy. The consequence was that they and their followers were banished for twelve years and upwards and were doomed to wander in jungles, wilds and solitudes. During this period the elder brother took counsel with them how they might repossess themselves of their patrimony after the term of banishment expired. In order to gain their object it appeared necessary to obtain the mantra Pasupatastra. This mantra, or incantation, was of such wonderful efficiency that if it was uttered while in the act of shooting an arrow, the arrow became inevitably destructive, and possessed of the power of producing or generating other weapons, which not only scattered death on all sides but were able to cause the destruction of the whole world. The mantra could be obtained only from Isvara (a name for Siva), and Arjuna, as he was distinguished among his brethern for his prudence, fortitude and valour, was employed to procure it. Arjuna travelled far to the north of the Himalaya mountains. there to perform rigid penance, in order to



The Brahmany Kites, supposed to be Rishis, at the Temple of Trikalacundaram.

propitiate the god and obtain the favour, and arrived at a grove or forest abounding with streams and fruits and flowers, where the air was filled with the strains of celestial melody. Here he commenced and carried on his austerities by meditation, prayer and ceremonial purification. During the first month he ate but once in four days. during the second month but once in seven days, during the third month only once in fourteen days and during the fourth month he did not eat at all but completed his penance by standing on the top of the big toe of his left foot, his right leg being lifted up from the ground and his hands raised above his head. This is the Period SHEWN The nearest Rishis. BY THE SCULPTOR. seeing his intense devotion, went and reported the matter to Ishvara, who in order to try the courage and constancy of the hero assumed the form of a wild hunter and turned one of his followers into a wild boar. Arjuna prepared to shoot the boar. and when forbidden to do so, had the audacity to join with the god in personal combat. All the beasts of the forest and the inhabitants of the ethereal regions. gathered to see him; and the god, revealing himself, bestowed upon him the mantra that he desired.

Arjuna will be seen in the photograph as a small, central figure, with emaciated

frame, withered right leg, hands clasped above the head, and resting on the great toe of the left foot. Around him are ascetics. saturs and monsters, and a creature half-woman halfserpent; also elephants, tigers. lions, monkeys. antelopes and birds. Most of the animals are imitating Arjuna's penance; a cat, standing on one leg, with paws above her head, and jeered at by mice is particularly curious.

Local tradition says that the cat is doing penance for stealing a pot of butter from a churn; and both are pointed out, the pot

of butter being a large, rounded boulder and the churn a circular cistern cut out of solid stone, more than eight feet in dia-

meter and about four feet deep.

A sandy path leads past the modern temple, which is shewn in the photograph, to the Shore Temple. A small, exceedingly ornate, rectangular shrine, surmounted by bell-shaped octagonal dome tall with kalasam finial. The doorway facesthe east, and wide steps lead down to the sea; but at high tide the waves sweep into the shrine with a swishing noise, adding to its charm and mystery. At the further end is a small, dark chamber-so dark that it is possible to fill the plates of a camera with slides there - and in this chamber, which was formerly closed by a wall, is a huge, recumbent figure, which is said to represent Mahavishnu. But, as the feet are bound, local legend declares that the figure represents a wicked King of Mavalivarum who was taken prisoner by his subjects, bound and thrown into prison. The dark chamber is eerie in the extreme; and sensitive persons hurry away, saying that they feel the presence of some unhappy, restless ghost there.

About half a mile from the Shore Temple are the monolithic shrines called by the English "the Five Raths" or five spirits. These are said to have been the burial

places of five kings, but the inscriptions on the walls cannot be read and as a matter of fact nothing is known about their origin. History does not mention them. No tools have been found to say by whom they were made. They are only finished in places, and they seem to hint that a war or a change of faith took place while they were

being constructed. The carving is some of the best to be seen in India; yet the Five Raths remain beside the sea as a mystery, none knowing how, why, or when they were carved from the solid rock that stands alone in solitary grandeur in the sandy desert.

JOHN LAW.

THE NEED OF COMMERCIAL EDUCATION

I NDIA to-day is facing a crisis. The high tide of enthusiasm with which our Swadeshi Industries were started a few years ago, seems to have reached its lowest ebb at the present moment. With this reaction has come back the idea, whether openly expressed or not, that whatever other qualities the people of Bengal may possess, they lack the knowlege of business management. Unfortunately the ill success of some of our Swadeshi Industries has heightened this feeling even among many of our countrymen.

How far this feeling is justified we shall examine later. But the first thing necessary, if we are to succeed at all, is to uproot the idea that we lack business ability from the minds of our fellow-countrymen. And the only way it can be done, is by success. I think that the proper way to succeed is to face the facts boldly and to see wherein our defects lie. There is no use in shirking the truth and acknowledging that there is something radically defective in the organisation of our industries. Some of our thoughtful men realize this; they know that there is something wrong, but they do not know exactly what to do.

There is nothing mysterious or vague about business. But we shall have to cultivate the critical spirit, instead of the old ide of doing something, somehow. We must realize that the whole world is our competitor.

True indeed, we can equip mills and manufacture goods, but unless we can produce things as cheap as the nations of the world, our industries are doomed to failure. Our wonder is not that inspite of this severe

competition, our industries are not flourishing, but that they exist at all. It is on this that we base our hope. The truth is that we have the material and the men; all we need is a proper system of education which will enable our countrymen to manage business successfully.

Twenty-five years ago there was hardly even in Europe and America, anything like what is known as commercial education. The practical businessmen looked with contempt upon a college-trained man. They maintained that a businessman is born, not made. But nowadays this is all changed. The practical businessmen are always on the look out for the bright young man from the college. The reason is obvious. Business has changed so rapidly within the last twenty-five years, competition has become so severe, the problems connected with it have become so complicated that it requires a high degree of technical knowledge to carry on business operations successfully. Moreover, the universities have also come down to the lower plane, and instead of teaching about things as if we belonged to another planet, they actually teach things which concern our every day life in the world.

The Battle of Waterloo may or may not have been won in the playfield of Eton, but it is true that commercial battles are lost or won in the commercial schools of today.

To many persons in India, 'Commercial Education' and 'Stenography' are synonymous terms. It is a career for those who have failed in every other line. But after all, Stenography is the least important part

of commercial education. It is helpful, but not indispensable. A businessman needs to know Economic Theory, Commercial Geography, Economic History, Money, Banking, Insurance, Corporation, Finance, Commercial Law, Accounting, Statistics, Public Finance, Economic Resources, Industrial and Commercial Organization, not to speak of arious other things, the knowledge of which is indispensable for a successful businessman.

It will be seen from the above that none but an intelligent and good student can ever think of really succeeding in business. It requires the best and the highest qualities of a man. But difficult as it may at first sight appear, the accumulated store of knowledge in this line is so vast, and there are so many excellent books on each subject, that it is quite possible for an average man to become highly efficient in business.

I do not overlook the fact that we have certain natural drawbacks in comparison with Europeans. They are born and brought up in a business atmosphere. They hear about business when they are quite young and read about it in newspapers as soon as they grow up. We cannot expect to bring about this condition in our country in a day or two. It will require time and provided we have patience, we may see the next generation enjoy the same advantage as a child in Europe.

The progress of Germany, one of the most commercially advanced nations of the world, has been simply astonishing during the last 20 years. Superficial observers may attribute this wonderful success of Germany to her fiscal regulations, but those who are well acquainted with the progress of business in Germany, know that much of her success is due to her efficiency in the organization of industries. Thoroughness is the Her scientists watchword of Germany. are solving the problems of business and industries in her laboratories and her teachers are teaching the students the most approved and up-to-date methods of business. Germany is not satisfied in merely producing things. Before she sends out an agent to sell goods in foreign countries, she teaches him all that could be known about the people of the country, their history, manners, customs, tastes and prejudices. These salesmen find out the parti-

cular kinds of goods their customers want and order goods only of these kinds. By means of this careful attention to details and their habit of serving the individual tastes of their customers, they have built up their business today.

In all the principal cities of the German Empire, in Berlin, Cologne, Hamburg, Munich, they have first class commercial schools. It is in these schools that the future merchants of Germany "are made,"

so to speak.

TOTAL

Let us next turn our attention to the United States. In this land of business, where the biggest undertakings are carried on, where the inventive genius of the people shows its finest example even in the smallest of undertakings, we find the same attention to commercial education as we have seen in Germany. In the last available report of the Bureau of Education, 1909 Vol. II, pp. 1204, we find under commercial education the following table:—

	SCHOOLS	s S	TUDENT	s
Class of Institutions	No. of Schools		Female	Total
Universities & Colleges Public & Private	66		732	
Normal Schools Private High Schools	39	680	670	1350
and Academies	386	-,4,084	3,110	7194
Public High Schools Commercial & Business				72255
Schools	547	78,652	67,636	146,288

This by no means is all. If we take into consideration the various universities and colleges, which, though not giving strictly a commercial course, yet gives many courses in theoretical and applied economics, the number of students, all counted, will amount pretty nearly to 250,000.

2,496 122,885 109,607 232,492

With what high respect commercial education is looked upon in the United States, is evidenced by the founding of the Graduate School of Business Administration by Harvard University, the premier university of this continent. Like other professional schools, to quote from the catalogue, "the school is strictly a graduate department of the university, and is therefore open only to students whose education and maturity fit them to undertake serious professional study. The ordinary requirement for admission as a regular student and candidate for

the degree of Master of Business Administration is the possession of a bachelor's degree from an approved College or Scientific school."

The one most notable departure in this school is the combination of the theoretical and practical sides of business. In the course of Corporation Finance, we find among many, the names of the following men who take part in instruction: George W. Perkins. Member of the firm of J: P. Morgan, & Co., of New York: A. Lowes Dickinson, A.M., Chartered Accountant, Member of the firm of Dickinson, Wilmot Sterret, Accountant, New York: and George W. Wickersham. A.M., L.L.B., Attorney General, United States. The course in Industrial Organization is under the charge of Mr. Gunn, one of the most efficient Industrial Engineers of Boston. Besides Mr. Gunn, we find the names of Mr. W. B. Dickson, First Vice President of the U.S. Steel Corporation, Mr. Charles B. Going, Managing Editor of the Engineering Magazine, N. Y., Mr. F. W. Taylor, M.E., Sc.D., late: President of the American Society of Mechanical Engineers, Philadelphia, and several others who take part in the instruction of this subject. So also in other subjects.

Both in schools and factories, there is a combination of theory and practice. This is, perhaps, the most notable contribution of America to the solution of future business problems. In an American industrial or commercial concern, the Educational Department is one of the most valuable adjuncts. It is the duty of the Educational Director to teach the employee the most up-to-date methods in his line of business. This systematic training is carried on during the whole year. The policy of America, as a businessman expressed it, is to bring the workshop into the school and the school into the workshop.

England is not far behind America in this respect. Her Provincial Universities of Manchester, Birmingham, Leeds and the great University of London, specially the London School of Economics and Political Science, are all giving commercial training of a very high character. So also in Japan. Everywhere, Commercial Education has

come to be recognized as one of the most important branches of education.

organized countries, who have a lead of at least half a century and whose commercial schools are turning out thousands of highly trained men every year, we cannot compete on equal terms? It would be the negation of natural laws if we could. But as I have said before, there is no reason to despair. I have firm faith in my countrymen. I believe that given the opportunity, we can train a sufficient number of men who in energy and capacity will not be inferior to any people in the world.

The question is, are we going to stand by and see our industries perish or are we going to make India commercially great as she was once before? If we want to do this, as I believe every true son of India does, the path is open before us. We shall have to impart commercial education to our young men just as they do in Europe and America. If we are going to play the game, we have to learn the trick also. We cannot carry on this unequal struggle any longer.

Fortunately, a Commercial School does not need so much money as a Technical School: I think there are many publicspirited citizens in Bengal who would be willing to help such a noble cause. Let a start be made. A small beginning is better than none at all. It is not the building or the furniture that counts; we are going to: train men. If we can get only half a dozen well-trained teachers, the start can be made at once. The thoroughness of a German, the efficiency and genius of an American and the steadiness of the English businessman, can be taught as well in a one storey building as in a palatial one.

The future of our Swadeshi Industry rests on this one point. Are we going to neglect it or are we going to make one supreme effort to regain our lost ground? It rests upon our thoughtful countrymen, who have the money and the brain, to decide.

J. C. SEN.

March 13, 1911.

CONTEMPORARY THOUGHT AND LIFE

(May-June).

THE PROBLEM OF RACE-SYMPATHY: THE UNIVERSAL RACES CONGRESS.

THE IDEA AND ITS EXECUTION.

FIND Mr. Ratcliffe has already told you something of the Universal Races Congress that will meet in London next month (July). The idea of holding a Congress like this, where the representatives of the different races could meet and discuss the general problems of race-co operation and race-sympathy must commend itself to all lovers of humanity. This is why, I think, many people have so readily and gladly joined it. But though the idea is good, and indeed, inspiring, it is very doubtful what the execution of it will be. Those who know the trends of so-called sociological and anthropological scholarship in Europe to-day find but little assurance of the fundamental problems of race-life and race-culture being properly discussed by a body organised under the leadership of this scholarship. There is a very strong tendency in the organizers of this Congress to practically deny the very existence of race. Raciality is, in their conception, a result of mere environment: racial-differentiations are more or less mere accidental variations; and the races that appear now to be fundamentally different from one another, would, if placed under the same natural and social conditions, lose their special characteristics, and merge themselves into one common and almost uniform type. And at the back of this Universal Races Congress there is, at least so far as the principal organizers are concerned, this object of helping the unification of the different races of the world by developing a uniform and "universal" culture and civilisation among them.

THE ASSUMPTION AT THE BACK OF THE MOVEMENT.

This being the general attitude and stand-

and these organizers belonging to the physically and materially dominant races of of our time, it goes without saying that there is in all this attempt an almost illconcealed assumption of the intrinsicsuperiority of modern Western and European culture over the comparatively older Eastern cultures. A number of meetings have been held of late in London to educate public opinion in favour of this Congressidea; and in all these meetings, the one universal assumption was that the difference between the European and the non-European races was one of mere development and education. We have been repeatedly asked not to regard the Negro or the Zulu, for instance, as absolutely different from us, because, given the same opportunities, placed under the same physical and social conditions, they would develop all the excellences of the white man. The American Negro has proved his intellectual equality with the white-man by passing the standard of university education in America as easily as his white brother. He has indeed, found no difficulty in fully adapting himself to, ! and profiting by, the new environments in the midst of which he has been placed in . the States. The Negro in Africa is different simply because his environments are so. This is the general line of argument which is adopted by the organizers of this Congress to propagate their great gospel of human brotherhood. And as I have said, at the all there is the common at back of it European conceit looming large.

THE ETHIOPIAN CAN NOT CHANGE HIS COLOUR, NOR THE EUROPEAN HIS CONCEIT.

You cannot blame us for this. It is in our blood. We are the spoilt children of modern humanity. We cannot really help. it. The Ethiopian cannot change his colour, nor the European his conceit. Of course, in discussing these racial quest point of the organizers of this charges, tions, we always, talk of the Negro or the

Zulu to prove our theories. But if we do not talk of the Hindus exactly in the same. strain, and but rately cite them, as instances. of racial unity on the ground of their capacity to adapt themselves to our ideals and cultures, it is because we know of their ignorant pride of race and do not desire towound their national or racial susceptibilities. Indeed, some of us even do not regard the Hindu or the Chinese as in any way superior to the Negro. Sir Harry Johnston. who is universally acclaimed among us as great authority in matters anthropological was the first President of the Executive Committee of this Congress, and would have still continued in that high position, if only his health had not inconveniently come in the way; and you know this great scientist's informed opinion about Hindu culture. And Sir Harry Johnston is only a more out-spoken man than his other colleagues and collaborateurs in the domain of modern anthropological and sociological researches. Most of these eminent scholars among us have the same scholarly insight into the truths of this particular department of human knowledge and generally have the same feelings as he has; only they are, from kindly considerations of your crude susceptibilities, more cautious in expression of these sentiments.

The other day we had a meeting to enlist the sympathy and co-operation of the Tewish community in London, on behalf of the Congress, in the house of Mr. Sammuel, M. P., a prominent member of that community. Some of the leading lights of the community took part in this meeting. One or two not only represented Jewish sentiment but even the department of anthropological research in our old Universities. And all these gentlemen, speaking with the authority of the scientist, the theologian and the successful man of affairs, one after another got up to repudiate their Asiatic origin. They all denied that the Jew was an Asiatic, and claimed the undeniable superiority of the European over the Asiatic races and cultures. All this exhibition of raceconceit was so offensive that it drew forth a protest even from so mild and obliging a Hindu as Mr. K. G. Gupta! A few days later we had another proof of the same

Oriental Circle of the Lyceum Club, by Mr. Spiller, the Organizer and General Secretary of this Races Congress, though being an essentially careful and tactful man. Mr. Spiller was not so outspoken as his friends at Mr. Sammuel's house. Mr. Spiller absolutely denied that there were races at all. The old classification of mankind into Caucasian, Mongolian, and the Negro, was based upon ignorance and misconception; and he proved the worthlessness of it by citing the case of the Hindu, who, he said, was none of these, but a distinct type in himself. Mr. Spiller would not even accept the physiological differences between the different races as fundamental; they were due not to heredity butpurely to environment. The flat nose of the Mongol and the cut features of the Greeks and Romans are both due to their different environments! Bring the Mongol into Europe, place him in the midst of "our Greeko-Roman civilisation," and he would lose all his racialities under the influence of Aristotle and Plato, and the Latin Fathers! He would cross with the European and produce a new type! And this last admission shows the curious confusion of thought of these noble and able? gentlemen, who claim to have discovered. all or almost all the mysteries of the genus homo with the help of the microscope and the chemical balance! Who ever denied the possiblities of cross-breeding among the different races? That there has been a good deal of social hybridisation is too patent a fact to be denied. But the variations of racial or national types, the production of new types through inter-marriage between one race and another, these do not disprove. as Mr. Spiller evidently assumed, but rather on the contrary distinctly and very strongly. prove the operation of the force of the hereditary principle in human evolution as inother branches of it. But the boldness of these European men of science is simply, prodigious! They even, if Mr. Spiller is to: be believed, deny the possiblities of atavism in race-crossing. The result of such crossing. Mr. Spiller boldly declared, was a type superior to both the original and parent types: yet it is the general opinion both in Ame- ... rica and India, I think, that the Eurasian and the Mullatto imbibes, as a rule, the spirit in a speech delivered before the vices of both the parental stocks and the Red as the Ball to

virtues of neither. This may be, -personally I think to a large extent it is — due to racial. prejudice. A good deal of the vices of these mixed issues are, undoubtedly due to their peculiar social conditions, more than to the inadaptibility of the parent stocks for cross-breeding. Yet it would surely be too much to put it forward as a general proposition that these mixed marriages produce a type superior to the parent types! .

PSEUDO-SCIENCE AND CHARLATANISM.

The fact of the matter is that there is a good deal of pseudo-science, and a larger deal of sheer charlatanism that masquerade as science and scholarship in our midst today. It is the inevitable result of the two most prominent features of our modern European culture: first the rage for specialisation, and second the enthusiasm for popularisation. The former creates pseudo-science. the latter charlatanism. The former narrows the vision of truth, and develops the tendency to seek for the complexities of · objects and phenomena in some one, simple cause or a class of allied causes, creating a false value for each particular science, and ignoring practically the inter-dependence of the sciences upon one another, for the Fright understanding and interpretation of truth. The latter leads to the usurpation of realities by mere verbalities, the swamping of thought by ill-understood terminologies, and the reckless application of the dialectics of one science to the explanation of facts and phenomena of the other sciences. Thus we have all over Europe and America today a large and increasing body of halfeducated men and women,—the omniscient journalist leading the show, - who talk of the profoundest truths of man's inner experience in the terms of electricity, magnetism, and the chemical or the biological laws. We thus have anthropologists proclaiming the discovery of all the mysteries of man with the help of the microscope and the chemical balance; sociologists finding the secrets of social life and evolution in the law of averages and the calculation of of statistics; and we have economists reducing all the endless complexities and being the character of our present-day cul-

ture, you have really no reason to be surprised at the way in which this Universal Races Congress has evidently set to work.

THE METHODS OF THE RACES CONGRESS.

I have not as yet seen the many learned papers that have been already sent in to the General Secretary of the Congress; but they are, I think, already in print, and will: be issued in a decent volume before the Congress meets in July, so that those who attend it may be well posted up in the subjects of discussion. But Mr. Spiller told us at the Lyceum Club that there was a most surprising unanimity among all the learned writers, and they belong to almost all the great races both of Asia and Europe. as regards the fundamental idea that raciality was a very spurious thing. I see from the Programme of the Congress that Dr. Brajendranath Seal has sent in the first paper of the Congress, namely that dealing with the definition of Race. Mr. Spiller did not refer to Dr. Seal's paper. and I do not know if he too is among those who do not believe, as Mr. Spiller put it, that there are races at all. I happen to have read some of Dr. Seal's writings, and have heard a lot of him from those who know him intimately; and I should be very much surprised if he too has lent his support to these scientific crudities. I cannot believe it, and I am confident that his paper will fall as a bomb-shell in the camp of the pseudo-scientists of Europe. Dr. Seal put in a strong plea for the preservation and perfection of racial character and racial and national cultures in the paper that he contributed to the Oriental Congress held in Rome in 1898. He is too careful a scholar and too deep a thinker to be led into the reckless generalisations of our specialists. But Mr. Spiller, as I said, did not mention Dr. Seal's paper at all. I am afraid it did not quite fall in with the preconceptions of his friends and colleagues in the Executive Committee of the Congress, who have, so far as the European and specially the English members are concerned, at the back of their mind the same assumptions as regards European superiority as himself. Indeed, with the exception of Dr. Seal, I conflicts of mankind to a simple rule think almost all the representatives of the of production and distribution! And such non-European races who have been invited to take part in this Congress, are more or

less under the spell of modern European ideals and institutions. The Chinese did not elect their spokesmen, it is the London Committee of the British Organizers of the Congress who selected the men who, in their opinion, would most fittingly represent Chinese thought and culture. The same in regard to others also. A member of the Executive Committee of this Congress told me that he had the greatest difficulty in having Dr. Seal accepted as a contributor to the Congress. They did not know him; they could not be sure of his qualifications. They proposed somebody whose name was known to some of them as a political agitator. He posed before the British public as a representative of the Indian people, and so he was to be asked to represent Indian culture also! It was only when Dr. Seal's paper on Vaishnavism and Christianity was sent in to the Secretary that he was thought fit to speak on behalf of his race and culture, to a Congress of European thinkers and humanitarians!

And this one instance shows both the spirit and the methods of this Congress. The lines along which it was to be worked had been laid down by Mr. Spiller and his friends in London. The programme was settled by them. The subjects upon which the representatives of the different races were to be asked to write and send in their papers were settled by them. And all these, as a glance at the programme will show, were quite naturally worked upon the assumption that European ideas and institutions were intrinsically higher than Asiatic or African ideas and institutions. All the problems set before the Congress are essentially European: what the Asiatics are called upon to do is to say how far they are advanced enough to accept them. Mind, you are to accept the European problems, and show your capacity for solving them in the European way, to the satisfaction of your European examiners! For instance, you will find that one of the subjects before the Congress will be, Parliamentary Government and the fitness of Oriental and other nations for it. Now, Parliamentary Government is so far the best Government that Europe has discovered. It must, therefore, be best for you and best for all. You are to present your credentials for the acceptance of your claims to Parliamentary institutions, to this

Races Congress. The Hon'ble Mr. Gokhale has been asked to present your claims. Of course no better selection could have been ... made for doing this work. But the fundamental question is, Is Parliamentary Government as developed in England or elsewhere in the West, the best form of Government? Is it a universal form? Cannot Asia. following her own genius and traditions. work out for herself a form of Government that will be better, at least for her, than the European Parliamentary form? But these are too radical questions to be tolerated by the great thinkers and workers who are

getting up this show.

The fact of the matter is that this whole show has been got up without any real scientific method or any real appreciation of the requirements of the present situation. What we want is a correct understanding and appreciation of one another. It is only such an understanding and appreciation that will be able to remove that raceprejudice which is so loudly lamented by the organizers of this Congress, and which they profess to try to remove. Denial of race-difference will not remove raceprejudice, but rather deepen it. popular interpretation of the Darwinian hypothesis of the descent of man, which places us in close kinship with the anthropoid ape and the Ourang-outang, has not in any way destroyed our innate sense of superiority over the monkey or removed our prejudices in regard to him: has it? We say we are of the same blood and ancestry with Mr. Baboon, and yet the moment we see him we either chain him or kill him. Similarly the denial of raciality, and the pious assertion that we all, whether black or brown, are born of the same parents, are all children of one original human pair, and are therefore, whether Indian or Zulu, Anglo Saxon or Slav or Celt, all next of kin to another, will not kill race-prejudice, but rather by feeding our native conceit, increase it the more. What will really kill this prejudice is a correct understanding and appreciation of real racial differentiations, and not their unscientific, unscholarly, and sentimental denial and negation. And the correct method for realising this end would have been very different from that adopted by this Congress. That is the comparative

and the historic method. A Congress like this should have worked upon a more scientific basis than seems evident from the outline of its programme. The proper subjects of discussion should have been the different departments of social and economic life, the various branches of culture and civilisation. For instance, if the representatives of the different races were invited to contribute, out of their special racial experience and culture, their special thoughts on such questions as, (1) Social distinctions and social equality, including considerations of castes and classes; (2) Questions of Production and Distribution including considerations of commercialism, apitalism, slave-labour, factory life and ws, etc; (3): The Woman question; (4) Political institutions; (5) Art; (6) Religion and Theology. The fifth and sixth find no place in the programme of this Congress: yet they are very fundamental subjects for the true understanding of any culture or civilization. And the other points are also approached from the European and not from the universal, humanitarian standpoint. So we shall have, with a few possible exceptions, a number of half-caste contributions on some of the most vital problems of the day. But I hope some day, in better and worthier hands, will be entrusted the organization of a movement like this, and then a true Universal Races Congress will be held. The method of evolution is said to be tentative and experimental, and Nature produces many abortions before the real thing is brought out. So even this Congress may have its uses, and may be welcomed as by its very faults and failures. to clear the way for future success.

II. THE PROBLEM OF EMPIRE.

Closely allied to this question of racial autonomy upon which alone can we ever expect to have true racial sympathy and co-operation, in the common pursuit of human federation and brotherhood, is the question of the modern empire. And both these questions come almost within what is usually called the range of practical politics in our day. Imperial problems are accumulating in increased numbers year after year in the partfolios of the British Government. They are problems of race also. Just now an Imperial Conference is

sitting in London to discuss some of these problems. Of course this so-called Imperial Conference is a conference of the representatives of the white races of the Empire, -the peoples of the self-governing colonies, now usually called Britain's overseas dominions. The non-white races of the British Empire have no part in these deliberations. They do not belong to the brotherhood of these white races. Yet it seems clear to the meanest intelligence that the permanent of the non-white races now exclusion included within the British Empire, from an equal share in the work and responsibility of the Empire, will be bound to end some day, much sooner perhaps than the unimaginative British publicist fancies at this moment. And the end will be in one of two and only two possible ways: either by the admission of these non-white races into the full rights of the confraternity of the Empire, as independent federal units, combined to form a great federal and imperial un on, larger, fuller, nobler than what the world has as yet known, -an union in which India shall be as much a self-governing part of the Imperial whole as Canada, Australia or New Zealand is to-day; or by the complete separation of these from the present Imperial family. There is no third way before us. Yet strange to say British statesmen and especially the jingoe publicists here do not seem to have any consciousness of the complexities of the problem of the empire which the present composition of it and the racial antipathies that have been accentuated by this arrangement have been increasingly creating. The Times, for instance, still harps upon its old bastard ideal of what it calls the two empires, one composed of the so-called Mother-country and her selfgoverning colonies, and the other of the Crown Colonies and Dependencies. Of course, one clearly understands the position of The Times. If we are to maintain the present commercial and capitalist basis of our empire, we must keep up this division. Capitalism feeds upon the increasing production of marketable commodity. And marketable commodities require increasingly expansive markets to bring their due return to the owners of works. The self-governing dominions have entered into keen competition with the Mother-country in the race

for new markets. They find considerable ways of doing this: One is to combine in a opening for Britain's surplus populations and also for the employment of British capital to some extent. But they are themselves producers of commodities. Some of them produce ample raw materials. which Great Britain cannot do herself, and turn these into finished products in their own factories and workshops. They offer us market for British goods, not to any large extent, but on the contrary they themselves want new markets for their own commodities. The economic structure of both Great Britain and her overseas dominions is essentially the same. It is industrial and capitalistic. The same greedy, grasping commercialism characterises their common race-consciousness and their common social and political life. And this common need requires large markets for its full satisfaction. dependencies of Britain furnish this market. These dependencies must be made to continue as dependencies, if this common imperial need is to be supplied. really, the rationale of The Time's wonderful theory of the two empires.

It is really on the basis of this curious theory that the jingo politicians of the school represented by The Times are trying to work up a closer unity between the mother-country and her overseas children. At present the unity of the Empire is based upon mere sentiment. The sense of common raciality, common language, a common historic past and a common culture and civilisation, forms the present cement between Great Britain and her self-governing dominions. Sentiment is an excellent thing, and a very powerful agent for working out political unity, as long as vital practical issues do not come into conflict with one another. And world-politics being, at least in our present stage of evolution, always and everywhere dominated by intensely practical issues, political bonds.

ed entirely or largely upon mere sentihts are of the flimsiest character, and irdly to be depended upon, especially in times of stress and strain. The British imperialists recognise, therefore, the need of strengthening these natural sentiments by creating a community of practical interests between the mother-country and the selfgoverning colonies. And there are two

glorious humanitarian mission, for the elevation of the race, the service of God and mankind, and the pursuit universal human ends. The other is to combine in the work of exploitation, for the creation and maintenance of large markets for the products of the mother and her children, to unite in a mission of greed, and in the work of ruling peoples of other races, for the benefit of the ruling family. This latter is the distinct ideal of present day imperialism. The closer unification of the self-governing members of the British Empire means just now only this dominant desire for the perpetuation of the dependent status of the Dependencies, and the exploitation of their -enormous resources, both in men and materials, for the benefit of the profit-making classes of the ruling country.

This is clearly a very short-sighted and suicidal view of the truth or possibilities of the true imperial idea. In the first place, it is not in the nature of things that a great people, so numerous in quantity and so superior, intellectually and ethically, in quality, like, say, the Indians or the Egyptians, will be possible of being perpetually or indefinitelykept in a dependent status, just for economic exploitation by the self-governing and commercial corporation called the British Empire. This relation will not bear the strain that will be inevitably put upon it, by the jingoist imperialism. Indeed, as for commercial exploitation, it is being increasingly recognized even by Tory politicians that it will be impossible for very long to deny some degree of fiscal freedom to India. It is almost universally recognized here now that India will in the very near future demand some kind of protection for her revived or new industries; and in view of the increasingly potent voice that representatives of at least a section of Indian opinion will gradually secure, under Lord Morley's Scheme of Devolution, this demand will become increasingly insistent and imperious; which the Government of India will find too strong to resist. What form this protection may take, it is not easy just yet to foresee. The Tory Tariff Reformer would try, of course, to give it the shape of their own so-called imperial preference. But even Tories cannot ignore the fact that India's most ruinous competitor is Great Britain

all things, is some measure of protection against unfair British, protection. Imperial preference would not secure this: on the contrary, by linking the mother-country with growing and greedy children overseas it will increase the acuteness of the competition into which India has been thrown. The Liberals freely admit the inadmissibility of the Tory Scheme of Tariff Reform and Imperial Preference as a solution of the Indian problem. The problem indeed is so complex, affects so many divergent and conflicting interests, that a simple solution of it is not easy to discover. But whatever may be the ultimate solution, one thing seems absolutely certain, and it is this. namely, that the persuit of The Time's ideal of a dual empire, will not be easy; and if persisted in will not cement but ultimately break-up the Empire itself.

- And from no point of view is such a forcible break-up of so large and promising an organization of humanity desirable. Universal humanitarian ends and ideals demand surely the mending, but by no means the ending of any of the larger human associations at present existing in the world. A true and living and healthy Imperialism, which will seek to unite Great Britain, Ireland, the present British Overseas Dominions, with India and Egypt, into a federation of free states, co-operating with one another, on terms of perfect equality, for their mutual advancement and the furtherance of the common ends of universal humanity, will be the salvation not only of the different parts of the present British Empire, but of the whole of modern humanity. That humanity is threatened with very serious danger from three sides; first. there is the danger of European aggression in Asia and Africa, the submergence of the non-white races under the pressure, economic and military, of the white races. Mutual jealousies among the European powers prevented this total extinction of the non-European kingdoms and empires in the last two centuries. But the awakening of Asia and the growth of new forces in Asiatic and African politics, have been exposing the dominant European powers to new dangers, and in the growing recognition of these new dangers, the old jealousies are quickly being cured. All the recent

herself, and what India will want, above entente cordiales, between France and Great Britain, between Russia and Great Britain and between Great Britain and the United States all these are signs of a new consciousness in Europe. They are really the forerunners of what may finally develop into a general European federation. Such a federation thirty or forty years ago might have been contemplated with pleasure and great expectations, at least for the future of the European races. But the very sense of danger which has been slowly working the possiblities of such a general union of the white peoples, makes this possible federation a cause of great anxiety for the future of modern humanity. For it is not only Europe, not only the so-called white races, who are moving towards a great confederated unity. There is a "similar process of evolution already started among the non-white people, in Asia and Africa also. There are three possible federations which may be developed in the near future. The first is the European federation, the second is the Mongolian federation, and the third a federation of the followers of Islam in all the three great continents. If these possiblities are duly developed the forces of these three rival associations will be very evenly balanced. In any case the European combination has absolutely no chance of being stronger than either of the two others. And the clash and conflict of these three giant combinations will bring on the complete collapse of all our modern culture and civilisation. These will bring on a moral and physical deluge,—a Mahapralaya, as you would call it in Sanskrit.

. And the only chance of averting this terrible catastrophe is to rapidly work out a real federation of the present British Empire. The key to the future lies in the hands just now of two peoples—the Indian and the Egyptian India alone can control the forces of the Eastern Pacific. She gave them their religion and contributed materially to their civilisation. She is still the holy land to them. Her political dependence and helplessness may excite the pity and even the contempt of the awakened Mongolian peoples, but her spiritual life and inheritance still command their reverence. She stands geographically between the Mongolian and the European. All these are very important factors. As for

Egypt, she belongs to the Islamic federation. The sixty millions of Indian Mahomedans also are by no means a -negligible quantity in Pan-Islamism. And all these are just now parts of the British Empire. If Great Britain can command sufficiently large and bold statesmanship to use both India and Egypt as solvents of the coming world problem, if she can work out a right scheme of federation, where the freedom of the parts shall be harmonised in the unity of the whole,—she can still be the saviour. with India and Egypt, of modern humanity. This is her great opportunity. This is India's opportunity also. How to work out this great federation of free states, that is the real problem of the Empire. But, alas! how feeble is the appreciation of it among those who have been called upon to direct • the policy of the state here at this juncture!

III. THE IMPERIAL CONFERENCE.

This lack of courageous statesmanship s been evident in the way that British

has been evident in the way that British ministers have been treating the Resolutions now being discussed by the Imperial Conference that is sitting in London. central idea of such a conference should have been the consolidation and strengthening of the bonds that bind the different parts of the Empire with one another and with the so-called mother-country. Of course there is as yet absolutely no desiré to include either India or Egypt in the Imperial family. These do not form, as The Times openly preaches, a part of the self-governing empire: in plain English, they are not the sons, but the serfs of the Empire. Times brings it out once more very clearly, in its empire-day issue, where we are told that the British Empire has two component parts, one the self-governing empire, and the other the dependent empire; and those two parts must pursue two different ideals in politics, one must follow the ideal of democracy illumined with knowledge, and the other the ideal despotism tempered by benevolence. These two ideals are reflected in the different positions which the British Crown holds in relation to the two parts of the Empire. To quote The Times:-

To us of his own race, he (the king) is the symbol of the national ideals; to his Indian subjects he is the personal embodiments of power. The millions who look with reverence and awe to his coming amongst them in the latter part of this year, have no capacity

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for grasping what we so greatly treasure—the constitutional idea. The Government which watches over their destinies is; to them, the servant of his beneficent will: it can wander from beneficence only by departing from his commands.

This is the general idea of India's place in the Empire here. It is common to both Tories and Liberals. The exclusion of India from the Imperial Conference is accepted, therefore, as a matter of course by every section of the press and the public here. One can understand this, though one may even regret the suicidal folly of The Time's ideal and policy. But there is really no correct appreciation of the real imperial problem even so far as the self-governing colonies are concerned. There is no real desire to work up any substantial constitutional unity between the colonies and the mother-country either. Some of the colonies, New Zealand, for instance, seem clearly to realise the need of a closer and formal union between the different parts of the Empire. Perhaps there are others also who feel the need. But there is clearly a great deal of secret distrust of one another in this happy imperial family. It is this distrust. alone which can explain the rejection of the New Zealand Resolution on this subject by the Conference. The New Zealand Premier moved the following Resolution before the Conference:-

That the Empire has now reached a stage of Imperial development which renders it expedient that there should be an Imperial Council of State with representatives from all the self-governing parts of the Empire, in theory and in fact advisory to the Imperial Government on all questions affecting the interests of His Majesty's dominions overseas.

This Resolution was not put to the vote, but after a two days' debate was withdrawn. by the mover. Of course, it would be idle to deny that there are as matters stand. just now, considerable practical difficulties in the way of the formation of an Imperial Council of State. The adoption of a scheme like this would presuppose the acceptance by the different parties, constituting the present Imperial unit, of the principle of federation. At present, there is practically no recognition of this principle in the constitution of the British Empire. The self-governing dominions enjoy practically absolute autonomy, but they are not as vet co-partners with one another or with Great Britain in either the responsibilities

-or even in the entire profits of the Imperial concern. There is absolutely no channel or instrument by means of which Canada for instance, may work with Australia or New Zealand for the realisation of any common purpose. None of the colonies can so act even with the so-called mothercountry. As regards the general policy of the Empire as a whole, it is determined so far as it can be, entirely or almost entirely by Great Britain herself. She may consider the susceptibilities or the interests of her self-governing dominions in the determination of such policy, but there is no constitutional compulsion upon her to seek their advice or consult their opinions. The relations between one colony and another as well as between the colonies and the mother-country are in a most uncertain and fluid condition at the present time. This fluidity has its advantages, but it has got also its disadvantages, and the greatest disadvantage of it is that it stands in the way of the development of any truly organic and constitutional unity in the Empire. The essence of organic unity is that the parts of the unit can only realise their highest ends in and through the realisation of the organic end of the unit itself. To break away from this relation is for the parts to cut off the very source of their life. So cut off, they become absolutely useless to themselves and to others, like branches cut off from the vine that are fit henceforth only to be cast into the oven. This organic unity has not as yet been developed in the British Empire. No part of the Empire perhaps, would suffer through the parts falling off from one another and from the whole with the exception of Great Britain, to whom this break-up would spell the loss of her present prestige and position as a great world power. Just at this moment, it might place the Colonies who have yet to build up their navy and their regular army in considerable practical difficulties. But even these are more

or less imaginary, because even if the Colonies were to declare absolute independence and snap the flimsy bands that bind them to the Mother Country, Great Britain in her own interest, from considerations of pure self-preservation, would be forced to undertake their defence in the event of their freedom being threatened with any foreign invasion. True Imperialism would demand the working up of a Federal Constitution in the British Empire... But to work up such a Constitution Great Britain would have to take up a somewhat lower position in the Imperial family than what she occupies nominally though not really to-day. A Federal Council constituted along the lines of Sir Joseph Ward's resolution, would make Great Britain's position in it constitutionally as a mere equal among equals. Supposing the Federal Council were composed of twelve representatives, Great Britain would have only two seats upon it. She has no just claims to more. But she cannot stoop to accept this comparatively inferior position. Sir Joseph Ward's Resolution was opposed by Mr. Asquith on the ground that:-

It would impair, if not altogether destroy, the authority of the Government of the United Kingdom in such grave matters as the conduct of foreign policy, the conclusion of treaties, the maintenance of peace, or the declaration of war. The responsibility of the Imperial Government subject to the Imperial Parliament, in these matters could not be shared, and the co-existence side by side with the Government of the United Kingdom, of this proposed body with the functions and jurisdiction which it was suggested should be entrusted to it, would be fatal to the present system of responsibility. The proposed body would further have power to impose upon the Dominions a policy from which one or more of them might dissent, which in many cases would involve expenditure, and that expenditure would have to be met by taxation, although the people of the Dominion might not approve the policy. Speaking for the British Government, they could not assent to the proposal, so opposed to the fundamental principles on which the Empire had been built up and carried on.

WHY MUST WE EMIGRATE TO THE UNITED STATES OF AMERICA?

TF the article "Why Emigrate?" in the November "Modern Review" of last year stands as a monument of fine rhetoric and a combination of high sounding words at the expense of real facts and figures, I can raise no voice against it. But I, for one, care more for the truth than for literary style and therefore raise a note of protest against the misstatements contained therein. The pity is that one has to find an "educated" man with numerous degrees acquired from Indian and English Universities talking on a subject of which he knows nothing. But one is satisfied to learn that the author of that article, far from visiting the Pacific coast, did not even cross the Atlantic, and seems to have written from the other side of the Atlantic with a great deal of authority. The tremendous amount of harm that this article is doing to young India by discouraging the young aspirants from coming to the United States, has compelled me to give an elaborate reply and to present the situation as it stands here. I am vitally concerned with the immigration of our countrymen to this country, and as I am not acquainted with either Africa or Canada or Australia, I will dwell entirely upon the conditions of our countrymen here in the United States. I have not the slightest intention of boosting any individual of our community here. But it is my duty to present the facts and thereby let others avail themselves of the same opportunities as we have. It will be simply selfishness, if I let Mr. Shiv Narayen's article go unanswered.

From time to time, for the last five or six years, letters have appeared in the Indian Press encouraging the coming out of young students to this country. But nevertheless there is a set of people who have never left India, or at best have visited only some European country or Japan, who set themselves up as authorities on the condition

of our students in this country. Sometimes they even spread silly rumours that "two or three Hindu students who came to this country without any means of support, after struggling hard for existence, have died of starvation." How ridiculous! Dying for want of food in a country where opportunities abound on every side! How can we expect anyone, with whatever enthusiasm and daring spirit he may have, to part with the easy-going lazy life of our country and come here, if such rumours are believed?

Before going into details about the students I will dwell on the situation of the "ignorant labourers". These hardworking stalwart men are all from the Punjab, go per cent. of whom are Sikhs and the rest Muhammadans. It is never a fact that they suffer : here. They get better wages than in India and are fairly well satisfied with their life in this country. One of the chief objections out forth against them by the anti-Asiatics is that they accept lower wages. Certaintly the people here have every right to exclude the Hindus, or for that matter any immigrant, if they really come here to lower the wages of the workers. But they really do not take lower wages than many of the Europeans, specially the Greeks and Italians, and the Southern Americans. Though they are all equally to blame, yet the Hindus, being just a handful, are immediately distinguished from the others; and all the abuses are heaped upon them and them only. So it is partly their fault-of the Hindus who are already in this country which accounts for the deportation of the numberless immigrants during the last one year. The United States does not want immigrants to come here, make money and then go back home, but wants men who will develop the resources of this country, who will later on bring their families and settle down here. I am one of those who believe in the theory that this glorious

twentieth century is for the intermingling of races, and the United States is the "melting pot." If our people would come here, bring their families later on and adopt the manners and customs of this country, the American people would have very little

objection against us.

Even as it is now, if they would give up their turbans, cut their long hair and shave off their beard, no one could distinguish them from the Southern Americans or Southern Europeans, because of their clear-cut Aryan features, which the other Hindus do not generally possess. But we cannot blame them. The dose of blind religious fanaticism that has been infused into them from their birth is irresistible; and one cannot make them understand anything whatever that is not in Guru Nanak's works. It is again the priest who is at the root of all this evil. They have no power of individual thinking owing to the despotism of the priest. Some of them even go to the excess of drunkenness and coolly assert that drinking is not prohibited in their religion. On the other hand, there are others among them who are very progressive, and go to night schools while working in daytime. These men gradually become conscious of their duty towards their country; and I am very glad to learn from reliable sources that a couple of these "ignorant labourers", after returning, have established over a dozen Primary Schools in the Punjab. Those of our country should come here who do not make "make money and go home" their sole aim, but have a strong desire to acquire knowledge and be serviceable both to India and the United States. Such people can well be found in Bengal, Maharastra, Madras and the Punjab, if anyone cares to pick up the best and the ablest, and if there be an organised way of doing it. But I must say here, that the immigration of Hindus should be stopped for at least two years, as they will generally run the risk of being sent back by hook or by crook, and most of all by the "hookworm" crank, the latest scare of the Immigration Bureau of San Francisco. They have found out that almost every Hindu has hookworm disease. . If he satisfies all the other conditions, he is liable to catch the hookworm, and is sent back along with these supposedly dangerous contagion-spreading germs. If they persist

in coming, at present, the anti-Asiatics will more bitterly agitate; and it will not take very long for the American Congress to pass a law for the total exclusion of the Hindus. Then it will be difficult both for the labourers and the students to enter this country.

Our countrymen at home do not seem to realise how we, our religions and our ideals, are misrepresented in the foreign countries. The talks that the missionaries give, have created a strong notion that we are a 'barbarous people'. Very few people had come here, except Swami Vivekananda, Pratap Chandra Mazumdar, Virchand Gandhi and two or three more to present the other, side of the situation. Then the Swadeshi movement was the impetus which awakened the Indian people to the indispensable necessity of sending their young men to foreign countries for scientific and industrial education. These students, apart from the education that they themselves get, are also the instruments for removing the age-old prejudice against our people. Hundreds of our young men, and women too, ought to come here yearly.

Of all the students that have come to the Pacific coast of the country, there are very few who have received their full allowances from home. In fact the majority of them. have been self-supporting, either partly or entirely. My experience is of the Pacific coast, and I have personally known many of the graduates and undergraduates of the universities and colleges of this side. Roughly calculated about \$250.00 (or Rs 775) is barely sufficient annually for a Hindu student who does no wage-earning work, not even in summer. Of those who have already graduated, about three or four received the full amount, while others, sums ranging from nothing to \$100.00 a year. How did they manage to get together the balance then? By begging from their countrymen, or "falling back on some one in this country," or going to the "real Swamis," who, according to Mr. Shiv Narayen, "are a source of strength to young students in

^{*} I confess that to our great regret no women students have yet come to the States. They ought to, because the men cannot properly represent the women. When the Americans see only men students, they rightly observe, "Wherever the Hindus go, they make a world of men; so selfish they are!"

distress"? NO. they have earned the remainder by undergoing all sorts of hard labour. They have never murmured on account of this hard struggle. Rather have they rejoiced in the struggle, and are proud to come out triumphant; because they know that their own folks cannot afford any more for their education, having younger children in their hands; because they know that their poverty-stricken country cannot send them such fabulous sums every month; and because they know that this hard struggle for financial independence brings out the best that is in them, and thereby fits them all the more to be of real service to their country. I know two graduates who come from very well-to-do families and insisted on working partly for their living, because, as they said, 'it is a great education in itself for a Hindu'. The selfsupporting students do not belong to the type of arm-chair patriots who live upon either their parents' money or upon the public money. They think that they are old and capable enough to work their way through college. They are and will be self-made men. There are some who even feel it a shame on the part of any young man in this country to depend on others' help for their bread.

There have been times when they have spent whole days with a loaf of bread, a little sugar, a glass of milk and sometimes a few fruits, if they are very lucky. Yet they have never been discouraged, nor have they ever starved to death. But they have gladly and cheerfully borne this hunger with manliness. To my regret, I have no experience of such days, having come in better times. But our pioneers certainly had had very strenuous times during the last financial panic in 1907-1908, when they used to spend their hungry moments in "jolly-ups", "cheer-ups" and in singing the beautiful Indian songs.

The high ideal of serving their country, which they hold as dearer to them than anything else, enables them to bear all the struggles and hardships These would look tremendously hard to our countrymen at home, as they seemingly do to us in the beginning. But our students here take them as sources of pleasure and gain more and more by these experiences. They believe that these are nothing in comparison with the hardships in store for them when they go back home. They are only preparing themselves for better and more efficient work in future. I don't see how we are going to achieve our end, if we think the life of self-support in America as one of extreme hardship.

When I was in Japan, everyone there used to discourage us from coming to America unless we were guaranteed a monthly income of at least Rs. 150. They have an impression there as well as in India that Rs. 150 is barely enough to study in a university. They fear that their scholarships will be stopped if they come to this country and their whole business prospect will be ruined. But they do not know how far they are furthering their object by going into Japanese factories, and how much more they could do in this country. I quote herethe words of a graduate friend for whom I have great respect and who had several years' experience in both the countries.

"In comparing the benefits derived from study in Japan and America, I can say from extended personal experience that one can learn twice as much, if not more, in the same time in the latter country accompanied with other invaluable gains that can never be attained in Japan. In Japan notwithstanding our facility in picking up the conversational language we can not read their periodical and scientific literature, and at best only half understand the lectures of the Professor, so that the most important source of knowledge is necessarily a sealed book to us. Some practical knowledge isattained but it is not quite efficient for want of accurate theoretical training: In Engineering, Applied Chemistry, Agriculture and Pharmacy it is sheer waste of time, energy and money, to study in Japan when double the result can be attained at the same expense and in less time in America. For mere factory experience Japan is no doubt the better place. But in Japan our students necessarily live, as it were in a hole and know nothing about the progress of the outside world. Moreover, easy life, plentiful leisure and comfortable income are not conducive to . the growth of strong and clean characters. There are noble exceptions, but the majority do not make the best use of their opportunities. The strenuous uphill life led by our students in America is the best preparation for our young men coming from an old and conservative society like ours. In Japan we may receive a training good enough for industrial purposes; but in America besides an efficient industrial training, the American universities train us to a virile manhood. Japan is still feudal in comparison with democratic America, where the opportunities of training and self-development are unlimited for ambitious and energetic young men. So intense and vital is the spirit of democracy in the American Universities that anyone, having a strong desire but without means or confidence in his powers, in a short

time is sure to be inspired by their many life-giving ... impulses and can start with a new lease on his cabacities. America gives to a young man that which is invaluable—self-confidence and the courage to fight against all odds-it is not akin to arrogance or an exaggerated self-importance, but born of a proper measure of one's capabilities and coupled with an untiring energy and an unflinching faith. Here in America we have to undergo the hardest knockabouts and life is full of strenuous struggles of which no one in India can have an adequate idea; but it has its recompense in the satisfaction of duty done and things achieved. America is no place for milksops—a few of our young men with too much sentimental ambition but with no perseverance or integrity of purpose have gone down in the struggle and have failed most abjectly. Let only those come who can do and dare, suffer and achieve. In short America is par excellence the place for a thorough training both technical and in manliness, and no other country can give this in a more efficient way.

"I do not wish to belittle the importance or value of the training in Japan. In its own place it has much value, and let hundreds of our young men go there yearly to profit by it. Japan has her methods from which, not to speak of us, but even the western nations can learn a good deal. But I think that only those should go to Japan who have already had some scientific training and those that want to master mere factory details and the technique of manufacturing in a short time. One with scientific training can learn, in Japan, things in six months which would take one without such training more than four years; and Japan being a small country and the industries being more or less concentrated and varied, Japan has an advantage for us which no

other country could provide.'

Almost all of us who have come here had stayed for a year or two in some school or factory in Japan. The worst difficulty being the language, we were not making any headway in our studies. After our experience in some American institution we deplore our sojourn in Japan, though it has not been entirely useless. What I want to impress upon our students in Japan and on those who intend to proceed to Japan is this: why not benefit yourselves immensely more in this country than in Japan, with the same money and time?

Since 1904, about sixty students in all, from the different parts of Hindustan have come to the Pacific coast including the three who have come forward from the Indian labouring class in this country. From among these eighteen have graduated four will graduate when this paper will be on its way, two are post-graduates, excluding Taraknath Das, who graduated last year from the University of Washington, twenty-two are prospective undergraduates, four have gone back as experts in one

trade or other, and four are attending sometimes some institution and sometimes working in some factory with no difinite aim to graduate but to be experts in certain industries, while only six have totally failed, some of whom have returned to Hindustan and others are still struggling in this

country to get a footing.

True it is, that with the exception of about seven, all the others are students who had "been ploughed or otherwise-disappointed in the examinations of their student life" in India. But when we look at the results they have achieved and are achieving in the American Universities and Colleges, it is proven beyond doubt that the system of education in this country is, by far, better than that in India. Almost all of them were simply rebels against the Indian educational system and were surely desirous of getting into the proper atmosphere. Here is a partial list of our graduates and undergraduates:—

1. Naresh Chandra Chakravarti—matriculated from the Calcutta University, came here in 1903, attended the High School for a year, took his degree of B.S. from the College of Mining in the University of California in 1908, was employed as an Assaying Chemist in a big copper mine in Mexico, and is now the Superintendent of another copper mine in Peru, South America.

2. Girindranath Mukerji—came here in 1905, took his degree of M.S. from the College of Agriculture in the U.C. in 1908, worked as the Superindending Chemist in a cane sugar factory in Porto Rico, Cuba, and now is employed in the Bengal National College. Mukerji was Hindustani Interpreter in the employ of the Immigration Department.

the Immigration Department.*

3. Jogendra Chandra Nag—matriculated from the C. U., came here in 1906, graduated from the College of Agriculture in the U. C. in 1910 (B. S.), is, at present, Professor of Botany in the Bangabasi

College, Calcutta.

4. Kunapureddi Ramasastrulu—was in the 4th year class when he left India, came to the U. S. in 1907. His patron discontinued his allowance, because he had left Japan. So he worked in a ship-yard for six months and joined the U. C. Later on his patron began to send him his scholarship. He took his B.S. degree from the College of Agriculture in the U. C. in 1910 and is now in the employ of a small State in Madras.

* Abbreviations used in this list:—C. U. for Calcutta University. U. C. for University of California, S. U. for Stanford University. U. W. for University of Washington. O. S. A. C. for Oregon State Agricultural College. W. S. A. C. for Washington State Agricultural College. B.S. for Bachelor of Science. M.S. for Master of Science. B.A. for Bachelor of Arts. M.A. for Master of Arts. B.L. for Bachelor of Letters.

5. Santalal Gorowala-came here in 1907, took his B.S. degree from the College of Agriculture in 1910.

6. Iyotish Chandra Das-could not appear in the B.A. examination of the C. U., came here in 1907, took his B.S. degree with Honors in Economics from the College of Commerce in 1910. He will go into Export and Import Business in Calcutta.

7. Khagendra Chandra Das-was a B.A. class student of the C. U., came here in 1906, and graduated from the College of Chemistry of the S. U. He is now a chemist with the International Harvester Co. of Chicago, Ill., one of the largest factories in the world for making agricultural implements and machinery. He was also with the Amalgamated Beet Sugar Company of Oregon last season. He holds the degree of B.A., as Stanford University confers that degree in all its Colleges.

8. Surendramohan Bose-was thrice 'flunked' in the B.A. examination of the C. U., came here in 1908, graduated from the College of Chemistry of the S. U.

in 1010, and is on his way to Germany.

o. Maheshcharan Sinha, -a graduate of the Allahabad University, came here in 1905, took his M.S. degree from O. S. A. C. in 1907 and is now a Professor in the Gurukula Academy, Kangri, Hardwar. His freinds in India and in Japan had thought he had gone mad, because he came here without any means.

10. Pala Singh-took his B.S. degree in Mining Engineering from the O. S A. C. in 1908 and is now

in the Gwalior State Service.

II. Sohanlal Ravi-was for two years in the Victoria Technical Institute of Bombay, came here in 1906, graduated from the Mechanical Engineering Department of the O. S. A. C. in 1908 (B. S.) and is in the Baroda State Service.

12. Mulukraj Soi-came here in 1906, took his B.S. degree in Electrical Figineering in 1909 and the degree of Electrical Engineer in 1910 from the O. S. A. C.

13. Bholadutt Panday—came here in 1907, graduated from the Agricultural Department of the O. S. A. C. in 1910. He was also in the U. C. for sometime.

14. Syed Rashid -took his B.S. degree in Agricul-

ture from the O. S. A. C. in 1908.

15. Hari Singh Chimna-was for some time in the O. S. A. C., graduated from Cornell University, Ithaca, New York, and is now a Professor of Khalsa

College, Amritsar.

16. Satish Chandra Basu-a graduate of the C. U., joined the U. C. in 1907 and took his A.M. degree in Economics from the Nebraska University in 1909, and is now Professor of Economics in the Kooch-Behar Raj College, Bengal.

17. Taraknath Das-landed in the U. S. in 1906 with but \$5.00 in his pocket, worked his way all through college, graduated from the college of Liberal Arts of the U. W. in 1910, standing second in the university, and won a fellowship of \$ 416.00 to study for M.A. and will take his M.A. degree this June.

18. Satya Deva-graduated from the College of Liberal Arts of the U. W. in 1910.

19. Surendra Narayan Guha-was 'flunked' in the F.A. examination of the C. U., came here in 1907, has graduated from the College of Agriculture of the U. C. (B.S.) this month. He has been self supporting all through, and says it is very easy. He got only his passage for America from the Scientific and Industrial Association of Calcutta, and on his way to this

country made a short stay in Japan.

20. Raimohan Dutta-came here in 1908, graduates from the College of Social Sciences in 1913 (B.L.) 21. Bhupendranath Ray—an M. Sc. student of the C. U., landed in the U. S. last December, and will

take his M.S. degree from the College of Mining of

the U. C. in 1912.

22. Devendranath Chaudhuri-passed the F.A. examination of the National Council of Education, came here in 1910, will take his B.S. degree from the College of Mining of the U. C. in 1913.

23. Dhan Gopal Mukerji-came here in 1910, will take his B.S. degree from the College of Commerce in

1914.

24. Dakshinaranjan Guha-has just finished one semester in the College of Mechanical Engineering of the U. C. (B. S. 1915).

25. Svarnakumar Mitra-has just finished one semester in the College of Agriculture of the U. C.

(B. S. 1915).

26. Sarangadhar Das—could not appear in the F.A. examination of the C. U., came here in 1909, finished one year in the College of Chemistry of the U. C., and is now working in the Western Sugar Refinery of San Francisco.

27. Devidayal Virmani-will graduate from the College of Chemistry of the S. U. in 1912 (B.A.).

28. Pandurang Sadashiv Khankoji-landed in the U. S. A. in 1907 without a cent in his pocket, his deposit money being shown by his friends, graduated from a first grade High School in California, joined the Agricultural Department of the O. S. A. C. in 1909 wherefrom he graduates in 1912 (B. S.).

29. Jogesh Chandra Misra-came here in 1909, expects to graduate from the College of Liberal Arts of the U. W. in 1913 (B.A.). He is entirely selfsupporting and is now working in the General Hospital

of Seattle, Washington.

30. Bijoy Kumar Ray-came here in 1910, expects to graduate from the College of Forestry of the U. W. in 1914 (B.S.). Ray secured in the last examinations over 94 per cent. in Botany and two other subjects. He is now working in a lumber mill in Portland, Ore.

Mazumdar—graduates 31. Tarakcharan the Electrical Engineering Department of the Univer-

sity of Southern California this month.

32. P. G. Upalap-has just been admitted into the College of Chemistry of the U. W., Seattle, Wash.

33. Nalininath Pal-matriculated from the C. U. in the Arts Course according to the new regulations, will graduate in May, 1912 from the Berkeley High School where he is preparing for Mining Engineering. He will then enter the College of Mining of the U. C. Nalini is a young lad of eighteen and is yet fully selfsupporting and very confident of his success.

34. Lale Tihara-could neither read nor write English when he came here as a laborer; after about two years realized the necessity of having a university education, entered the Oakland (California) High School in September 1909, will graduate in December, 1911, and hopes to get admission into the College of

Mining of the U. C. next January.
35. Mathuradas Joyni—is a student of the Oakland Politechnique in the Department of Mechanical

Engineering, will graduate in 1912.

36. Harnam Singh-is preparing for Agriculture in the Lincoln High School of Seattle, Wash.

37 and 38. Bhal S. Sant and Elahi Bakhsh—grauated from the Lincoln High School of Seattle with xcellent results and have entered the College of

Electrical Engineering of U. W.

39 and 40. Sambhu and Rajmall—two young boys who did not know how to write their names in heir own language, came here as laborers, are low in the University Heights Grammar School of Seattle. Though it will take them years to finish even the High School Course, yet they are very hopeful and are fighting all odds.

41. Motilal Dutt—was in the Bengal Technical Institute for a year, landed in the U.S. in 1907, was in the U.C. for two years, graduates next month from the College of Mechanical Engineering of the University of Illinois, (B.S.).



Taraknath Das.

42. Anant M. Gurjar—came to the U. S. in 1906, graduates from the Utah State Agricultural College next month and will take post-graduate course in the University of Illinois next September. He has been self-supporting all through.

43. Hari Singh—an M.Sc. of the Edinburgh University, Scotland, is studying here for Master's Degree in Agricultural Chemistry in the U. C.

44. Nirupam Chandra Guha—will graduate from the Department of Chemistry of the W. S. A. C. in 1912 (B. S.).

45. Bishan Das—will graduate from the Department of Mechanical Engineering of the W. S. A. C. in 1912 (B. S.). Last fall semester he had secured over 94 per cent. marks in four subjects and over 85 per cent. in the fifth one, and is entirely dependent on himself for his living.

46. Anath Bandhu Sircar—took special courses in Bacteriology in the U. C. and S. U., worked for some time in some canneries of San Francisco and Portland, and is now the Superintendent of the

Bengal Preserving Company of Mozafferpur.

As far as I can make out only six out of sixty have not shown good results and consequently left school. But some of them are yet working in this country to be serviceable to Hindustan in one way or other. The few failures among us, if any, are due to lack of fixity of purpose, of enough will and determination on their part but never to any lack of opportunities.

Now I leave it to the reader to judge for himself whether "for one who succeeds a dozen suffer defeat and anguish" or just the reverse. Let us bear in mind that the average students of the Indian Universities are easily graduating from the universities of this country, some with Honors and others winning Fellowships. What laurels our brilliant students would win, if they would come here instead of rotting in the enervating atmosphere of the Indian universities!

Mr. Shiv Narayen is evidently himself a scaremonger, as he believes in what the scaremongers say. The sensationalists, whether American, English or Anglo-Indian, have incessantly spread rumors that the Indians in this country are sending arms and ammunition to India. But it's a great pity that our own countrymen don't understand the tricks of the scaremongers. Their object is to put the students into a great many inconveniences when they go back home, and also to goad the Government not to allow any more students to come to this country. Another mischief that they have been able to do is to give a very strong, though lame excuse, to the guardians and patrons of the students to discontinue their scholarships. When will our people understand the policy underlying the doings of the Western world?

We, as students in this country, are too busy with our studies and hard struggle for a living, to be able to handle politics. As I have said before, we don't know anything of the "revolutionary", the creation of scaremongers like Mr. Shiv Narayen, But this is true, that we will never tolerate, like our students in England, the spying system, and, worse than that, the Anglo-Indians and their Indian sycophants to control

the strings of our purse.

Now the question naturally arises, how we earn our living and at the same time go to school, and what is the kind of work we do. This was a mystery to us when we were in Japan, and we could hardly believe that it was possible. Even now, every once in a while each one of us receives an inquiry about this. But nobody has as yet given any accurate information for some reason or other. I take exception to the conduct of those who are ashamed to tell of the "menial" work we do or who are afraid lest the real conditions may discourage many an aspirant and who always keep a mysterious halo about themselves. Let me tell you, young men, that it is not possible to get any office work in this country. The business world here needs more efficient and pushing men than the best graduates of our country. Also do not think that we are the only ones who do house work and other manual labour. Every student, whether American, European or Asiatic, does it, when he has nobody to help him. Self-supporting students are always respected. There is no honest work which is looked down upon in this land. Neither do we lose our much-lauded 'prestige' in the eyes of the American people.

There are two kinds of self-support: one is to work while going to school, and the other is to work for a year or so during which time one can save enough to stay in college for 3 or 4 years, provided he works in the three summer months every year. Ordinarily all of us are of the first kind. Three hours' house work (either dish-washing, making beds, waiting at the table or housecleaning, one hour at each meal) in a family or Boarding House entitles one to three meals a day. Four hours' such work brings room and board, or board and a cash of \$7.00 or 8.00 monthly. This kind of work is not hard at all and one can be an 'expert' in this trade in a week after he has been 'fired' from the first three or four jobs. average wages per hour are 25 to 30 cents. Generally a self-support has no classes on Saturdays, which enables him to work

about 8 hours and make \$2.00 every Saturday, it being the house-cleaning day.

We manage pretty well with 8 to 10 dollars a month for room, laundry and other expenses, including at least one theatre ticket and occasional simple Indian cooking. There are some among us who work 4 hours a day and all day on Saturday and yet carry 16 or 18 units' work in the college ("a unit signifies one hour per week of recitation or lecture, with preparation therefor," during one half-year. In laboratory work a unit is credited for 3 hours or more every week). Every one goes to work in the summer vacation and saves from \$80.00 to \$120.00 with which he meets the college fees, cost of books, outfits, &c., during the year. Any student can get such jobs any time he wishes. The devotion of even five hours a day to wage-earning does not tell upon his studies. In summer we get various kinds of work: fruit-picking, hoppicking, and other outdoor work; work in factories, lumber mills and workshops; work as waiter, dish-washer, buss-boy, elevatorboy, &c., in the hotels of the cities and summer resorts; sometimes the experienced chemists and engineers get good work in their respective trades. This summer work, too, is not hard. On the contrary we come back to college refreshed, with more vigour and energy.

We don't despise any kind of honest work, and believe that every such work is honorable, and so gladly do anything whatever that comes in our way. I cannot do better than give the experiences of some

of us:-

1. Taraknath Das writes from the University of Washington, Seattle, Wash.:—

"I have been self-supporting all through. I remember how I was discouraged by all in Japan; but I dared and came here. I have found it very easy to win the Fellowship, and am confident that the intelligent students of the Indian universities could do a hundred times better with less effort. I have done every kind of work, both soft and hard, but nothing seemed hard to me. On the other hand, I have improved my health a good deal and have gained about 20 lbs. since I came here.

"One of the causes of India's downfall is her exclusiveness. The more energetic young men come here the more will the Americans understand us and the more shall we be able to counteract the mischief done by the missionaries. America is the land which makes men dynamic. I don't think there is any other country which can infuse some life into our young men. Our educationists and leaders of the New 100 and 100 are of the New 100 are of the New 100 and 100 are of the New 100 and 100 are of the New 100 ar



From left to right standing: Adhar Chandra Laskar, Sarangadhar Das, Khagendra Chandra Das, Surendra Narayan Guha, Jyotish Chandra Das, Rai Mohan Dutt

Sitting: Bijoy Kumar Roy, Devendra Nath Chowdhury, Santalal Gorowala, Jogendra Chandra Nag, Kunapureddi Ramasastrulu, Surendra Mohan Bose, Nishi Kanta Banerjee.

tion ought also to come here to study the educational

system of this country at close range.
"We are one and all self-supporting in the State of Washington. If any one does not like that our young men should work as laborers while going to school, why does'nt he raise funds to help them? They will not themselves do it, nor will they let others do it. India has no use for such 'Standpatters'.'

2. Anant M. Gurjar writes from the Utah State Agricultural College, Logan, Utah:-

"I have been under self-supporting conditions in the Eastern as well as Middle Western parts of the U. S. for about five years, and can guarantee from my personal experience that although the hardships, efforts, wages and the like vary in different localities, self-supporting certainly cannot be declared impossible in any way at all. I have personally visited more than a dozen students from India who were making their way through College at various places; and it is interesting to note that students from Bengal seem to be particularly adapted to this independent way of obtaining education. When I was in Cornell I had

three personal friends who were working for their expenses and received their M.S. degrees. know two cases in the University of Illinois who worked from two to four years and have just returned

"There is one thing, in my opinion, which determines whether an Indian student will succeed as a self-support; and that is 'perseverance and ambition'. There are a great many hardships, hard lucks and all other sorts of calamities; and these will be gotten over only by those who have the power of 'staying

"In the Middle West the wages are pretty high and a student can economically save nearly as much as he needs for 9 months in the school. Besides, as you already know, a short time, while in school, can be devoted to work either for room and board or for cash. In the East conditions are just about the same excepting that the average wage is smaller, and it is not very practicable to save the entire expenses for the school year. To a student who desires to attend the school without any discontinuance, I would suggest to obtain a small sum annually from home; but those who cannot secure such help should

come here prepared to stay a little longer. Those who have returned and declared self-supporting as an impossibility must be the ones who were in the East in '07-'08. During that year I was myself in the State of New York, and on account of the Financial Panic, no one, regardless of nationality, could obtain work anywhere. Some of us were compelled to quit school and hunt up employments. Even in those bad times there was plenty of work on the farms, and I had no difficulty for myself.'

3. More interesting it will be to hear form a young Freshman. Dhan Gopal Mukerji writes from the University of California, Berkeley, Cal .: -

"..... Here is my own experience. I am here nearly a year and am making tolerably good results in the University of Calif., though I don't get a farthing from home. Why should I, when I am able to earn myself? Secondly I am very poor in health. Yet the goddess of self-support has permitted me to enter her sanctuary.

"Lastly I am astounded to see the charlatanry of Mr. Shiv Narayen in his talks about the revolutionaries. He, first of all, calls out that 'the revolutionaries are the creations of scaremongers', and immediately after that warns the students 'not to be seduced by the revolutionaries'. 'To what pit thou seest, from what height fallen'. He is not aware that

he contradicts himself.'

4. I give my own experiences, though

they are not much: -

I am a runaway from Japan, where I was for two years getting a monthly scholarship of Rs. 25 from the Industrial and Scientific Association of Calcutta and another of Rs. 25 from H. H. The Rajah of Dhenkanal. I was not at all satisfied with my studies in the Higher Technical School of Tokyo*;

* The drawbacks in Japan, as described by a friend, are:—"First of all the Japanese schools of Technology do not confer any degree whatsoever. On the other hand though the Universities of that country confer degrees, unfortunately for foreign students they are equally disappointing. Because most of the foreign students take admission as special students and special students cannot get a degree however good the results they make. This, however, does not prove that special students are worthless. But on the contrary we should say that the absurdly high value attached by our countrymen to University degrees stands in the way of our stopping in any school or college of Japan; where we get equally nice treatment and a greater amount of facility than here in America. Secondly in Japan we have the formidable difficulty of language. Every one of our Indian students who has been to that country will admit without any reserve, that none can master the language so well even in two years as to be able to understand lectures. Thirdly the seats in Japanese schools and colleges are very limited and as Japanese students are preferred to others, Indian boys have the least chance of getting admission. It also should be mentioned here that only the Chinese students are and when I expressed my desire of coming to America my patrons said that they wouldn't give me a single cent if I crossed the Pacific. I had not the courage then, and I silently submitted to it, waiting for the first opportunity of getting a lump sum on a single count. Fortunately for me, at the end of two years, I received two money orders from India worth Rs. 400, and immediately I did cross the Pacific.

When I entered the U. C. I had only \$ 28.00 with me and had to borrow \$ 12.00 more to pay my college fees. After I was enrolled, I had not a cent in my pocket: and I began my life as a dish-washer, a waiter, a house-cleaner and a gardener. I was not accustomed to this kind of work, being born in a so-called 'aristocratic' family where I was brought up as an idler who must care for his studies only and hate every kind of manual labour. For this reason I was 'fired' from the first three or four jobs as soon as they found out that I didn't know the work. For one week I was unemployed and spent that week with 15 cents a day, while a man ought to have at least 30 to 35 cents. to eat every day. However, I had, by that time, graduated from the 'College of Dish-washing and Waiting' and secured a waiter's job which lasted me the whole year.

On Saturdays I used to do house-cleaning for a lady, who was surprised to see that I could not handle a broom. But she was good and showed me how to do it; and I did it fairly well. She once asked me if I could clean her toilet. She thought I would not, because I am a 'high-caste Hindu'. I am sure, it will shock our folks at home to learn

that I utterly disappointed her.

In this way I attended College for two terms, although I was later on favoured with the kindness of the Association and one of my friends outside India. Association sent me my passage and monthly scholarship regularly in that year, which amounted to about \$120'00. For this reason I had no difficulty in the true sense of the word. Even without this sum, of which I had not a bit of hope in the beginning, I

exceptions to this rule. This is so because the Japanese Government gets an annual subsidy from the Government of China to defray the expenses of educating the students of the latter. Last of all there is no chance of self-support in Japan." would have been quite able to manage by

depending entirely on myself.

On the 1st of June last year I entered the Western Sugar Refinery of San Francisco as an ordinary day-laborer working from 6 in the morning till 6 in the evening with half an hour for lunch at 12 o'clock. The work and the long hours were so hard and trying for me that I was wishing to quite very day for a week. But I used to encourage myself thus: If my friend Miss—, being a young delicate girl, can work as a stenographer for 8 or 9 hours every day, why can I not do this hard work as I am a young man



Surendra Narayan Guha.

"with muscles strong as iron bands?" So I have kept it up and have learned a good deal more than any university education can give. All the hard work seems to me as easy as anything and I can stand heat and cold alike. I have worked in every station of the factory and have done everything, from opening the raw sugar sacks to packing and shipping marketable white sugar. I have lived among the workingmen

and, in fact, am one of them. My life in this factory has familiarised me with the class struggle, I mean, the fight between Capital and Labor. It has shown me vividly how the disinherited unpropertied working class, who produce the wealth of the world with the sweat of their brow, live from hand to mouth with an extreme insecurity of the morrow, and how the bourgeoisie squeeze their life-blood. It has set me seriously to think how, in our zeal for industrial regeneration, we will emancipate ourselves from slavery, how the bourgeoisie will be formed in India and how the working class of India will remain the same physical, mental, moral and intellectual slaves as they are at present, simply with a slight change of hands among their lords. To-day I am glad that I came to the "Land of Liberty, Equality and Fraternity"(?), instead of going back from feudal Japan as my patrons had wanted me to.

All that has been said of self-support is true in the Universities of California, Washington, Oregon, and Southern California, or,

in one word, in the Pacific coast.

Much fuss has been made about the socalled color-prejudice against us in this country. Mr. Myron H. Phelps of New York, now touring in India, wrote a letter recently to the Indian students of the University of California wherein he said that owing to this color prejudice against the Asiatics many of our students, instead of coming to this country, are resorting to English universities. There cannot be any greater mistake than this. We, as students, do not know of any prejudice within the college campus. On the other hand, the Professors and the American students alike are very friendly to us, and their lack of aristocratic spirit draws us nearer to them. side the college there is a section among the general public who are totally ignorant of our social life and our modes of living; and they have a sort of prejudice which is of very little harm to us. Some of them take us for Negroes at the first sight; but when they come to know our nationality, they don't show any hatred. (This is not the place to discuss whether they are justified in their hatred against the Negroes). Others look upon all Asiatics as an inferior people, and hate and despise the Hindus, because the latter possess no self-respect

and take everything "lying down." But for all this, in a railway train no American comes forward and says to a Hindu, "Get out of here, you dog of an Indian", or, "Get out of here, you nigger." No American. not even the President, dares whip or kick me, because I don't wish him good morning. No American shoots down a Hindu just for fun, and goes scot free. The prejudice that exists against us among some people is born of total misunderstanding, because many of the missionaries and itinerant travellers have always been vilifying the Indian religions and calling us 'heathen,' 'pagans' and 'barbarous'. When we come in contact with such people, instead of being injured in any way, we rather are the means of removing it. This is another reason why Young India should send more students hundreds more to America.

Let no one understand that we are living in a friendless and inhospitable country where we miss our kith and kin and are perpetually homesick. Among the general public, too, each one of us has a coterie of friends who are as near and helpful to us as our own relatives. Most of us are grateful to these friends, to whom much of our progress is due. There are friends who love the Hindu students so much that they cannot bear the latter leaving them and going to another University.

Granting that such a deep-seated prejudice exists, what of that to us, if we can acquire our education, because the American Universities, unlike some English institutions, do not restrict us from entering them, nor do they impose upon us conditions. that are revolting to any young man having but a little of self respect. Neither do they charge the foreigners more fees like the Japanese Colleges. This little bit of racehatred knocks out all our caste, religious and provincial prejudices and reminds us of our inhuman treatment of our 'untouchables' and pariahs. Whenever we suffer in any way owing to this prejudice, we at once remember that it is a part of the expiation of our sin committed in the way of our outrageous behaviour toward our own fellow-beings at home. And last of all, we are more and more convinced that no nation or race on this earth will respect us unless we respect ourselves, and as long as men lilen en unmain moulable melabores moulanes

citizenship, so long we shall be despised and kicked by every free man.

Now about the Swamis, the Babas and other 'spiritual teachers' from India. There was a time when Swami Vivekananda and Swami Rama Tirtha came here on a mission and created a healthy opinion about the Hindu philosophies. At present also there are a few real Swamis. But what are the present so-called 'teachers' doing? Some are introducing the 'zenana' system in America; they are establishing monasteries and nunneries where the monks cannot look at any woman, nor the nuns at any man. Worst of all, the religions and philosophies of the East are bringing spiritual slavery on their adherents and making them fatalistic and superstitious. It is a fact. too, that Negro men and women are passing for Hindu Yogis, Yoginis and Mahatmas and making money by fooling the Americans, specially the women. But it is truer still that some of the Hindu 'spiritual teachers' are joining hands with these fakers and are sharing the profits. Recently a certain Hindu preacher ("the celebrated Hindu Yogi, sage and mystic, the Henry Ward Beecher of India") came here and was giving "Three practical Yoga Lessons for 15 00" at the residence of a Yogini, who is, by the way, a Princess of India, too, and claims to be a cousin of Swami Vivekananda, while actually she belongs to the negro race. The pity is that the real Yogis and sages never cared for money!

A CALL OF DUTY TO YOUNG INDIA.

It has been abundantly proved to you that self-supporting is very practicable here, and honorable too. You are young and you sincerely intend to do good to your country and humanity at large. apart from this altruistic motive, I appeal to your self-interest. However much you may endeavour, you cannot improve yourselves physically, mentally, morally and intellectually, as long as your surroundings are what they are. You must change the conditions that surround you. do this you have to have the right kind of education before you try to educate This education is available the masses. nowhere except in this country. Come here annually by hundreds, whether you have any money or not "You will find a war

if not you will make one" for yourself, if you can only land in the United States of America with \$50 00 in your pocket (which is required as security that you are not going to be public charges). You will choose your own lines of study and institutions after you arrive here. If you have enough faith in your physical and mental strength you are bound to come out successful, no matter what the difficulties are. What looks like a mountain will be a molehill, when you come near it. Lose no time. The more we delay, the more we fall backward. Let us do our duty so that our posterity will have no chance to blame us as if we were a flock of sheep and a set of cowardly selfish fellows.

I will conclude this paper, by examining the conclusion of Mr. Shiv Narayen. "Why emigrate?" "Echo answers 'why?'" I answer, because we have been satiated with all kinds of servility and we long for manliness. So we leave the lazy life of Indian homes which you call "the free and easy life, of the hamlet." We emigrate to enable ourselves "to develop the hidden resources of our continent." We emigrate to learn to make the things "right in India instead of importing them from foreign countries." We emigrate in quest of knowledge. As regards the laborers who emigrate to this country, what can they do. when you, "highly educated" youths, are perplexed? They come here and better their condition a little, when you don't do anything for them but talk some high-sounding words.

In the last paragraph Mr. Shiv Narayen totally contradicts himself in every point. Capital is shy, because there are occasional failures which are due to lack of enough manufacturing knowledge, business management and experience. "Sound direction, proper management and able far-seeing heads" can only be acquired in foreign manufacturing countries, but very rarely inside India. It rouses only laughter to

hear the capitalists called "patriots and philanthropists." They invest their money for the purpose of getting profit, and not from any philanthropic motives Their money remains idle when invested in Government Promissory notes. We have only to show them that they will get more profit by investing in industries, and immediately out will they come with their hoarded wealth. It is only the 'scholars' trained properly in proper places who "will engineer the vast enterprises, accumulate the large funds and properly expend them." It is not the bigzemindars and raises to whom we should appeal "to shake off their lethargy," but we should appeal to ourselves, the working class, the backbone of every nation. "The big zemindars should make a strong alliance with the educated middle class." There we are, whether Nationalists or Loyalists; all we can do is to appeal to the landed aristocracy to make an alliance with us; the so-called educated middle class; and what for? To usher in the Indian bourgeousie who will exploit the proletariat and at the same time tell them that this exploitation # is for their own good. How humanitarianand philanthropic! Just as the leaders of the American Revolution had declared the principles of "Liberty, Equality and Fraternity!" And we see to-day what these beautiful high-sounding words amount to!

Lastly, what I wish to impress upon my readers is this, that it is not by staying in India but by emigrating to foreign countries that "we will be able to join our ranks and put our shoulders to the wheel." So we must emigrate, and emigrate more to the United States than to any other-country.

Sarangadhar Das.

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THE ETHNOGRAPHY OF THE MUNDAS

"The proper study of mankind is Man."
—Pope.

THE Mundas are the most numerous of the so-called Kolarian tribes inhabiting the Chota Nagpur Division. In the Census of 1901, the total number of Mundas in Habitat. India, excluding Christian converts, was found to have been 4.66.668. In Bengal, the total number of Mündas was 4,38,143, of whom 2,96,218 were returned as Animists, 85,410 as Hindus, and 56,575 as Christians. Of these the whole of Chōtā Nāgpūr contained 344,373, and the Ranchi District alone 2,87,105. Although less numerous than the Dravidian Uraons of the Ranchi District, the Mundas, as the same Census Report observes, "have a universally admitted precedence over the other aboriginals in virtue of their older occupation of the country, their traditions of rule in it, and their establishment of the Nāgbansi Maharajas." The Ranchi District, the principal home of the Mundas. has an area of 7,103 square miles, and is situated between 22°20' and 23°43' North Latitude, and 84°0' and 85°54' East Longitude. It is bounded on the north by the Districts of Hazaribagh and Pālāmau, on the east by the District of Manbhum, on the south by District Singhbhum and the Tributary State of Gangpur, and on the west by the Palamau District and the Jāshpūr and Surgujā States. The Ranchi District naturally divides itself into two distinct plateaux, resting respectively at average elevations of 2,000 and 1,000 feet. The higher plateau comprising nearly two-thirds of the area of the District covers its northern and western parts, and is connected with the lower plateau lying on the extreme southern and eastern borders of the District, by rugged precipitous passes locally called ghats. The plateaux are generally undulating, and a large number of hills and hillocks, generally of gneiss

formation strike up on every hand. peculiar hill-feature of the District is the large number of pats or isolated tablelands perched up on lofty hills averaging 3,600 feet above sea-level, which rise abruptly out of the higher plateau in its northwestern corner. About one-third (32'10 per cent) of the area of the District is still covered by jungle. The jungles, especially about the ghats or passes, often present a highly picturesque scenery. The rivers of the District are generally narrow streams of water, usually almost dry except during the rainy season. But some of the ghags or waterfalls of the District are magnificent. and any one of them, as the Imperial Gazetteer of India observes, would "in a western country be regarded as worthy of a visit even from a distance." The geological formation of the District is the Archaean or Pre-Cambrian, except a narrow strip on the south which is of Gondwana formation. As for minerals, limestone, mica, and quartz occur in veins in beds of gneiss, and iron of an inferior kind is to be found throughout the District. In some places in the south-eastern parts of the Tamar Pargana, a soft kind of stealite allied to soap-stone is dug out of small mines. The climate of the District is dry, and except in certain portions below the ghats generally very healthy. The average mean temperature rises from 62'2 in December to 87'8 in May. The mean minimum in the cold season is 51° and the mean maximum in May is 100°. The average annual rainfall varies from 50 to 65 inches. The great bulk of the Mundas occupy the southern, south-western, and eastern parts of the Ranchi District. The percentage of Mundari population in the different thanas of the District was ascertained at the Census of 1901, to have been as follows: -Khūnti, 72 per cent; Tāmār 72, p. c., Bāno, 52 p. c., Basia. 39 p. c., Kolebirā, 36, p. c., Kārrā, 28 p. c., Silli, 22 p. c., Rānchi, 18 p. c., Kōchedegā, 11 p. c., * New Edition (1908) vol. xxi, p. 198,

Māndār, 9 p. c., Chainpur, 5 p. c., Toto and Sisai, each 3 p. c., Pālkōt and Kūrdeg each 2 p. c., Lohārdāga, and Bishenpur, each 1 p. c.

The name 'Munda' appears to have been given to this people by Names. their former Hindu neighbours. The Mundas call themselves Horo-ko (men) and their race the Horo (man).* The name 'Kol', generally applied to the Mundas and other allied tribes, may not improbably be a transformation of the name 'Horo', the initial 'h' sound having been emphasised into 'k', and the 'r' sound softened into 'l', by well-known rules of phonetic transition. But whatever be the origin of the name, the Mundas now strongly resent the appellation 'Kol' which appears to have acquired an opprobrious suggestion. They have no objection to the name 'Munda', which in their own language has come to signify a man of substance and, in its special sense, refers to the temporal village-headman. The name 'Mundari' is an adjective coined by British administrators for convenient reference.

. As for the name of the country they now inhabit, the Mundas of our days have no recollection of any name by which it was known prior to the establishment of the Nāgbansi Rajas, after whom it came to be called Nagpur. It appears probable, however, that the names 'Pulinda-Des' or 'Paulinda', and 'Dasārna', which occur in early and Mediæval Sanskrit Literature, included the present home of the Mundas. And it seems pretty certain that the 'Jharkhand' country of later Sanskrit literature included modern Chota Nagpur. To the Mahomedan rulers of India the country was known as 'Kokerah'; and the names 'Nagpur' and 'Coira Orissa' also appear to have been ocused. The French traveller casionally Tavernier who during his third visit to India in 1643, appears to have passed through the present Ranchi District in his journey

* Cf. Arleng (man), the national name of the Mikirs of Assam, the Mande (man), the national name of the Garos of Assam, the Chingpho (man), the name of an aboriginal tribe of the Upper Dehung valley of Assam, the Boro (man), the national name of the Kachari aborigines. Several other races in various parts of the world call themselves by equivalent words (meaning 'men'), and thus ignore the other families of the human race. Cf. the name Deutsch for the Germanic race.

from Rudas (Rohtasgarh) to Sumelpour (Sambalpur), seems to refer to this country where he says:

"All these thirty leagues you travel through woods, which is a very dangerous passage, as being very much pestered with robbers".*

The earliest British administrators knew But. shortly the country as Nagpur.† after British occupation, the country came to be also called "Chota Nagpur", the country from the distinguish more important Nagpur in the Central Provinces. Thus, in James Rennel's Map of Hindostan, prepared in 1792, we find a . special map of "The Conquered Provinces on the south of Behar containing Ramgur. Palamow, and Chuta Nagpour with their Dependencies". Walter Hamilton in his "Geographical, Statistical, and Historical Description of Hindostan and Adjacent Countries", published in London in the year 1820, as also in his East India Gazetteer, spells the name of the country as "Chuta Nagpoor", and explains the name as meaning "Little Nagpoor". In Sir John Shore's famous Minute of the 18th September, 1789, the country is called simply "Nagpore". In the "Fifth Report of the Select Committee on the Affairs of the East India Company", published in London in 1812, the orthography of the name is changed into "Chutea Nagpoor". And the Report goes on to say, "It is also sometimes generally described under the appellation of Kokerah, more commonly called Nagpoor, from the diamond mines of that place". From "Chutea Nagpoor", the spelling was soon changed into "Chutiya Nagpore", and then into "Chutia Nagpore". And it came to be supposed that the name was derived from village 'Chūtiā', a suburb of the present town of Ranchi. Against this derivation it may be pointed out that Rennel, although spelling the name of the country as "Chuta Nagpur", adopts a different spelling, namely, "Chuttiah", for the village. It is also a significant fact that in vernacular documents of that period, the country was

^{*} Vide Tavernier's Travels, Book II, Ch. XIII., (Ball's Edition, Vol. I.)

[†] Vide Captain Camac's letter to the Governor of Bengal, containing "A Narrative of Pallamow and Nagpore Countries", dated Ramgur, the 12th August, 1774.

[†] P. 288.

[§] P. 415 (2nd Edition).

generally described as "Nagpur Khurd" or the "Little Nagpur". The spelling 'Chutia Nagpur' was subsequently abandoned in favour of 'Chota Nagpur' which is now the

accepted form of the name.

The physical characteristics of the Mundas are asserted by modern Physical Ap-Anglo-Indian Ethnologists pearance. to be of the Dravidian type. The colour of the Munda's skin is blackbrown, not unoften of a shade approaching black. The head inclines to be long (dolikocephalic), the nose is thick and broad and sometimes depressed at the root, the lips thick, the facial angle comparatively low, the face wide and fleshy, the features irregular, the figure squat, the limbs sturdy and wellformed, and the stature rather short. The Mūndā las strong muscles, a good chest, powerful jaws and stomach, and strong white teeth. Both men and women, when young, are comely in appearance. Of the one hundred Munda specimens whose measurements are given by Sir Herbert Risley,* the average head-measurements are as follows: - Length, 185'2, breadth 138'6, and cephalic index 74.5. The highest cephalic index measured was 80.5, whereas the lowest was 68.9.† The average nasal index was found to be 89'9, whereas the maximum was 112 and the minimum 74. The average stature was 158.9 centimetres, the maximum height among the hundred specimens having been 171.8, and the minimum 144.6. Of Sir Herbert Risley's one hundred subjects, we may take No. 35 (Ram Sing Munda aged 39) as a fine specimen. His measurements were—nasal index, 85'1; naso-malar index, 113'2; cephalic index,

* Vide Risley's 'Tribes and Castes of Bengal,' Vol. I, pp, 385-398, and 'People of India', App. IV,

For a better understanding of the principal anthropometric indices, we may mention that Anthropometrists class heads giving cephalic indices (which represent proportion of breadth of skull to length taken as 100) under 70 as Hyper-dolico-cephalic (very long headed), from 70 and under 75 as Dolico-cephalic (long headed), from 75 and under 80 as Meso-cephalic (medium-headed) and from 80 and over as Brachycephalic (broad headed). Similarly noses giving nasal indices (proportion of breadh of nose to its length taken as 100) of from 50 to 70 are called Leptorhine (fine nosed), from 70 to 85 as Mesorhine (mediumnosed), and from 85 upwards as Platyrhine (broad-

† In measurements taken by ourselves the lowest cephalic index of a Munda subject measured 67.

75.5; fronto-Zygomatic index, 82.6; vertico cephalic index, 74'3; vertico-bimalar, 60'4; vertico-frontal index, 56'1; vertico-bizygomatic index, 67'9; facial angle 69; nasal height, 47; nasal width 40; bimalar breadth, 113; naso-malar breadth, 128; cephalic length, 184; cephalic breadth 139; and minimum frontal breadth 105. Modern Anglo-Indian Ethnologists would seem to classify the Mundas and allied tribes racially as Dravidians-the same race to which their neighbours the Uraons belong. More reasonable and correct, however, appears to be the following account given by Dr. A. C. Haddon:-

"The Munda-speaking peoples are a very ancient element in the population and appear to have been the original inhabitants of the Ganges in Western Bengal. After many wanderings, they settled mainly in Chota-Nagpore. Everywhere they have been more or less modified by the Dravidians, and while scattered relics of the languages are preserved, the original physical type appears to have been assimilated to that of the Dravidians, but perhaps it was originally a closelyallied type. They may belong to the primitive Indonesian races."*

The dress of the Mundas is very simple and Their men ordiscanty. Dress. narily wear a loincloth called botoi. This is from six to nine cubits long and has coloured borders at the two ends. On festive occasions, young men and boys wear a longer botoi, two ends of which called bondols are allowed to hang gaily before and behind almost down to the feet. Young men also wear around the waist a sort of belt called kārdhāni. They are sometimes made of cocoon-silk and called lumang kardhani. When made of plaited thread, they are called galangkārdhāni. Very old men who sit at home and are unfit for work wear only a piece of cloth about a yard long. This is called bāgoā or bhāgoā in Mundari (Koupin or langoti in Hindi), and is passed between the legs and over a string encircling the waist. A small portion of the bagoa is allowed to hang in front. Besides his loincloth, the Munda uses a piece of cloth as a wrapper for the upper part of his body. This is of two varieties. The larger variety, called barkhi, measures about six yards in length, and is doubled up in wearing. The shorter variety is

* The Races of Man and Their Distribution (XXth Century Science Series), pp. 64-65.

called pichowri and is from five to six cubits in length. In the cold weather, the Mūndā generally uses a blanket as a wrapper over his body. But those who cannot afford to buy blankets, use only the barkhi. The use of coats and cloaks, is generally unknown except to Christian converts, Hinduised Mūndās, and other Mūndās who generally frequent the civil stations.

As for the dress of Munda females, they generally wear a long piece of cloth called pāriā round the waist, allowing a portion of it (called paila, in Mundari) to pass diagonally over the upper part of the body so as to cover the breasts. Little girls wear a shorter cloth, without the ornamental borders of the pāriā. This is called Khānriā. In the interior of the Munda country, however, one not infrequently meets with Munda women going about with no other wearing apparel than a piece of cloth called lahanga round the waist. The legs of men as well of women are generally uncovered, and shoes are seldom worn. Sometimes, however, people whose feet are wearing away, put on a sort of leather-sandals called Kharpā or ūhūr-kharpā consisting only of a sole with a strap passing over the feet. Wooden shoes called Kātūs are often used during the rains. The head, like the feet, is usually uncovered. Occasionally however, well-to-do Mundas while going to the markets (peet) or to the towns wear pagris called in Mundari bened. A long piece of cotton cloth wound round the head in coils serves the purpose of a bened. Young men, too, on occasions of dancing festivals, generally wear coloured beneds. In his journeys from one village to another, the Munda carries a stick (sota). purse (sutam-thaila), a lime-box (chunauti), and a small box for carrying powdered tobacco and generally called by the Hindi name of nās-dāni. In the rains, bamboo-umbrellas (chātōm) as also circular rain-hats called Chūkūrie made of leaves of the gungu creeper are used. At present, these are being gradually replaced by clothumbrellas imported from Calcutta. Women use elongated rain-hats called gungus which cover the back down to the feet.

The Mūndā's clothing is generally made of cotton (Kāsōm). The Mūndā woman spins cotton at home and gets this home-

spun cotton made into clothes by some man of the semi-aboriginal Penrai or weaver caste. Some Christian Mūndās, and more particularly those living in or near the towns of Ranchi, Khūnti and Būndā, are taking to the use of imported Manchester clothes. The Hinduised Mūndās of the Pānch Parganas generally imitate their Bengali neighbours in the matter of clothing.



Munda Woman-with all her jewellery on.

Young Munda women are fond of decorating their persons with a large variety of ornaments. These ornaments are generally

made of brass, for very few Mundas can afford to go in for jewellery of a more costly material. Ear-rings made of silver, and even of gold, are, however, occasionally used. The ornaments ordinarily worn are.for the arms brass bracelets called sakom and kākāna, * lac-bracelets called lāhti, brass armlets called tar and glass armlets called chūrla for the neck.-brass-necklets called hāsuli, and for the legs, brass anklets called andu. Besides these, tarkis or ear-rings made of brass and occasionally of silver, or even gold, mudāms or finger-rings, and polās or rings for the large toe and jhūtiās or rings for the other toes, all made of brass, are generally used. All these brass ornaments are manufactured by the country braziers of the Kāsgariā or Kaserā caste. Occasionally. well-to-do Mūndā famales, such as Mānkiāins, will use gold nose-rings called noths, and, over the forehead, thin circular bits of gold called patwasis, on one side of the nose, a small brass-pin called chhūchi (resembling the Bengali nāk-chābi) is occasionally worn. The poorer Munda women use a peculiar ear-ornament called tār-sākom. This consists of a roll of palm-leaf or some similar leaf, about an inch and a half long and about three-fourths of an inch in diameter, dyed red and set off with tinsel and lac. Young Munda females use a kind of hair-pin made of iron or brass and called khongso, to hold together their wealth of black hair which is tied up in a knot or chignon (supid) with twists of false hair (nāchā) at the back of the head. Wooden combs called nākis are also used for the same purpose. Necklaces or hisirs made variously of coral (tijū hisir) of kāsi grass (Kāre hisir), of birni reed (sirūm hisir) and of glass-beads (mūngā hisir) are also worn by young women.

This love of prsonal decoration is, to some extent, shared by young men as well. It is not unusual to meet a Mūndā youth wearing long hair which is well oiled and combed and tied up at the side in a knot (sūpid) with a wooden hair comb (nāki) stuck into it, strings of coral beads (mūngā-mālā) or China beads (mohan mālā) or beads of kāsi-grass (Kāre-mālā) adorning his neck, and brass or iron armlets

*A number of sakoms are worn on each arm with one kakana (which is larger than the sakoms) at the end. Sometimes iron bracelets called beras are also used.

beras on his wrists. Mūndā young men and women are particularly fond of flowers with which they decorate their hair profusely whenever they can. Garlands of flowers in the form of necklaces (bāhā-hisir) are also worn. The Mūndās appear to have formerly worn their hair long, as some of their young men do to this day. But the example of the numerous Christian converts amongst them is influencing most Mūndās in cropping their hair short. Non-Christian Mūndās, however, must keep a pig-tail (chūndi). In some instances, this chūndi is allowed to grow very long, when it is tied up in a small knot called rōtōd.

The Mundas tattoo their girls by way of ornamentation. A girl Tattooing. at the age of eight or nine years has her forehead pricked over with a needle and three parallel lines of prickings made, and into these a kind of black vegetable-dye is injected. Similarly, two parallel lines of prickings on each of the two temples and two or three pricks over the chin are made, and the same dve injected. The back, the arms, the hands and feet are likewise tattooed. This process of tattooing is called sanga by the Mundas. In former times, Munda boys at about ten years of age, used to have the flesh of a portion of their arms scalded with a red-hot iron-rod (sikhā) into a circular mark, which was regarded as a decoration. This process. known in Mundari as the singā is now falling into disuse.

In a list of the weapons used by the Mūndās, the first place Weapons. must be given to the bow and the arrow. The former thev call-ā-ā and the latter sār, and the two together a-sar. The handle of the arrow is called the tūti, and the end the māil. These, as well as the battle axe (kapi) and the spear (balam) are, in these peaceful days, principally used in hunting. The shield (phiri) and two kinds of swords, namely, the khāndā which is a straight sword, and the tarwari which is crooked at one end, are now used only at paiki-dances in marriage festivals. The iron-bound stick (mered-sōtā), generally of bamboo, is carried by the Munda in his journey from one village to another. Small pincers (chimta) are carried at the waist and used, as occasion arises, for extracting thorns which often

prick the feet in his jungle roads and

pathways.

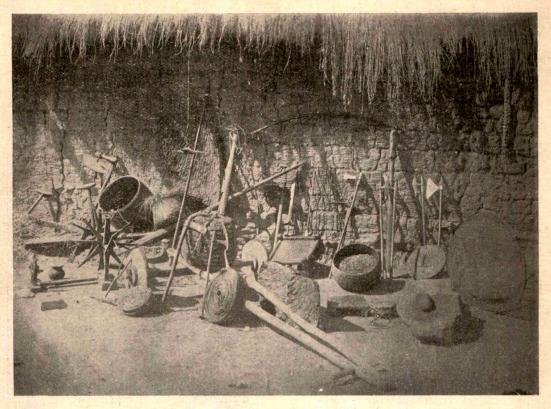
The Munda is essentially an agriculturist, Agricultural and, naturally, uses a large and other Imple- variety of agricultural ments. implements. To prepare the land for cultivation, the Munda uses the plough which consists of the wooden frame (nāvāl), an iron ploughshare, (pahal) and a voke (ārānā), the harrow (ārāgom or atragom), a long earth-remover (karha) made of wood and driven by cattle, the hoe (kulām), and occasionally, the crowbar (soboro) with which rocky soil is opened The yoke-rope and the iron voke hooks are called respectively the joti and the kānābāsi, and the mallet which is made either of rope or of buffalo-skin is called Mundri. The sickle (datrom) is used in reaping crops, and a sort of sling called dhelkhusi or hurang is used in field-watching. On the threshing-floor (kolom), a pitch-fork called ankri is used. Three different kinds of husking-instruments are used by the Mundas. The first is known as the darusehel or wooden mortar. This is constructed by hollowing out a piece of wood, and inserting it upright in the ground with the scoop turned upwards in the form of an inverted bell. The grain is put in this scoop or hollow, and husked with a wooden pole called tūkū. The second variety is the dirisehel or stone mortar. This consists of a small basin-like hollow made in a block of stone or on a flat hillock. The grain is placed in this hollow and husked by a wooden tuku or pestle. The third variety is the ordinary wooden dhenki acted on by the feet. The principal appliances used by the Munda in wood-cutting is the axe or hakay, which is of two sizes, a bigger onethe hakay proper-used in felling timber and splitting wood, and a smaller one called hūding hākay, used in chopping off small branches and twigs. The Munda usually manages his own carpentry. For this, his principal tools are the adge (kisla or bassila) for chipping wood, and the rūknā or chisel to make holes in wood. Munda women, as we have seen, spin the cotton (kāsom) grown in her fields. The appliances used for this purpose are the wooden spinning-wheel, charkha, the cotton-cleaner called tisri, the thread-making shuttle called dherā, and a small thread-twister made of

stone and called a karāt. The different parts of the spinning-wheel are the spindle called karad, the thread-gatherer called māl, and the iron spinner called karan. The instrument with which Mūndā women separate (rid) the seeds from the cotton is called the drinri. The Mūndā housewife not only spins her own cotton, but often presses her own oil.



Munda oil press.

In every village, you will meet with an oil-press (kūlhū) in the court-yard (rāchā) of some well-to-do Mūndā's house. This is not only used by the owner of the kulhu but by his neighbours as well. Although the Munda now-a-days catches fish only occasionally, the varieties of fishing traps and nets he uses, appear to point to a time when fishing and hunting were his principal occupations. The generic Mundari name for a net is jalom, which is curiously almost sound for sound the same as in Sanskrit. The Munda uses a push-net called pilni, a drag-net called charguria, a small circular proddling fish-net called girā fixed on three sticks joined together in the form of a triangle, and bamboo fishing-traps called janjid and kumni.



Household Utensils and Furnitures.

The household utensils and furnitures Household used by the Mundas, are and neither numerous nor costly. Utensils Furnitures. To cook his meals, the Mūndā uses earthen-ware pots (chātū) made by the Kumhars (or potters,) and mud-hearths or chulhas made by his own woman-folk. The Munda's service of plate consists of a few bell-metal cups (dubris) and bell-metal dishes of three sizes called tharis, duvas, and chipnis respecively in the descending order of size. Stone plates (pāthrā) and cups (pāthri) are sometimes used. Woodenbowls called Kātlas, are sometimes made and used to hold curries, &c. Wooden spoons (dāru lundi) and iron ladles (karchūl) are used to turn rice and curries in the cooking-pot. Earthen jars (dachātū) are used to hold drinking water. A large earthen jar to hold water is called sorol. Those who cannot afford to buy brass lotas, use earthen chūkas for holding water to wash their hands and faces with. Munda women in carrying water from the well, tank, or spring (dari) generally place the (binda) over the head. Pūrūs or cups made of sal leaves are accasionally used to drink liquids from. On his travels, the Mūndā carries a tūmba or pumpkin gourd to hold drinking-water. Various sorts of bamboo-baskets are used as cup-boards for storing household goods, paddy is stored in potoms or bundles made of straw-strings. A smaller potom (as in the illustration) is called a tipsi. Large bamboo-baskets called chatkas are also used for the same purpose. Smaller chatkas are called dimnis. Grain is carried and kept in big baskets called khānchis; smaller baskets, called tūnkis are used in carrying paddy-seeds to the fields, and to hold cereals, vegetables, and the like. Very small baskets, called tūpās, are used by children in gathering sags or edible leaves. All these baskets are now generally made by men of other castes such as the Bans-Malhis and the Doms. The Munda measures his grain in wooden tenras or pailas made by the Barhis or carpenters. A set of scales called tūlā-dandi is kept in every well-to-do

the Munda uses bitis or boxes made of bamboo split very thin. Boxes made of bamboos split less thin than in a biti, are called harkas. Pits and harkas are provided with lids of the same material. A harka a lid is called a dali. The Munda's lamp is made of a thin round wick placed in a small mud-cup filled with oil. Brooms or 1000s made of the birni grass are used by Munda women to sweep the floors of their houses and courtyards with. Knives (kātūs) and meat-cutters (bainthi) are among the household implements of a Munda. For his household furniture, the manchi, -a stool with a wooden frame and string-bottom,-the gandu (Bengali binri) of two varieties. - dārū-gāndū or wooden seat, and būsū-gāndū or straw-seat. String bed-steads called parkoms (Hindi, Khātiā) are used by well-to-do Mundas. Those who cannot afford to go in for parkoms spread their palm-leaf mats on the floor, for beds. Occasionally, some cast-off or tattered cloth (ledra lija) is spread over the mat for a more comfortable bed. The richer Munda sometimes indulges in the luxury of a kūtūnri or pillow stuffed with cotton. For the ordinary Munda, a gandu (wooden or straw pinri) placed underneath the mat at one end serves the purpose of a pillow for the head. In many cases, however, no such head-rest is used at all. The tolerably well-to-do Munda uses a Kamrā or blanket as a wrapper in winter. The poorer Munda uses only the pichouri or the barkhi as a protection against cold.

The Munda is fond of music and uses a variety of musical instru-Musical Insments. Among these are truments. the dholki-a small drum made of wood and goat skin, the nagra -a large drum made of iron and the hide of an ox or a buffalo, the dumang—another variety of the drum having an earthen framework with the top and the bottom made of monkey-skin, the dhanpla or tambourine made of wood and goat-skin, the karetal or cymbal made of brass, the sārāngā or fiddle made of wood and goat-skin with strings of horse's tail, the tūhilā or banjo made of pumpkin gourd and wooden handle with a string of silk, the banom-another variety of the banjo consisting of two gourds and two strings and brass-guaze, the rutu or bamboo-flute, and the murlia smaller flute also made of bamboo. On occasions of paiki dances, young men wear ankle-bells called ghāgurā. In marriage festivals, musicians of the Ghasi tribe are employed by the Mūndās. The principal instruments played upon by these Ghasi musicians are the Dhānk—a large drum



Munda playing on flute.

made of wood and leather, the narsingha or horn made of copper or brass, and the perened or pipe made either of brass or of bell-metal.

The staple food of the Munda is boiled rice. For a side-dish, the more well-to-do Munda

uses boiled pulse or dal, but, except on special occasions, the ordinary Munda has only some boiled green herb or sag. As a partial substitute for rice, the poorer Mündas use Gondli (panicum miliare) and māruā (eleusine crocana), for a few months after those millets are harvested. The maize or makāi is also similarly used. The daily meals of the Munda are three in number.—the loari or morning meal, the tikin mandi or mid-day meal, and the avub mandi or evening meal. The loari consists of stale rice preserved in water overnight, and a pinch of salt. This is generally taken at about 8 A.M. by adults, and a little earlier by children. The poorer people can not often afford to have loar but take for their tikin mandi some stale rice with sag and mar or the thick starchy liquid drained off the cooked rice. In more wellto-do Mūndā families, the tikin māndi. which is taken at about noon, consists of hot rice and some boiled sag and dal or pulse. The ayub mandi is generally taken between 6 P.M. and 8 P.M., and consists of hot rice with sag or dal or both. Fowls and goats are reared for food, but are killed and eaten chiefly at festivals and sacrifices. Except among the Mundas of the Panch Parganas, and only the more respectable portion (such as the Mankis, etc.,) of the Mundas of other parts of the District, the use of beef, pork, and buffalo-meat as food is not altogether in disfavour. The varieties of pulse ordinarily eaten by the Manda are urid (Phaseolus Mungo: Var. Roxburghii,) kurthi (Dolichos Biflorus), bodi (Vigna Catiang), barāi (Phaseolus Mungo), and rahār (Cujanus Sativa). Besides green herbs or sags, the more wellto-do Munda occasionally uses vegetables grown on his lands. Among these vegetables are onions, brinjals, es, tomatoes, pumpkins and gourds, dherases or lady's fingers (Hebiscus Esculentus), beans, varieties of arum such as the saru

and bechki, and vegetable roots such as thesweet potato (Ibomea Batktus). The corolla of the flowers of the madkam or mohua (Bassia Latitolia) is also used for food. The oil used in cooking is extracted either from mustard or from niger oil-seed (surguia). For condiments, turmeric or haldi (Mundari) sasang), and chillis are used. As in Hindufamilies, the female members of the Mündä's family will not sit down to eatbefore the men have finished their meals. At each meal, the Munda, like the orthodox Hindu, will drop a few grains of rice on the ground in the names of his deceased ancestors. The right hand is used in eating and the use of knives and forks at his meals is unknown to the Munda.

The favourite drink of the Munda is ricebeer or ili. Each family Drink, etc. brews its own ili. This is made of boiled rice which is fermented and mixed with certain kinds of vegetable roots (ili-ranu). This liquor is stored in earthen jars and becomes ready for use in about five days. In the rains and in the cold season, the ili, if left untouched, will keep good for a month or even more; but, in the hot weather, it will not do so for more than three or four days. The Government liquor shops too are nowa-days frequented by a large number of Mūndas, but less so by them than by the Uraons. It is a most remarkable fact that the majority of Hinduised Mündas have given up their age-long habit of drinking. In the whole of Pargana Baranda there is not a single grog-shop. The Munda does not ordinarily -smoke tobacco, except in the eastern parts of the District where powdered tobacco rolled up in sal leaves in the form of a cigarette, is smoked. The Mündas of other parts of the District take powdered tobacco with. lime. The use of betel or betel-nut is practically unknown.

SARAT CHANDRA ROY.

TOPICS OF THE DAY IN THE PERIODICALS OF THE MONTH.

GENERAL REMARKS.

THE larger issues of the times find scant treatment in our monthly magazines.

The problem of peace and armaments seems to have been exhausted in the scrappy

comments upon President Taft's proposal, in the April magazines. In the current Nineteenth Century, the place of honour is given to a consideration of the problem of Canadian Autonomy and American Re-

siprocity, which is discussed by the Hon. George E. Foster, M.P., late Finance Minister, Canada, who presents the Canadian view, and your old friend. Sir Roper Lethbridge. who poses as the spokesman of the British Tariff Reformer. But both the writers are opposed to the proposed Reciprocity Agreement between the United States and Canada. In Mr. Foster's article the most important part is that which deals with the evolution of the Policy of Protection in the Dominion. This policy, as Mr. Foster points out, "isdue not to inheritance or tradition, or previous education, but in spite of these and by virtue of experience, hardly earned and dearly bought."

The Provinces that formed the Confederation possessed practically Free Trade tariffs, so far as the requirements of Revenue permitted. Their rates of duty averaged about 15 per cent on dutiable imports, and the prevailing doctrine was Cobdenistic. The Dominion began its existence with that belief embodied

in its fiscal policy.

By 1878, however, the pressing and unfair competition of our Protectionist neighbours, and the growing need for home industrial development had wrought so great a change of opinion that the policy of Protection advocated by Sir John A. Macdonald swept the country, and was embodied in the Statutes of 1879. It furnished the main fighting ground for the General Elections of 1882, 1887, and 1891, and against the most determined efforts of its Free Trade and revenue tariff opponents, was three times triumphantly affirmed. In 1896 these opponents came into power and, led by Sir Wilfred Laurier, they enacted the tariff of 1897, which continued and maintained the principle of Protection which they had for eighteen years opposed.

There were some changes in schedule rates, and in 1898 the British Preference was added, but the principle of the tariff was protective, and the elections of 1900, 1904 and 1908, found both the great parties united on this principle and disagreeing only on the

details and administration of the Acts.

Since 1896, there has been no. Free Trade party or statesman in Canada, nor is there to-day. The trade policy of Canada is frankly and clearly protective.

Mr. Foster's main objections to the Reciprocity Agreement are mainly these—
(1) It limits the fiscal freedom of Canada;
(2) It reverses the settled fiscal policy of Canada, and (3) It traverses "our national ideals." The Reciprocity proposal means that Canada, for trade purposes, should be converted into a "State of the Union,

with free interchange within, and a cordon of protection around both countries, as against the world. Give the leverage of this agreement, and its operation for a series of years, with the enormous trade already.

existent, and the pressure for its continuance and extension would be, in the end, irresistible. The economic independence of Canada would disappear, and her political independence be put in peril. The tariff, business, social and financial pressure of 90,000,000 of people, exerted without intermission along lines of close and constant contact with 8,000,000 cannot be denied its effect, and however you may theorise or exclaim, the deflection, gradual though it might be, would be certain."

In Mr. Foster's view, this Reciprocity Proposal really raises the question of Continentalism vs. Imperialism. The conclusion of this agreement would mean that Canada would stand apart from the Empire: It would shake the sense of unity and of community of interests of the British Empire.

"The fight here is between Continentalism and Imperialism. The accomplishment of this agreement would be hailed by 90,000,000 of people as the first victory for the former, and a sure indication of the ultimate defeat of the latter. And as to the 8,000,000? Canada is loyal: no one doubts it. No one talks of bartering that lovalty for commercial advantage. But who can forecast the future? Three hundred thousand immigrants came into Canada last year, " half a million will come this year, and it will not be long before the roll swells to a million yearly. What will happen when a majority of the voters in Canada consist of men from abroad whose purpose in coming here has been material advantage, and whose nationality is diverse? Will they be less inclined to listen; to the seductions of Continentalism, or less open to the insistent pressure of 150,000,000 from the South for community of trade and all that follows?

I have devoted considerable space to present Mr. Foster's views, which he claims are held by the general body of Canadian electors. Sir Roper Lethbridge presents the British view, which means the view of the British Tariff Reformer. Students of contemporary English politics are very familiar with these views, and they need no restatement here.

A CANDID CANADIAN VIEW.

But for a certain kind of outspokenness, Mr. Albert R. Carman, of Montreal, who asks the question, "WILL CANADA BE LOST?" in the June National Review, beats both Mr. Foster and Sir Roper Lethbridge absolutely hollow. He does not ask whether the American President and his colleagues who so strongly repudiate all intentions of political annexation are or are not sincere in their statements; for it is not, no political questions really ever are,—a question of personal sincerity—"it is a problem in political probabilities". But though refusing to

discuss the question of personal sincerity, he openly raises the question—"Do they (the Americans) mean Annexation?"; and thinks that this ought not to be a difficult question for a people of the same stock—the people of the United Kingdom—to answer.

What would the British people mean if they were in the same position as the Americans, and had a rich, undeveloped, sparsely populated and yet highly civilised country dividing the North American Continent with them? What is the use of playing the hypocrite? Men of our blood are born Annexationists. The British people have been "annexing" everything loose for centuries, and although they are suffering from "land dyspepsia" today, the habit is so strong that they inadvertently lay an itching palm from time to time on such inconsiderable trifles as the Soudan, Thibet, a choice bit of Persia, another section of the Dark Continent. We do not want these countries. Oh, dear no. We will not take them. We merely cast our shoe over them, and we would like to see any European rival lay a covetous finger on the fringe of their outer garment—that is all.

Thus, from a consideration of the peculiar characteristics of the race to which the Americans are supposed to belong, as well as judging from the past history of these peoples, Mr. Carman, draws the conclusion that the Reciprocity Agreement will inevitably lead to political annexation. This is, of course, no criticism of the American people.

"They are a splendid people, the majority of them regarding their share in world-politics with an unselfishness unequalled in any other land—an inselfishness which could only exist in union with their inexperience and their immunity from attack at home. But they are human. They are still "annexing" territory—Hawaii, the Philippines, Porto Rico, Panama—all, for the good of the countries they "annex." They know that they are the greatest people with the finest government and the best institutions, and the highest ideals in the world. Why should they not desire to extend these benefits to others? When Britain stops "benefitting" India and benevolently building barrages for the Egyptians, she will be in a better position to carp."

But besides a somewhat cynical, but refreshing candour, there is a good deal of sound common sense in the view taken by this writer of the Taft-Fielding Agreement. It is, no doubt, at present a mere question of mutual trade and tariff. But the direct effect of this arrangement will be, as Mr. Carman points out, the creation of very powerful economic interests in the Dominion itself, which will be absolutely unable to resist such pressure as may be brought to bear upon the Government of Canada by the United States Government. At present

Canada controls her policy, can, indeed, dictate her own terms to the United States. But "gradually the balance will be swung over.

The pocket interest of our people in Canadian independence, in East-and-West development, in establishing trade-connections with the Empire, will be diminished; and a widely ramified pocket-interest in favour of the new relations with the United States created. We may come to depend on them for a share of our own water powers. Free trade in hogs and livestock will convert us into a subject province of the American Meat Trusts. Our own railways will lose status, and American lines topping our trade at all points will gain a strong influence in Canada American capital will flow in to exploit our natural resources; and mighty financial interests will stand to lose hundreds of millions from any rupture in our friendly fiscal relations."

And thus, from reciprocity and preference to free trade in everything, and from free-trade to "annexation" will be an easy and natural process, which will be finished and fully realise its inevitable end, by absolutely peaceful means. The final issue will be settled not by bullets but by the ballot-box. This is Mr. Carman's prognosis of the Canadian problem. It is not very easy to dismiss his fears as baseless.

THE AWARENING OF CHINA.

In the June "Contemporary," about the only thing that may be said to be of general interest, is that part of Dr. Dillon's Monthly Review of Foreign Affairs, which deals with recent movements in China. We hear, no doubt, a good deal about the military and political awakening of China, in the European press. Dr. Dillon considers all this as, at least, grossly exaggerated, if not absolutely apocryphal. China's military strength is still "music of the future."

Review troops there are, and they cut a smart figure on the field of manouves; but to such powerful armies as that of Japan, the Chinese troops bear approximately the same relation as do their painted cardboard cannons to the most formidable artillery of to-day. And their finances are still so tangled that even Japan can lend China money."

Still Dr. Dillon does not deny that China is waking up, and he has to admit that the awakening of China may bring to the surface elements of which "we, in Europe, have no knowledge. Surprises of a serious nature may also be in store for us. One thing, however, we may rest absolutely assured of what will eventually

take place will differ 'toto cælo' from what the best European authorities anticipated. Constitutionalism, and the acute nationalism, which is so often one of its concomitants, are spreading throughout the Empire. The central government is pithless, and can make no stand against the 'reform' movement, which, in one of its aspects, is also an anti-foreign movement."

REGICIDE AND SUICIDE.

But whether the Nationalist Movement in China is really anti-foreign or not, or whether the ugly manifestations of bitter race-hatred, of which the outsider so frequently hears, from European residents in China and their spokesmen in the European press, are simply a case of mere "animal response," which will disappear as soon as the circumstances that call it forth, are removed,—one thing seems to be very clear, namely, the fundamental difference between the psychology and the ethics of the Chinese Movement and those of similar movements with which we are familiar in In Europe, the movement for popular freedom created regicide, in China, it has created suicide. The Chinese patriots have not started their revolution by killing their sovereigns. The social order is too sacred to be destroyed in this way, even in the name of social justice or social progress. The method cannot be retributive as it has been in Europe, but can only be sacrificial in the highest sense of the term. The Chinese patriot, therefore, has not gone in for killing the Emperor or his representatives in the Administration, but, with a view to prove the absolute earnestness of his aims, he has started by mutilating The first act of the authorities to meet the popular demand was to create, in every province, a special consultative Diet. promising to convoke a constitutional Chamber not later than the year, 1917. But the nation would not brook needless delay. The Diet, as soon as it was formed, petitioned the Throne to summon the Constitutional Chamber at an earlier date. This petition was rejected. But the agitation grew. On last June, a new petition was presented, and was rejected as before. third petition was drawn up, and while eches on the subject were being delivered, The delegates of students' organisations

broke into the Hall of Deliberations, and addressed those present in the wild language of passion.

"By way of enhancing the impression produced, they". resorted to the aid of self-mutilation; the first of the students cut off one of his fingers: the second drove a dagger through the palm of his hand; a third was about to slice open his abdomen, but he was prevented. He contrived, however, to cut out a piece of muscle from his forearm. His blood spurted out on the floor. and besplashed the petition. The assembly was moved to frenzy. A Resolution was unanimously passed to present the petition to the Regent at once, and to present it with the stains of human gore upon it. The provincial delegates thereupon wended to-wards the Palace in a body. The Regent happened just then to be in the inner apartments to which access is prohibited stringently, But the petitioners cried out tumultuously for some person in authority, causing such an uproar and keeping it up so persistently all night, camping in the Palace, that at last an official to whom the name of Home Secretary is given, volunteered to deliver the petition to the Regent. After a repetition of scenes, which are compared to those that were enacted at Versailles at the outset of the French Revolution, the Prince Regent caved, in. He promised to pass on the document to the Senate, and ask that body to report to him on the subject.'

A VIEW OF MODERN ETHICS.

The most interesting articles,—interesting as indicative of the trends of current thoughts on ethics, not only in England, but generally all over the Western world, -in the June "English Review," is Mr. Frank Harris's-"Thoughts on Morals." Mr. Harris is the editor of "Vanity Fair," and was formerly in the Editorial chair of the "Fortnightly Review," and then of the "Saturday Review." All these are very "respectable" Conservative papers, and their Conservatism covers almost every department of life. The Conservative Britisher is a consistent upholder of existing order, social, religious, as well as political and economic. Yet how underneath even all this conservatism, there really exists an amount of almost unbridled free-thought, is proved by the outrageously heterodox views which Mr. Frank Harris propounds in this article. Morality, to him, is not only natural, but almost physical. He tells us that-

"In essence, morals are nothing but laws of health, health of mind and health of body, and without showing ourselves unduly credulous, we may accept the ordinary belief of investigators to-day that psychology is only part of physiology, that the health of the mind depends on the health of the body, and that this must always take precedence."

Like many another most modern European

speculation regarding morals and religion, this view also presents only a half truth. In India, among the Hindus, the physiological reference of psychology and the psychological basis of ethics were fully recognised. but still both psychology and ethics were brought under the highest generalisations of philosophy, both were discussed in relation to what may be called, the Philosophy of the Absolute. Mr. Frank Harris has no appreciation of this philosophy, and naturally enough, therefore, his Thoughts on Morals do not soar above the physical and the psychological plane. The end of morals, to him, is to secure physical health and happiness for the individual, and virility for the race. Though he does not plainly say so, yet to those who can read between the lines, it would seem clear that his ethics is really a department of what they call Eugenics here,—the science of healthy breeding. And in view of it, one readily understands why Mr. Harris considers the following ethical rules of the Japanese as far superior to either Hebrew or Christian morals. There can be no doubt, he assures us, that the majority of these Japanese rules are nearer scientific exactitude than the rules of Moses or than the ordinary practice of modern English life. The following are these,—

IAPANESE COMMANDMENTS:

- (1) Spend as much time as possible in the open air,
- (2) Never eat meat more than once a day.
- (3) Take a very hot bath daily.(4) Wear rough warm clothes.
- (5) Early to bed and early to rise.
- (6) Sleep at least six hours each night and at most, seven and a half hours in a dark room with open windows.
- (7) Rest on the seventh day, and during that day, do not read or write.
- (8) Avoid every expression of anger; never exercise the brain too much or too long.
- (9) Marry early: widows and widowers should remarry as soon as possible.
- (10) Drink coffee and tea in strictest moderation:

do not smoke at all: never touch alcohol in any form.

- Avoid hot rooms, and indeed all rooms heated artificially.
- (12) In order to strengthen such organs as may be weakened by age or use, nourish yourself on the corresponding organs of animals.

THE ENGLISH PUBLIC SCHOOL MORALITY.

There is, however, a refreshing breeziness in Mr. Harris's criticism of the present-day methods and ideals of both physical and mental culture of the English Schools. The youths should be guarded against over-exertion or strain. English boys are often over-developed to such an extent that as soon as youth is passed, the mere sustenance of the large muscles involves an undue strain on the organism. It is a truism that great athletes usually die young. Similarly, in mental training-young boys are crammed with books like chickens tube-fed. beyond power of assimilation. The majority of them are content to parrot the thoughts of other men from youth to senility.

"In no English school is one encouraged to think for oneself, and an original opinion, or even an opinion that is not an opinion of the governing caste, is taboo. This vulgar love of uniformity is so cherished in England that one recognises a public school-boy by his mind as easily as by his dress."

And the writer's thoughts on morals lead him to formulate two fundamental commandments as follows a—

The first commandment is :—be yourself: never conform: be proud of yourself and wilful: for there is no one in the world like you, nor ever has been, and your unlikeness to all others is the reason of your existence, and its solitary justification. What shall it profit a man if he gain the whole world and lose his own soul?

The second commandment is a corollary of the first in find out wherein you excel naturally, and with the most ease, and make that quality your breadwinner. If you have a good head, you will soon turn that craft into an art, and if you happen to have one of the best heads, whatever you do you will do with mastery, and find in it the likeness to everything in this world that is well done. You, too, will be one of the Creators.

N. H. D.

THE IMPACT OF EUROPE ON INDIA

(From the Bengali of Ravindra Nath Tagore).

H.

UT men will not let us alone. While we want to repose, the rest of the world is still untired. While the

householder is sunk in sleep, the houseless infest the streets in many guises.

Remember also that in this world as soon as you come to a standstill, your decay begins, because then you alone shall be at a stay, while the rest of the world will be

moving on. If you cannot keep pace with the stream of the world's advance, the full onset of the current will dash against you, either overwhelming you at once or slowly sapping your foundations till at last you topple down and are swallowed up by the stream of Time. Advance ceaselessly and live, or take rest and perish: such is the

In sighing over our lot, we proceed on the belief that we had contrived to be an exception to the above general law for a long time,—even as our yogis had discovered the secret of living for ages in a death-like trance by suspending their own animation and thereby escaping the universal law of decay and death. In that trance their growth was arrested, no doubt, but so also was their decay. In general to arrest the movement of life brings on death, but in their case such a deliberate retardation made them deathless.

The analogy applies to our race What kills off other races served as a secret for prolonging the life of our race. Other races decline and perish when their ambition closes its ardour, when their energy tires and lackens. But we had taken infinite pains an energy, in order to prolong our life in the same peaceful even course. And it seems to me that we had gained some success in this direction:

They say that some years back a very old yogi absorbed in trance was discovered in a neighbouring forest and brought to Calcutta. Here by all sorts of violent means he was brought back to consciousness, and immediately afterwards gave up the ghost. So, our national trance, too, has been broken by the violent impact of men from outside. We no longer differ from other nations except in this that, having been for ages different to external things, we are quite haccustomed to the struggle for existence. From a world of religious trance we have been all of a sudden transported to a world of bustle and hubbub.

What then should we do? Let us for the present follow the natural laws and prevailing practices in order to preserve ourselves. Let us cut off our long matted locks and overgrown finger-nails, take the normal bath and dinner, dress like the moderns,

and begin to exercise our [stiffened] limbs a little.

Our present condition is this: we have no doubt clipped our long hair and nails, we have entered the modern world, and ... begun to mix with human society, but our 4 ideas are unchanged. We sit on our doorsteps, cast idle indifferent looks at the busy world, and spend our days in merely "taking the air." We forget that conduct which was admirable in a yogi seated in a trance, is a piece of hideous barbarism in a memberof society. A body without life is a thing defiled; so is ceremonialism without the proper spirit. Our society affords many examples of the latter in this transition period..... We are the dress and language of the rishis of old, while living in the modern world, and observe ancient forms with which our entire life is at variancel.

Take the Brahmans, as an example. In primeval society they formed a special class, with a special task. In order to qualify themselves for that task, they drew around themselves a boundary line of certain ceremonies and institutions, and very heedfully kept their hearts from straving beyond. Every function has its due boundaries, which in the case of all other functions become mere hindrances. You cannot set up an attorney's office in a bakery, nor transport a bakery to an attorney's chambers, without causing confusion, friction and waste.

In the present age the Brahmans have no longer that special function. They are no longer engaged solely in study, teaching, and religious culture. Most of them are professional men of the world, not one is an ascetic. They no longer differ functionally from the non-Brahman castes, and in such an altered state of things there is neither gain nor propriety in keeping them confined within the strict limits of the ancient. Brahman mode of life.

Brahman mode of life.

We ought to realise clearly that, in the modern society to which we have been suddenly removed, it will not do for us to stickle about minute ceremonies and purifications, to draw up the hem of our dress scrupulously from the ground, sniff the air in scorn, and walk through the world with extreme caution, —if we at all wish to save our life and honour. If we wish to maintain ourselves in this age, we must have broad

liberality of the heart, a well-balanced and sound healthy condition, strength of mind and limb; wide range of knowledge, and sleepless readiness.

I call it spiritual foppishness to scrupulously avoid contact with the common world and to keep our overweening selves washed and brushed clean and covered with a lid, while despising the rest of mankind as impure! Such extreme delicacy gradually makes our manhood useless and barren.

It is only inanimate things that one keeps covered up in a glass case. If you put a living being there, you will keep its health out while keeping dust out. It will acquire very little dirt—and very little life too!

Our theologians say that the wonderful purity that we have acquired is the result of long endeavour and a thing to be carefully preserved, and that for its sake we try by every means to avoid contact with the non-Hindu Mechchhas. Now. two things have to be said in answer to this: First, it is not true that all of us cultivate purity with special care, and vet. by despising the vast majority of the human race as impure, we create a needless barrier of unjust opinion and false pride between them and us. Many of our conservatives deny that the cancer of unnatural racehatred has entered our hearts under cover of this sense of superior purity. But our conduct shows whether we hate all other creeds or not llas any race a moral right to hate all the members of every other race indiscriminately?

Then, again, external impurity can defile inanimate objects only...One who is strong in the consciousness of internal purity can afford to make light of the dirt outside The fop who overvalues his delicate complexion, carefully avoids the dust and mud, rain, sunshine and wind of the natural world. and coddles his body, does no doubt dwell in safety, but he forgets that charming complexion is only an external ingredient of beauty, while health is its chief indwelling spirit. A lifeless thing has no need of health; you can safely keep it covered up to avoid dust. But if our soul be living and not dead, we must bring it out into. the common world to let it gain strength and health, in scorn of the risk of its being soiled a little there....

With us Hindus, religion exercises its sway.

over food and drink, sleep and repose, movement and recreation. We boast of it that in no other country does religion regulate every action of man's life and every rank of human society. But I regard this fact as our misfortune, because it can have only two possible consequences: we either place immutable Religion upon a basis of restless change, or we make changeable Society lifeless by confining it within the unchanging rules of Religion. Hence, either Religion is constantly tossed about, or Society loses the power of growth and decay and stays in a condition of stony motionlessness.

We allow no liberty to the human reason in deciding how we should eat and sleep; whom we should touch and whom shun. We employ all our intellect to interpret the verses of our scriptures with minute literalness. We deem it needless to seek out the laws of God's great work, Nature, and to regulate our lives according to them. And the result is that our Society has become a lifeless clock-work, in which the Shastras wind the key and human automata move about with the utmost precision k.

We must bring our whole humanity into connection with mankind. We cannot last much longer on earth if we confine our human nature within lifeless rigid Brahmanism which only pampers our ignorance and blind conceit, and makes our humanity bloated and useless like the fat and lazy spoiled children of aristocratic families.

But it cannot be denied that narrowness and langour are to a great extent causes of safety. A society in which there is full development of the human nature and the free current of life, has no doubt to passthrough much trouble. Where there is exuberance of life, there must be much freedom and much diversity. There good and, evil are alike vigorous....The old nurses of our Society think that if they allow their charges to grow up in full health, then these healthy children will at times cry, at times race through the house, at times try to break out of doors, and thus give them infinite worry. So, these nurses wish to stupefy their babies with opium pills in order to get time to do their household work in peace!

[Take a familiar case.] If a daughter is allowed to grow up to youth without being married, the father runs some risks. If the

minds of women are expanded by means of education, it will produce some incidental anxieties. Therefore, (our conservatives argue), it is better to give away little girls in marriage, and keep our women in ignorance, in order to escape much vigilance, self-control, and worry [on the part of the parents]. They further argue that there is no need for educating women, as they had hitherto done their domestic duties very well, without any education whatever. Their functions are to act as our cooks and mothers, and for these the full development of the mind is quite unnecessary!

But it is not enough if our works are done somehow or other. Man must do the world's work and be something besides. Nay, more, the higher our faculties are developed beyond the bare requisite for our worldly work; the fuller is our humanity. A cultivator who knows only how to cultivate, is (despised as a rustic and) never treated as a man fully our equal, inspite of the benefit he does to society by his art.

Similarly, it is not enough for women to be able to render certain special tasks to man. They are not merely housewives and mothers, they are HUMAN BEINGS, and knowledge is as necessary for their improvement (as for the progress of males). Nay more, if a park has been thrown open to the public, promenading there will certainly improve their health, cheerfulness, and charm. There is no reason why it should be necessary to exclude them from all the beauty, health, arts and sciences of this world, simply because they are to be our wives and mothers.....

Those men who, without having ever known educated women, fancifully ascribe to them heartlessness and other equally baseless defects,—thereby only show their ignorance and inherent barbarism. men who have the least experience of educated ladies have only verified the selfevident truth that women are by nature women, and that education cannot magically transform them into men. These men have seen how educated ladies nurse their dear ones in illness with all their hearts' "devotion, pour the healing balm of consolation into grief-stricken souls with all their natural feminine sagacity, and shower their innate compassion on the helpless and the

afflicted, without the least diminution by reason of their education.

I have already said that marrying girls in youth and giving education to women, adds to our trouble and anxiety. But as Society advances its responsibilities must naturally increase and its duties grow more complex. If we now say that these higher responsibilities and duties are too much for our strength and energy,—that we do not want progress if it is to be accompanied by worry,—that we shall manage to live as we have done hitherto, then I say, "Better admit this weakness, on your part as weakness, than try sophistically to prove that this lifelessness is saintly purity and this incompetence is the highest merit, for, if you do the latter, you will close for ever the path of your social regeneration."...

When we were a nation amidst the comity of nations, we had war, commerce and arts, foreign travel, interchange of various arts with foreigners, the power of conquest, and varied resources. But to-day, after an interval of many centuries and many changes, standing on the extreme margin of time, we picture that ancient Indian civilisation as an other-worldly thing, as a far-off holy and unreal sepulchral world formed by the smoke of homa sacrifice. We fancy that our modern cool shady lazy drowsy and and still hamlet, (called Hindu Society,) is akin to that far-off world and age. But such a belief is utterly false.

It is a fond delusion to imagine that our ancient civilisation was exclusively spiritual and that our ancestors of the primitive age famished themselves by austerities and in lonely retirement spent their days only in refining the soul, regardless of the material world. Our ancient civilisation was really complete in all its parts, and not a spiritual shade devoid of a material body.

Why, the Mahabharat, to take only one instance, shows how strong was the stream of life in the civilisation of that age. We see in that epic many changes, many social revolutions, many conflicts of opposing forces. The society of that age was not a delicate, neat and well-proportioned machine constructed by a very cunning artist. In that society the human character was constantly agitated and kept awake by the play of greed, jealousy, fear, hate, and unbridled pride on the one hand, and of meek-

ness, heroism, self-abnegation, broad-minded nobility, and matchless saintliness on the other.

It is not true that in that society every man was a saint, every woman a chaste person, and every Brahman a hermit. In that society Bishwamitra ranked as a Kshatriya, Drona, Kripa and Parashuram as Brahmans, Kunti as a chaste woman, the ever-forgiving Yudhishthira as a Kshatriva man and the blood-thirsty fiery Draupadi as a woman! The society of that age had good elements and evil, light and darkness. -all the characteristics of life; a human society was not like a clearly outlined, chequered, regulated and symmetrical piece. of mosaic. Our ancient civilisation towered erect in its robust manly bulk amidst this society whose forces were ever kept awake by the conflict of the various storm-tossed human passions.

Today we fondly picture that ancient civilisation as a very tame harmless unchanging peaceful and lifeless thing. And we brag that we are of that civilised race, we are those spiritual Arvans, and therefore -we must perform religious austerities and engage in factious squabbles; we must condemn sea-voyage, call all other races untouchable, sneer at Mr. A. O. Hume as a Mlechchha, and boycott the Indian National Congress [as un-Hindu], and thereby act in a manner worthy of the great Hindus of old!

But suppose that we value TRUTH more [than such Hinduism;] suppose that we act up to our honest convictions; suppose that we teach truth to our boys and thus help them to stand erect with simplicity, strength and grit of character,—instead of letting

them grow into fat fools amidst a heap of lies; suppose that we cultivate a receptive liberality of spirit for welcoming joyfully and humbly knowledge and greatness from all quarters; suppose that we open out and develop ourselves on all sides by cultivating music, art, literature, history, science and various other accomplishments, by traveling in foreign parts, minutely observing the world's contents, and meditating deeply and impartially. In that case we may impair what we are pleased to call [modern] Hinduism, but we shall certainly be linked again with the living active and vigorous Hindu civilisation of vore.

To us in India to-day, our ancient civilisation is like coal in a mine. It was once a vast living forest, subject to growth and decay, to giving and taking. It then flushed into new life at the coming of springtide and the rains; it had flowers and fruits which had their natural blossoming forth. Now it has no growth, no motion. But it is none the less necessary: the heat and light of many ages lie latent in it. [Let us put them to present use].

If we have living humanity within us, then only can we put to our use ancient and modern humanity, Eastern and Western humanity.

A dead man belongs only to the place where he lies. A living man stands at the focus of the world; he can form a connecting link between contraries, establish harmony among conflicting elements, and thus lay claim to all truths as his own. Not to stoop to one side only, but to expand freely all around is his idea of true progress.

JADUNATH SARKAR.

MORAL EDUCATION FOR INDIAN YOUTH

Youth's Noble Path: (A volume of moral instructions mainly based on Eastern Tradition, Poetry, and History) by F. J. Gould: Published by Longmans, Green, & Co. Price 1-4.

A great deal is being said at present as to the need of a code of moral instruction for Indian schools. The fatal defect in all such schemes is likely to be their artificiality. Nor can we fail to notice the great emphasis brown, in the discussion, on the more passive virtues, - obedience to parents, for instance, the duties

of followers as such, and so forth. Personally we may confess to some slight amusement when we hear the West sighing over the desirability of imparting any of the virtues of family cohesion to the East. Not that the East is perfect in these things, but that it must most emphatically, be admitted that she leads the way! For the virtues of obedience, of submissiveness, of patience, of tenderness, and of mutual faithfulness, the West will, we surmise, for a very long time, have to do, as she has been doing for the last

eighteen centuries, namely model herself on the East! The virtues that India has to learn from Europe are not of this order at all; she has, to some extent, to become the student of the West, in the ratter of the great aggressive qualities of public spirit, largeness of imagination, manly ambition, and unflinching selfassertion. She has to receive a great training in common sense. But these are not the considerations that are commonly brought forward by the sapient persons who have taken the question into their keeping.

It is questionable in any case how far morals can be taught by intellectual methods. Most of us are apt to refer back, for the very foundation of our character, to some old grand-mother or old aunt whose shining spirituality leaves us no time to remember the fact that she was perhaps illiterate! Character is pre-eminently that which can be imparted only from pre-existing character. Light of light. We can create in another love for that ideal which we ourselves love. Love, be it noted, not realise. There is no reason in the world why, in realisation, the pupil should not be greater than the teacher, the son than the father. These things are the glory of the elders. For we do not impose what we have attained upon the taught; we open to him the secret of what we long to reach. Anyone may draw back the curtain for another upon the vision of the ideal, provided only it be indeed his own ideal. Chaos, hatred, and confusion are the only possible end for him who attempts to teach another what he merely considers it would be good for himself that that other

should worship.

The whole world teaches us morals, aud no man can tell what is the lesson that the child is secretly laying to heart. It is difficult when we contemplate the growth of a child's moral nature to resist that profound speculation, so characteristic of the Indian past-the doctrine of re-incarnation. In the life that we see around us we may notice that, a chance word, the arrow shot at a venture, will touch one man at a vital point while ten thousand others listening deem it of no consequence. Why is this? We all know. The word in the one case, where it was significant, was made so by some past experience, sacred to the man himself. It lighted up a whole train of associations entirely unknown to those about him. Or we may see the same thing in ourselves. What about the sudden throb of pain, the silent awakening of poignant memory, unsuspected by anybody else? What is the secret? Again we answerpast experience. Similarly, in a roomful of children, how is it that the mere fact of sitting army-like in a class and responding in common to a single lesson is the match that lights in one nature the very fire of mightly virtues-prompt and orderly obedience, sunny temper, loyalty to comrades, and the horror of being a sneak or a prig; while in another it creates that very dishonour which in the first it made impossible! What answer is it possible to give save the old, old answer-past experience? How is it that a touch or a word makes the sensitive lad into a gentleman, while it cows, or falls unheard, on the ears of another class? How is it that the child of good birth is sweet and cheerful even in rebuke, while the base-born sulks? It is very difficult to resist the argumentpast experience, whether we call it heredity or reincarnation. But if this be really true, then we must remember that every teacher is in uttermost darkness

with regard to this past experience of his pupils. In no branch of education dare we dictate its conclusions to any human soul, however much our junior. Butleast of all in morals. Reverence for the child, and infinite belief in his transcendental potentiality always characterise the true teacher, who, arrogant as he may

seem, is in truth the humblest of men.

In the home, in society, in the office, in the playing field; from history, from Scripture, from the newspaper, from the preacher; all the thousand influences of a child's life and the age he lives in, are constantly impressing upon him the influences by which he shall guide his course. We gather these from our loves. and admirations: but we also gather them from our hatreds and repulsions! Some of the lessons of morals are written in golden characters. Others we read as fiery warning or sombre tragedy. The sower sows, he knows not when. The reaper reaps, what fruit he will. For man, as a moral being, is eternally free, and none can dictate to him his end.

It will be a long time, therefore, before we Indian People shall displace the Mahabharata, the Ramayana, and above all the Bhaghawat Gita from their supreme place as the teachers of Indian morals. All that books, even the scriptures, can give us in morals, indeed, is concrete representation of ideals and their opposites. They can say to none of us, not the greatest of them, A what is to be our personal ideal. How wonderful is the Gita on this point, in its reverence for the individualsoul! "Better for a man in his own duty, however badly done, than the duty of another, though that be No word here as to the limits of 'duty'! What is his duty, that every man must decide for himself. All that books of morals can do for the teacher of morals, is to provide him with illustrations, furnish him with material as it were, while he strives to build up the ideal that he offers for love and comprehension.

Its profound understanding of this fact is one ofthe finest points about the book before us, "Youth's Noble Path". The author, in his preface, has urged that the volume shall not be used merely as a reading book. It is sincerely to be hoped that the importanceof this point will be understood. Another of the greatfeatures of this book lies in the emphasis that it throws on Eastern sources of illustration. The ideal is universal. But most of us learn from those partial realisations of the ideal that we meet with in history or literature. Also the form of our expression will link itself to the past efforts of our own people in preference. to those of others: For this reason Indian History and Scripture are all important to the Indian youth, just as Indian art is all important to the Indian artist. This law, though not of universal application; since Humanity is one, is broadly true and creates the necessity for reference to Indian formulæ in Indian Education. Vastly as Bhisma and Yudhishthira tower above the head of the Indian boy, they do so in a form that he can understand. They teach him not only what is right but also how to follow it. They show him what in himself is good. They fill him with courage, as well with the love of the ideal. Principles are common, of course, to the whole world and to all languages. Thus, even the foreign hero may unveil to us the glorious nakedness of the spiritual ideal. But morals are not mathematics. They are not made up of a body of abstract principles. And the high personalities of our childhood's adoration are as the roadways hewn out for the feet of those who would climb to God.

. Mr. Gould has admirably realised these truths. He has written for Indian Schools an English book which is sincere. He has written a book that might well be used in English schools. And this he has done, because he is one of those elect to whom the Unity of Humanity is a burning passion. There are lessons here on kindness to animals, on tenderness to human beings, on sympathy for the negro, on reverence for history, on the use of wealth, on the greatness of industry, and a thousand other subjects. Perhaps none is more valuable than the first of the three, on Industry, which deals with what may be called the great myths of sanitation,-Herakles killing the Hydra and cleansing the Augean Stables, and Krishna slaying Kaliya. Personally one could have wished that Mr. Gould had gone a little further and had dared boldly to preach that more Brahminical is the

purity that cleanses the city, yea, though it were with its own hands, than that which merely guards its own person. I could also wish that where so much is given; we might have had a chapter added on the 'Wreck of the Birkenhead', and that glorious naval tradition of disciplined and quiet courage, which is so justly the pride of the English people, the highest blossom of their civilisation. It may be that so militant a sermon would shock the sensitive conscience of our good preacher. But he has written in any case a noble and gallant book, full of chivalry and all the virtues, based deep on reverence for the Indian past and full of love for the Indian people. "Youth's Noble Path" is to be recommended heartily to Indian Schools and Indian teachers.

MR

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

M. K.: Gandhi; by Dr. P. J. Metha, Bar-at-law. Natesan & Co., Madras, Price annas four.

Now that Mr. Gandhi has demonstrated the value of passive resistance and is going to retire from public life, having earned his laurels in South Africa, it is but meet that an account of his activities, so full of instruction to his countrymen at home, should be placed before Indian readers. Messrs. Natesan & Co. have done their work well and considering the bulk of the book (nearly 100 pages) the price must be considered to be remarkably cheap.

The Allahabad and Nagpur Congress, Conferences and Conventions held in 1910. Natesan & Co., Madras. Price annas twelve.

This is another useful annual from the well-known firm of Messrs. Natesan & Co. The various Presidential addresses collected together in this volume would be difficult of access had they not been presented to us in this form. Mr. Natesan is doing more to disseminate the ideas which the various conventions and conferences seek to preach than any other firm of publishers in India.

The Dream Sanj Vartaman Press, Fort, Bombay: Second Edition.

This beautifully got up little volume describes, in verse, a dream which the author dreamt and which has largely influenced his subsequent course of life. The opening scene of the second part is not, the writer is careful to add, an ordinary love scene, but "represents the struggle between the Ego and its 'Karmic' double."

The Triumph of Chastity; by C. S. Madhavachari: Negapatam, 1910.

Another attempt at versification in English by an Indian. The subject is drawn from Hindu Mythology.

Bengali spoken and written: by Syama Charan Ganguly. B. Banerjee, & Co., Calcutta. Price Annas four. 1906.

This is a reprint of an Article in the Calcutta Review of October 1877 with additions. The article is highly suggestive. It is mainly a plea for the purification of the Bengali language and the use of a more colloquial and less Sanskritised style in writing. Sir Herbert Risley and Dr. Grierson were, we believe, staunch advocates of this doctrine, but an appreciation of the peculiar charm and grace of classical Bengali was not of course to be expected of them. The historic associations and suggestiveness of well-chosen Sanskritic words and phrases cannot in our opinion be overlooked and in treating of great themes in an eloquent manner the use of a classical diction seems to us to be peculiarly appropriate. There is much force however in what the writer says, though at times he seems to go too far. The article is eminently readable and thought-provoking,

The Fourth Annual Report of the Depressed Classes Mission Society of India. Bombay Karnatak Press, 1911, Illustrated by photographs.

This is a nicely printed account of the progress made by the organisation for the spread of education among the depressed classes in the Bombay Presidency. The society has made an excellent beginning under the sympathetic administration of Sir George Clarke. In elevating the depressed classes we only elevate ourselves. We wish the Mission every success.

Speech delivered before the Bombay Sanitary Association by His Highness the Maharaja Gaekwar, April, 1911, Laksmi Vilas Press-Co., Ltd., Baroda.

The Gaekwar is of opinion that fifteen years could be added to the mean duration of life in India by the adoption of scientific sanitary measures. He illustrates his speech by references to the practical measures adopted by him in popularising education, increasing

the marriageable age, sanitation, townplanning, well sinking, physical culture, school hygeine, drainage, ctc. India-Rubber; The vegetable oils of Travancore; The commoner vegetable fibres of Travancore; by A. M. Sawyer: The Mine of Wealth in the State Forests of Travancore, by T. P. Pillai: Trivandrum: Government Press, 1902—05.

We welcome these pamphlets as an indication of the new life which is manifesting itself in the sphere of industrial education and enterprise in the Native States as much as in British India. The subjects dealt with have been treated in a popular form and will be intelligible to the lay reader for whom the lectures are mainly intended.

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SANSKRIT ENGLISH.

The Sacred Books of the Hindus: -

(1) Volume V.—Part IV., (No 21) pp. 293—380.
(2) Volume V.—Part V., (No 22) pp. 381—452.
Containing the Vedanta Sutras of Badarayana with the Commentary of Baladeva. Translated by Babu Srisa Chandra Vasu and Published by Rabu Sudhindra Natha Vasu at the Panini Office, Bahadurganj, Allahabad. Annual Subscription:—Inland Rs. 12. Foreign f.1. Single copy Re. 1-8.

The fourth part contains Sutras II. 2. 14—II. 3. 40 and the fifth part, II. 3. 41—III. 1. 28 (to the end of the first Pada of the third Adhyaya). We have grown

so accustomed to the uniform excellence of the series that it is difficult to find fresh terms of praise.

It should be largely patronised by the reading public and the rich men of our country.

MAHES CHANDRA GHOSH.

Gujarati.

Ratnagranthi athwa Tunki Vartao, by Chaturbhuj Mankeshwar Bhatt, District Pleader, Ahmedabad and Mahi Kantha Agency. Printed at the Gujarat Printing Press. Ahmedabad, pp. 160. Price o-8-0. (1911).

The object of the writer of these Short Stories is to shew the advantages of travel. Travel out of India, in the present times, is the sine qua non of the regeneration of Indian Industries according to the writer, and keeping that object in view, he has woven round that central idea, a network of short, interesting stories, which all go to shew that those who have moved out of their native place have prospered. The stories are narrated by an old Shastri, for the benefit of the lettered son of a rich man, who was very much inclined to be what is called a bookworm, and who spurned all ideas of travel. The stories are interesting and well writ, but they suffer from the correctness (?) of details, the reason being their brevity. The compilation, all the same, furnishes entertaining reading.

K. M. I

NOTES

Curzonian truths.

At a Mansion House meeting on May 5 last, in aid of the appeal which was made for a fund for the education of the European and Eurasian communities in India, Lord Curzon made a speech from which *India* has picked out a specimen passage. The first two sentences thereof run as follows:—

He had often on public occasions emphasised the profound truth that we were in India not for our own sake, but for the sake of the people of that country. (Hear, hear.) We were not there for our own aggrandisement.

Lord Curzon speaks an ordinary truth.

When, however, his lordship went on to observe:

If we were not there for an unselfish purpose our presence there had no justification: (Hear, hear.) he spoke an undiluted ordinary truth.

Mortality among Panjabi women.

From 1901 to 1911 the male population of the Panjab has fallen from 13,351,000

to 13,306,000; but the female has dropped from 11,401,000 to 10,864,000. This means in other words that whereas in ten years the male population there has decreased by 45,000, the, female has decreased by 537,000. This is startling and extremely painful. Is there no one in the Panjab who can explain why 12 times as many women have died there as men? There cannot be a stronger condemnation of the position of women in the Panjab than these figures. But we are almost afraid of writing these lines. For some of our people are in such a mood that they would rather try to save the honour of their community by engaging in a wordy fight to prove that facts are not what they seem, than attempt to face the facts and sety their house in order.

Our Frontispiece.

Our frontispiece this month is one of Botticelli's Madonnas.

Botticelli's Madonnas are far-famed for

their gravity and seriousness. His was no fleshly beauty of conception to adorn the "Mother of God." His Madonna is the woman of thought who foresees the end (the crucifixion of Christ), who feels its tragedy from the beginning, who notes many things, but says nought, "pondering in her heart." "Botticelli's interest," says Pater, in his "Renaissance", "is with men and women, in their mixed and uncertain condition, always attractive, clothed sometimes by passion with a character of loveliness and energy, but saddened perpetually by the shadow upon them of the great things from which they shrink."

Hindu-Moslem Representation in the United Provinces.

Every intelligent Indian understands why Musalmans have been given separate and excessive representation in the Imperial and Provincial Legislative Councils. Nor is it difficult to understand why a proposal to give them similar preferential treatment in the District Boards and Municipalities should find support from Anglo-Indian officials and their non-official brethren. But what we have not been able to understand is why the Officiating Lieutenant Governor of the United Provinces should have chosen this particular time for broaching a proposal to give his Moslem wards separate and excessive representation in the local bodies of his satrapy! Possibly whilst the permanent Lieutenant Governor is busy making the external preparations for the Coronation at Delhi, his locum tenens has chosen this particular psychological moment and method to stimulate Hindu loyalty and contentment as the corresponding inward preparation. But this is only a guess. For the real truth is "nihitam guháyám; Devá na jánanti kuto Mánaváh."

We have a few suggestions to make, which, if carried out, will benefit Indian Musalmans immensely.

i. Every Musalman matriculate should be declared equal to a Hindu graduate.

Musalman candidate gains by his merit 40 marks he should be given 60, because of his political importance,—whatever that may mean.

3. Musalman scholars should get half as much again as scholarships as Hindu

scholars; but Musalman students should pay a quarter of the tuition fee paid by Hindu students.

4. If a Moslem student has attended 40 lectures at college, he should be held to have attended 60, and so on.

5. If a Moslem pays Rs. 4 as tax, he

should be held to have paid Rs. 40.

- 6. There should be separate schools, colleges, universities, examinations, teachers, professors, inspectors and examiners for Moslems. In these examinations whoever gets zero, should be called the senior wrangler. The Hindu system of decimal notation should be discarded. A separate language, not containing any word of Sanskrit or other Hindu origin, should be created for Musalmans.
- 7. They should have separate law courts and government offices, where the Magistrates, Judges, Clerks, Sweepers, Barristers, Pleaders, &c., should be Musalmans or Englishmen.

8. They should be given separate Lieute-

nant-Governors and Viceroys.

9. Musalman criminals should be tried and sentenced according to a separate Criminal Procedure Code and Penal Code, and kept in separate jails with separate Musalman or European jailors and warders.

10. There should be separate water pipes, drains, bazaars, and conservancy arrange-

ments for them.

11. There should be separate railway

lines and trams for them.

- their own in towns. In course of time, they should be given separate towns and villages to live in. A brand new India should be created for them in the Indian Ocean, where they ought to live altogether apart from the Hindus. Or, as this world would still contain Hindus, the Musalmans may be transferred with all their property to the planet Mars. But as this may be unpleasant to them, the Hindus ought to be so translated.
- 13. Different kinds of air, water and food from those used by Hindus should be created for them.
- r4. Rain-clouds should be divided into Hindu and Musalman clouds, to give rain separately to them.
- 15. There should be a different sun and moon and stars for them.
- 16. The law of gravitation should be

reversed for them, so that they may never fall but always rise.

&c. &c. &c. &c.

We only forgot to add that as Hindus walk on their legs, Musalmans should walk on their heads; or if that be inconvenient for them, the Hindus may be asked to adopt this pleasant method of locomotion. Possessing great submissiveness, patience and adaptability, and being very obliging, they may soon become experts in this new headestrian art.

Mr. Basu's Special Marriage Bill.

Orthodox Hindu opposition to this Bill is gradually increasing in volume, though at the same time all friends of progress are glad to note that the support it has received from the Hindus has been unexpectedly strong and widespread. One main contention of the orthodox oppositionist is that Mr. Basu's Bill will prejudicially affect the present caste basis of Hindu society. That it will, of course. But is not the presence of Islam, of Christianity, of Western rule and civilisation, gradually killing caste? But nobody is so fool-hardy on that account as to propose to abolish. Islam, Christianity, Western rule and Western civilisation. The oppositionist, however, contends, that those who give to call themselves up caste now, cease Hindus, By no means. England-returned Hindus do not care for caste-restrictions, themselves Hindus. but they do call But the oppositionist will say that they do observe caste in marriage. That is true. But there are individuals castes in India who enter into marital relations with persons of different castes from themselves, without ceasing to be regarded as Hindus. After all it is an absurd notion that the oppositionists alone have a God given monopoly to the Hindu name; the Hindu association which has its head quarters at Allahabad has very wisely proposed to call every one a Hindu who professes any religion of Indian origin, such as Buddhism, Jainism, Sikhism, Brahmoism, &c. It is still more absurd to demand that other people must not be given the elementary right of having their marriages declared valid, because it may affect the castesystem. The world does not exist for these self-styled orthodox Hindus alone. They

must live and let live. If their system of caste be founded on the rock of justice, righteousness and human good, they may rest assured that it will stand, in spite of the onslaughts of heterodox people.

Some Musalmans are of opinion that they may very well take advantage of Mr. Basu's Bill to fight the evil of polygamy in their midst. But the number of Moslems who are opposed to it, appears to be larger.

The two murders in Tinnevelly and Mymensingh.

Mr. Ashe, the Collector of Tinevelly, has been murdered at a railway station, and a C. I. D. Sub-inspector has been murdered as Mymensingh. The murderer of Mr. Ashe committed suicide on the spot, and that of the C. I. D. officer is still at large. Some ten arrests have been made in connection. with Mr. Ashe's murder on the suspicion that the arrested men were accomplices of the assassin. Until a judicial trial has taken place in both the cases, it cannot be said with any degree of certainty whether the murders are "political," or are acts of private revenge. There is nothing to show that in India any considerable section of the people ever believed in assassination as a method of national regeneration. Fewer still than ever would seem to believe in it now. Whatever the character of these deeds, they are the acts of unhinged minds, and we should be loth to believe in the existence of any conspiracy behind them without the clearest proofs.

It must have struck every body as regrettable that such strenuous efforts do not seem to be made for detecting the murderers of Indian Government servants as are made for detecting the assassins of European officers. The murderers of Nanda Lal Banerji, Srish Chatterjee and Rames Ray are still abroad.

The Elementary Education Bill.

A much larger number of men have supported than opposed Mr. Gokhale's Elementary Education Bill. Some people seem to think that if all persons were educated coolies and domestic servants would not be available. Many of us have employed menials who are literate even in English. We, therefore, dismiss this objection as puerile. It is also shamelessly

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selfish. Why should other people remain in the position of beasts simply to minister to our comforts? Another objection is that high-caste Hindu lads would not sit on the same benches with "untouchable" boys. Our reply is two-fold. High-caste boys and youngmen have sat with some of the latter in the existing schools and colleges and found them quite touchable, they being yerý much unlike fire. Our second reply is that if the high-caste boys cannot attend the same institutions with the low-caste boys, it is the former who should clear out, and establish separate schools for themselves at their own cost. It is the selfish and exclusive and narrow-minded people who ought to suffer and not the humble seeker after knowledge.

The syndicate of the Calcutta University is an official body and therefore its opinion does not in any way represent the educated opinion of Bengal. Its only significance is that it probably indicates the trend of Anglo-Indian official opinion. The support which Mr. Gokhale's Bill has received from different parts of Bengal shows that educated Bengalis are not so selfish as to think with the Syndicate that because all the money that may be necessary for having ideal high schools and colleges may not be forthcoming, therefore there need not be any further extension of primary education in the country. This a most foolish argument. In the West educational buildings and appliances are now of so expensive an order (and even they of the West are crying out for more money) that India may take a century more to reach the Western standard in these respects; and as there is no finality as to these standards, we may have to look higher still. Shall we therefore wait for a century or more for the very beginnings of universal elementary education? Let the upper classes take note that the masses are going to have education, whether they be helped or thwarted;—and power, too, with education. So from even the merely selfish point of view, the upper classes would do well to place facilities in the way of all classes seeking education.

The Coronation.

Not being a people enjoying the rights of citizenship, we cannot fully realise the feelings with which the gorgeous coronation

ceremonies, processions and reviews have been witnessed in London. We can only say that when the Coronation Durbar is held at Delhi in December next, nothing would leave a deeper mark on the heart of India than the raising of the political status. of her people at home and abroad, --particularly in the British colonies. In Bengal nothing would so gladden the heart of the people as the reversal or suitable modification of the Partition. A free people like the British dwelling in the British-Isles may not require any thing more to satisfy them than splendour. Even there the Irish National party have not taken part in the coronation rejoicings because Irish Home. Rule is not yet an accomplished fact. Here in India we do require some thing more in addition to gorgeous pageantry. It will not do to say that the King is a constitutional monarch who can not do anything by his mere fiat. We understand that. But we also understand that there are constitutional ways of doing what cannot be done by the mere will of a constitutional monarch. Why cannot these methods be adopted? There is still time for such methods to be adopted. We know that the King-Emperor is the embodiment of the popular will. Why cannot the? British people so behave towards India as to touch her heart and her imagination?

On this momentous occasion we cannot but pray to God to bless the British King and people with a sufficient measure of wisdom, sense of justice, righteousness and courage to be able to deal justly with all the component parts of the British Empire and humanity at large. For ourselves, too, we pray for faith and strength, courage and sincerity.

The Hindu University.

The editors and correspondents of many newspapers have been discussing whether Mrs. Besant's University scheme should be amalgamated with Pandit Malaviya's project. We hope it is recognised by all the parties that both are still schemes, both are in the air, with this difference that Mrs. Besant has a concrete materialised College to her credit. It is not our intention to give any opinion one way or the other;—particularly as though we hold ourselves to be as good Hindus as anybody else, our

Hinduism, is different from both Mrs. Besant's and Pandit Malaviya's "isms". We only wish to draw attention to certain points connected with non-official educational institutions.

If the principal feature of both the University schemes or of either, be the "secular" education to be given there, then we think there cannot be much harm in amalgamation. For neither Pandit Malaviya nor Mrs. Besant can have any special or peculiar chemistries, or physics, or geologies, or algebras, or logics, or histories, or psychologies, or Sanskrit and English and Hindi literatures of their own. But if Hinduism, as they or either understand it, be the chief thing to be taught, then we think the idea of amalgamation is not so free from difficulties; though it is not beyond the power of negotiation to settle.

Our officialised Universities and colleges do not suit all minds and do not supply the kind of education that we mainly require, particularly for giving our young men really independent careers. Moreover, these colleges have been for the most part, compelled to charge fees too high for the poor students' means, they have a limited accommodation and the starting of new colleges to provide for the education of those who cannot find room in the existing ones has been made wellnigh impossible. If therefore one were to ask, "why is a nonofficial University a desideratum?" the answer would be found in the above facts. A non-official University should therefore provide education of a different kind from that given in the official Universities and according to better methods. It must fit men for really independent careers. For, if its alumni wish to become Government servants, or pleaders and Vakils licensed by Government to practise in Government lawcourts, Government will be bound to see that it gives education of a kind and according to methods which can have official obliged to allow official interference, there will gradually creep in all the official regulations as to fees, limits of accommodation, professor's salaries, costly laboratories, which exist in official universities, and which check the spread of education and have made the poor student's lot harder than ever. Under such circumstances the very raison d'etre

of a non-official University will be lost. On the other hand, inspite of the high sounding talk of acquiring knowledge for its own sake, we cannot expect any considerable body of students to flock to a University wherein the training given leads to no definite career.

There is also the question of a charter. Why is a charter wanted? Simply that the examinations held and diplomas granted by the non-official university may be recognised by the Government. Why is such recognition wanted? Because, otherwise its. alumni will not obtain Government service or be able to follow a profession requiring a Government licence. If these things are not wanted, then the charter is not wanted, too. But if they are wanted, the charter will be wanted too: and if the charter be wanted. Government interference with all that it implies, will also be inevitable, as shown above. So that a charter can never be a charter of freedom, but must under the circumstances, be a chain of bondage.

The promoters of the Mahomedan University propose to make the Vicerov its chancellor. If the Hindu University wants. a charter it must show at least the same amount, if not more, of faith in official scholarship and wisdom and unpolitical devotion to learning for the sake of learning. In the governing body of the Mahomedan university there will be an official element. So the Hindu chartered University must admit such an element. Now, an official element means the Government. And it is wellknown that the official element, or in other words, the Government, can never play the second fiddle, even though nominally it may be in the minority. It must play the master or not play at all. We hope the reader now understands the alternatives. Weneed not dilate further on the point.

courts, Government will be bound to see that it gives education of a kind and according to methods which can have official open to the baseless suspicion of being approval. When once you tolerate or are obliged to allow official interference, there will gradually creep in all the official regulations as to fees, limits of accommodation, professor's salaries, costly laboratories, which exist in official universities, and which check the spread of education and have made the

Our final verdict (not on the question of amalgamation) is, that, whether bond or

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free, more educational institutions are wanted, and English must be taught there, — until at any rate we have embodied all modern knowledge in our vernacular literatures and have got a vernacular freeman's literature of our own and are able to have free mental and physical intercourse with the world at large; as the English language and literature can not be twisted to promote stagnation and unquestioning submissiveness, unless and until they cease to be what they are.

Presidentship of the Congress.

The Reception Committee of the forthcoming Calcutta Congress has decided by a majority of votes that Mr. J. Ramsay Macdonald, M. P., should be elected President of this Congress. If all or a majority of the Congress Committees be of the same opinion, Mr. Macdonald will be elected. We are decidedly opposed to his election.

The chief plank in the Congress platform is self-government on colonial lines. The Congress also demands that all Indian offices under the crown should be thrown open to merit, irrespective of race or creed. as it believes that Indians may be found who are fit to discharge the duties of all offices. including the highest. We do not think that Congresswalas can convince their critics of their fitness for self-government or for the highest offices, if in filling a high honorary office which rests on their choice. they go abroad to find a suitable man. Their acts contradict their verbal demands. It is sometimes said that this or that particular year being a special or a critical year, the services of an Englishman are wanted. But, granting the fact of there being a critical period, if you cannot find even one Indian to tide over a crisis, how are you going to prove your mettle or your worth? Again, it is sometimes said that as there are party differences among us, a third party, an Englishman, an impartial man, must preside; &c., &c. This is, curiously enough, the exact reason why Englishmen say they are here for, -viz., to rule the country impartially, to hold the balance even between Hindu and Moslem, to prevent bloodshed between them, &c. So the bureaucrat and the Congresswala are here agreed! Is it not?

Pray, is there any country, any free country even where there are no parties? Do Englishmen requisition the services of a German to tide over a crisis or to compose their internal differences? The power of self-government means this very power of managing the affairs of a nation in the most difficult times.

Again, it is said that as the continuance of the British connexion is an accepted creed of the Congress, there is nothing wrong in having a British Congress President. But by the phrase "British connexion" does the Congress understand British predominance in all our affairs? We have always understood the phrase to mean that India is to remain part of the British Empire on terms of equality with the other parts.

In the minds of some people there also lurks another reason, viz., that by having an English President we prove our loyalty. Prove loyalty in this way? Where then remains our "boast" that we all, Englishmen and Indians, are "equal subjects of the King?" Our mental slavery peeps out from behind our loud assertions of British citizenship.

The question may be asked, Do you then think that for national regeneration British help is not needed, or do you proudly repudiate such help? Ah no! Who ever said such a thing? All help is welcome, provided it be only help. We do not think either patronising, or "sympathy," or playing the head master, is real help.

Is it true that you cannot get a man's help unless you make him President? Burke and Fawcett and Bright helped India. The Congress did not then exist. Mr. Bradlaugh was a friend of India, but not a Congress President. Cotton and Wedderburn were friends of India before becoming Congress Presidents. Mr. Hume has never been a Congress President. In our own day many a member of Parliament, like Messrs. O'Grady and Keir Hardie have done good service to India without being Congress Presidents. Mr. Mackarness has become unpopular with his (Liberal) Party, ruined his parliametary career, and incurred loss of professional income by advocating the cause of India. Was he a Congress President, or had he hopes or any idea of being one, when he acted as he did? Of all pro-Indian members of the present Parliament

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has Mr. Ramsay Macdonald been staunchest and most persistent of the advocates of Indian interests? Certainly not. It is said that he is the leader of the Labour Party and is the coming man. Well, as to the first point said to be in his favour, the leader of a party can have little time and attention to spare for India, Moreover, India being a very unpopular subject, no one cares to impair the popularity or influence of his party by persistently harping on Indian strings. The interests of the Labour Party are mixed up with the economic interests and industrial progress of Great Britain. clash with the economic and industrial interests of India. And India's political and economic progress are inextricably interdependent. Under the circumstances we think the sympathy of the Labour Party with Indian Nationalism cannot stand any considerable strain and would seem to rest on a rather flimsy basis. As regards Mr. Macdonald's being the coming man, we should think that that fact itself would compel him to devote all his time and energy to British politics to the practical exclusion of all outside interests.

And after all, who can assert that we cannot secure the sympathy and support of Mr. Macdonald and his party unless we elect him our President?

We should certainly elect a non-Indian President, if a suitable Indian were not available. But that is positively not a fact. In years past we have had many very able Presidents. It cannot even be said that the best English Presidents have done their work (such as it is) better than the best Indian Presidents. On the contrary the best Indian Presidents have evoked a patriotic enthusiasm which no Englishman has been able to or can evoke. And that we think is a main function of the Congress. Not that we consider its formal work valueless. But this formal work, too, our Indian Presidents have done with as much ability as the English ones.

We may also ask, is it possible for an Englishman to give utterance to a really sincere (and when we say so we do not accuse any man of conscious insincerity) and inspiring Indian National Ideal?

After all is said and done, two facts stand out. (1) We can acquire and prove fitness for self-government, produce trust in our capa-

city and inspire respect, only by managing all our affairs ourselves. (2) Indian leadership alone can make India great, though foreign help may be necessary and is welcome whenever available.

We wish to suggest the name of Mr. M. K. Gandhi for the Presidentship, if he will accept it; and there is time yet to give him the refusal. No Indian in modern times has proved his possession of the qualities of leadership to the same extent as he. None has suffered and sacrificed so much for his people. No one has tested as he has done both the strength and the weak-Passive Resistance,—theoretiof cally the last weapon in the hands of a constitutional movement like the Congress. If he does not agree, Rao Bahadur R. N. Mudholkar may be offered the chair. For the present these two names will suffice.

The contemptible Bengali again.

We extract the following paragraph from "The Awakening of India" by Mr. J. Ramsay Macdonald, M. P.

The first Rajput Chief I met, the well-known Sir Pratap Singh, of whom so many romantic tales are told, was deploring the fact that the hand of age was upon him, that there was no chance of another war, and that the probability therefore was that he would have to die on a bed. Pax Britannica was nothing to him except an evidence that the Golden Age had passed. He was praying to be allowed to lead his polo team against the Bengal politicians, and was promising to do the necessary damage with the handles of the clubs. It is he who is supposed to have said that within a few hours of the British withdrawal from India there would not be a rupee or a virgin left in Bengal-or something to that effect. He is a son in spirit of one of those famous Rajput heroes who, finding himself dying, sent to Lanza; Prince of Multan, begging as a last favour "the gift of battle." When the prince agreed Rawal's "soul was rejoiced. He performed his ablutions, worshipped the gods, bestowed charity, and withdrew his thoughts from the world." Two or three days under the same roof as Sir Pratap made me understand the spirit of Chitor, Pp. 24-25

This is an appreciative sketch of Sir Pratap Singh. The sentence we have italicised above, "or some thing to that effect", "is supposed" to have been said by him or some body else. And yet Mr. Macdonald could not resist the temptation of giving this libel, which he evidently relished, a permanent place in his book. What useful purpose does this sentence serve? Is it not highly offensive to a people to

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indirectly suggest that all their ancestresses living in pre-British days had been deflowered? We do think no gentleman ought to print such disgusting stuff. We scorn to controvert such statements.

Indians and the Dominions.

LONDON, June 20th.

According to the official report of the deliberations of the Imperial Conference, Lord Crewe stated that he could discover no complete solution of the problem of the treatment of Natives in the Dominions.

The Imperial Government recognised it was impossible to maintain the idea of absolutely free interchange of all subjects of the Crown. Also that in the United Kingdom, it was easy to under-rate the difficulties experienced by the Dominions. Whether Indians were to be regarded from the standpoint of national history, pride of descent, personal character or intellect, they had a real claim to consideration as subjects of the Crown and as men.

He confidently submitted that the relations of India and the Empire might be materially improved by the cultivation of mutual understanding. The India Office and the Government of India would always do their best to explain to the people of India how the position stood with the Dominions. On the other hand, he thought they were entitled to ask the Ministers of the Dominions to make known how deep and widespread was the feeling on the subject in India.

Lord Crewe suggested that it would be possible for the Dominions within the limits laid down for the admission of immigrants to make entrance for Indians easier and pleasanter. If it were to become known that within those limits Indians would receive a genuine welcome, a great deal might be done to effect better relations between India and the Dominions. The position could be improved if by force of sanction, caste and religion were invariably recognised. Lord Crewe appealed to the Dominions to inform public opinion as to the claims of Indians to considerate and friendly treatment as loyal fellow-subjects. It was rather a question of spirit and attitude than of legislation.

Sir Joseph Ward moving his resolution said New Zealanders were most friendly to Indians. The Resolution aimed at the etablishment of economic competition of coloured with British crews.

Mr. Malan (South Africa) declared it was not so much a question of labour as of self-preservation. In view of the overwhelming African population, it was impossible to allow the introduction of the Asiatic problem.

The above telegram tells us what we can expect from the Imperial Government and what from the colonies. While we by no means think that the sympathy of the former is unwelcome; we do think that a mere expression of sympathy cannot make us more acceptable to the latter. We also think that the Imperial Government could and ought to have taken a firmer stand on

our behalf than it has done. We, however, do not blame it; we blame our own weakness.

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We also recognise that weakness can neither demand nor maintain rights. It can receive only favours, which can develop into actual rights only as weakness gives place to strength.

Every nation has certainly the right to say who shall or shall not enter its territory. But justice demands that if it denies admittance to a people, it shall not also in its turn enter their country. But the strong aggressive nation says: "keep us out if you dare and can." Then the question becomes only one of organised strength on the one hand and of its absence on the other. The weaker party can then appeal only to "the modern international conscience" and the God of Righteousness. But though God abases the proud, does He help those who rest satisfied with their weakness?

The Eastern Bengal and Assam Depressed Classes Mission.

One of the most serious questions of the day is the elevation of the depressed classes in our country. It demands more earnest care and attention than it has hitherto receiv-The extreme backwardness of these classes is at once a slur and a drag upon the Indian nation as a whole. It is, therefore, with great pleasure that we occasionally record earnest endeavours by philanthropic men to improve their position in society. A Depressed Classes Mission has been organised in Eastern Bengal and Assam, the head-quarters of which have been located at Dacca. It has begun work amongst the Namasudras, Chamars, Jolas, and other neglected classes, by starting schools for their education, and helping them with money, if need be and if funds permit. The Committee have some high Government officials as members.

There is no room for doubt that this infant institution is doing really excellent work. A noble and devoted worker has been sent to a Namasudra village called Beras, where he has established himself among the people and has already opened one Upper Primary School, which has drawn together nearly a hundred boys, two girls schools and one Night School for grown up people,

all of which he is carrying on with great enthusiasm. At Dacca itself have been started one school for shoe-makers and carpenters, one school for sweepers and three Night Schools for the working classes. The Mission is greatly handicapped for want of adequate funds as well as workers. It receives frequent requisitions for starting schools but want of money stands in the way. Babu Rameshchandra Sen, who has wholly devoted himself to the work, having given up his established practice as a Muktear in the town of Chittagong, has been deputed by the Committee to collect funds from all parts of Bengal. He visited some places of Bengal with a large measure of success. Some European gentlemen also have contributed their quota to its funds.

It should be borne in mind that not only money but self-sacrificing men are also needed for the promotion of the best interests of the institution. All communication should be addressed to R. K. Das, Esqr., Bar.-at-law, Hony. Secy., Depressed Classes Mission, Dacca.

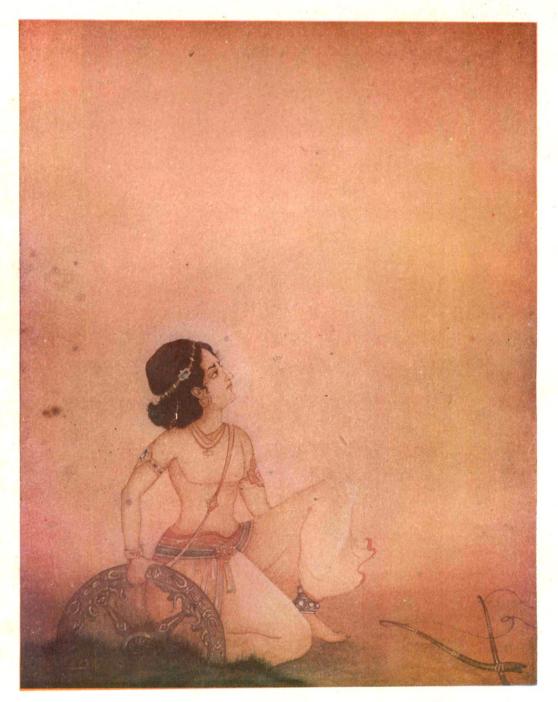
Self-support and Poor Students in India.

From an article published in this number it will be seen how in many universities in the United States of America poor students pay their way entirely by doing menial and other manual work. In Calcutta and other university and collegiate towns in India we find every year a large number of poor students going about in search of free studentships to be able to attend lectures in some college or other, and of private tuition to pay for board and lodging. We know that it is

- not possible for a considerable proportion of these students either to secure free studentships or to obtain employment as private tutors. Of course any other kind of work than private tutorship is not to be thought of. Unfortunately, manual and menial work are despised; -a high-caste man (Hindu or Musalman) would not do such work. Besides menial work is so ill-paid and the demand on the time of the domestic servant is so exorbitant that no student can really be both a servant and a student. Moreover in Indian households domestic life is unmethodical and irregular and the members frequently so unpunctual as to meal-time, &c., that a menial cannot be quite sure when he may not be asked to do some job or other. There is also the incivility and often positive insult and assaults to which servants are subjected; which have to be taken into consideration. Students cannot be expected to submit to all this. Though we have heard from a few elderly gentlemen that they or their fathers obtained their education by working as cooks or dish-washers in the houses of wellto-do persons. But such examples are rare in these days.

We think it would be a good thing if the heads of Calcutta colleges or other gentlemen interested in the spread of education could take counsel together and ascertain what different kinds of work poor students might find it possible and remunerative to do, and whether such work could be procured for them. A Students' Employment Bureau might then be started. For our part we are prepared to make a suggestion or two, and render practical help, too, if our suggestions should be found of any use.

Correction.—P. 88, for "Munda playing on flute" read "Munda playing on the tūhitā."



ABHIMANYU.
By Samarendranath Gupta.
By the courtesy of the artist.

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THE PLACE OF FOREIGN CULTURE IN A TRUE EDUCATION .

THERE is a great difference between a child's relation to his own family and to that of the great man of the village, in which he may be kindly received. Let us suppose the child's own father and mother and family, to be blotted out, and nothing substituted for them save the more formal terms of a guest in the richman's house. What a blank the emotional life of the child has become! His feelings have no natural root. The sense of the world has no centre within himself where he can rest, and feel that he has found the home of the soul. The external is not in organic continuity with an internal, in his life. Nothing can ever again equal, for any of us, the sense of being enfolded in the old old associations of our babyhood, in the arms where we lay, in the hour of our first awakening to the world, our childhood's home.

Every outer ought to be a direct branching out from some inner. The mind that is fed from the beginning on foreign knowledge and ideas, not rooted and built upon the sense of intimacy, is like the waif brought up in the stranger's home. The waif may behave well and reward his benefactor, but this is apt to be the fruit of an intellectual notion of duty, not because, loving him, he could not help it.

Can foreign learning then ever he so deeply grafted upon the stem of a man's own development that it forms a real and vital part of his intellectual personality? We might as well ask, Is there no place for the

king or the zamindar in the mind of a child who has his own father and mother?

Again, there is the question of our relation to what is foreign, when our own culture is perfect. There is such a thing as the emancipation of the heart. For instance, we cannot imagine a cultivated person, of whatever nationality, not feeling the beauty of the Taj. Nor can we imagine a cultivated Hindu—whether he knows English or not, failing to enjoy some beautiful olewood-carved Madonna of Europe. The appeal of the highest poetry is universal. One of the supreme blossoms of culture is taste.

We notice here that the man coming to admire the Γ aj is not a learner but is already mature. The Indian standing before the Madonna is not going to imitate her. He is there only to enjoy. This distinction is vital. In a true education the place of foreign culture is never at the beginning. All true development must proceed from the known to the unknown, from the familiar to the unfamiliar, from the near to the far.

In all learning we should try to give knowledge, only in answer to enquiry. This is the ideal. If we could attain it perfectly, every child would grow up to be a genius. But how can there be curiosity about truth that is not within our world? If we could realise how complex a process is the growth of knowledge in a child, how the question that school must answer, awakens in him at some unforeseen moment, at play, on the road, at home, in the family, then we should also understand that

every branch of thought in which the full activity of the mind is to be looked for. must be knit up with the daily life. American child can learn truthfulness from George Washington: the Hindu had far better learn it from Yudhisthira. The Hindu man may be thrilled by Shakespeare's Brutus. But he can appreciate him only in proportion as his own childhood has been fed on heroic political ideals that he could understand in his own home, and in the Mahabharata. There is no such thing in education as a pure idea. Pure ideas are attained by baramahamsas. The ideas of the child are inextricably entangled with the things he sees about him, with social institutions. and with his own acts. Hence a foreign medium of education must first be translated by him into the weird and wonderful forms. characteristic of his ignorance, and only after this, if it be so lucky, has it the chance to emerge as knowledge at all.

The difference here between knowledge and the results of knowledge, is vital. Knowledge is one. In pure knowledge, and therefore in science, there can be neither native nor foreign. Emotion on the other hand, is entirely a matter of locality. All form is purely local. Every man's heart has its own country. Therefore art, which is form infused with emotion, must always be strongly characteristic of the place, the people and the mental tradition, whence it has sprung. While the beautiful is one, and art the unveiler of the beautiful, that art must nevertheless always be distinguishable as of this area or that. Knowledge is a duty, art is an enjoyment. For this reason we should give infinite searching of heart to the question of the place that foreign art may hold in a true education. And by art let it here be understood that we refer above all to poetry, with its exotic forms of feeling; drama; sculpture that is guided by canons that are not ours; music that we do not understand; and architecture that is modern, and apt to be cheap and This not deeply and intimately understanding is of the essence of the whole question. We are insincere when we strive for a thing, not because we already love it, but because we believe that it ought to be admired. And this kind of insincerity may creep into any action or opinion, even into so simple a thing as the choosing of a

jewel, to make one's own character and personality seem vulgar and shoddy. 'Imitation', says Ruskin, 'is like prayer; done for love it is beautiful, for show, horrible.'

But have we no right to seek to extend our modes of feeling and forms of expression? This question may be answered by a reference to architecture. Fergusson points out in his great work that when the architecture of a people is great and living, they are all the better for accepting and assimilating minor elements of foreign origin. It matters very little, he tells us, whether the iewelled mosaics of the Indo-Saracenic style were or were not Italian in their origin, since India made of them something so singular in its beauty and so peculiarly her own. It is clear however that she could not have done this from the standpoint of an architecture that was itself a vague experiment. Because she knew thoroughly well what she liked, in her own building, therefore she knew what would be a beautiful ornament upon it. The dazed builder of today, working in forms with which he is unfamiliar, is by no means so fortunate, when he adorns them with crazy pottery or with monstrosities in the shape of artificial rockeries and many-coloured foliage!

Certainly we have a right to increase the area of our emotional experience. But, if we are sincere in this, it will be done only a little at a time, and as a result of toil and pain. Not by chattering about love, even though we do it in rhyme, can we become lovers! It is the delicacies, the renunciations, and the austerities of the great sentiments through which we extend the area of our experience, and not the gross caricatures of an easy pleasure-seeking. And there is none of us who seeks to have the sword in his own heart.

In all directions we find that only when deeply rooted in the familiar, may we safely take up the unfamiliar. In proportion as we rightly analyse the known, rightly distinguishing, even in what is familiar, between the ideal expressed and the form assumed, in that proportion will it open for us the look of the whole world. But in any case the man who does not love his own, the man who is not clear as to what is his own, will never be received by any people as anything more than half a man.

How much this comes home to one when

one sees the futile efforts made by Indian parents to send their boys out into foreign countries to master the details of scientific industry! The seedling that has no root is transplanted to the wilderness for its growth! How clear it is that the one thing of all others that was necessary was a rooting and grounding in its own environment! In other words, before the lad left India, he ought first to have acquired the methods of science. Then, in the light of these methods he should have learnt all that India could have taught him, of the particular industry he was going out to master, in its simple primitive Swadeshi form. Having weighed the primitive industry against his own modern schooling, having become aware of the gap between the two, having read all that he can find; having even experimented in so far as is possible, then let the lad be sent out, when his own mind is quivering with enquiry. Only when curiosity is already awakened, have we the energy to proceed from the known to the unknown.

I heard of a student who went to a foreign country in the hope of learning from some firm how to make the printers' ink. Naturally enough, factory after factory refused him, and he had to return to India, having wasted his own efforts and his father's money, without the knowledge he went out to seek. This instance was particularly flagrant, because by India and China long ago was invented the very idea of durable inks, and because the knowledge of these is still so far from lost, that any manufacture of Swadeshi ink begun in a back lane to-day, can drive out of competition at once an equal quantity of the foreign writing-fluid of commerce. follows that an Indian lad seeking to invent some form of printers' ink, with a moderate amount of intelligence and technological. information, has a far better start than, fifty or sixty years ago, had the people from whom he now proposes to beg or steal. The whole trouble and loss arose in this case from a misconception of the place of foreign knowledge in a true scheme of education. It has no right to be, save as capstone and finial to a genuine, honest faculty and experience of indigenous growth.

Of course while this is said, and the ideal laid down so glibly for the individual, one

remembers, with a pang, the ordeal that India as a whole has had to face. One remembers the unprecedented influx of foreign knowledge and foreign criticism, from the early decades of the nineteenth century onwards-an influx that has lost her many a mind and many a character that should have been amongst the noblest of her sonsan influx that only an extraordinary national integrity and self-determination could have enabled her to survive so long. While we remember this with fulness of comprehension and compassion, however, it is only the more binding upon us to walk. warily in the matter of individual development; for only by the bone and muscle of the individual, can we do aught to set right the wrong that has been done the whole.

Even in science, apart altogether from industry, it will only be those men who believe themselves to be inheriting and working out the greatest ideals of the Indian past, who will be able to lay one stone in the edifice of the national future, -if there is to be such an edifice at all. Not by the man who is working for his living, and wants it increased, that he may keep his wife and child in respectability and comfort: not by the man who counts the cost; not by the man who holds something back; not by the man who strikes a bargain with ideals, will the path of Indian science be 'blazed' through the forest. Asoka was the conqueror of Kalinga, and therefore the enemy of some of his people, till the bar sinister was wiped off his scutcheon by the message of Buddha, and he felt himself a man, and an Indian man, with a right to rule in greatness over his own empire. Even so will he who carries the torch of modern knowledge to the India of the future, be one who feels himself enfranchised of the whole greatness of Indian spirituality. That river of renunciation that courses through his will, must find its ocean indeed in Science. But Science will not stand suspect of that bhakta as less than the highest truth. Two things will contend in him,-the passion for truth, and the yearning over his own people in their ignorance. There will be no time for thought of mukti in that heart. Has the soldier thought of mukti when he follows his captain to the breach? A fire of sacrifice, without let or limit, will be the life that achieves this end. The form

may be modern; the name of science may be foreign; but the life, the energy, the holiness of dedication will be Indian and know themselves for Indian. So to cease from the quest of mukti is mukti itself. Viewed in the light of such an impulse how mean and pitiful seems the effort at self-culture! The whole body of foreign knowledge can be assimilated easily by one thus rooted and grounded in his relation to his own country.

The anxiety for a theory of the right place of foreign culture too often clothes a mere desire for foreign luxury. regard to this whole question, a man cannot have too severe a standard of self-respect. There was a time when men were born. either ravenous individuals, or at best, with the instincts of the pack. Today we cannot imagine a child in whom family honour is not a primitive instinct. It may be that ages will yet dawn in which the thought of motherland and countrymen will be as deeply inwrought in the human heart. To the men of that age how might the question look of the place of foreign luxuries in noble lines? Why should we not be 'anachronisms of the future,' using only what belongs to us or ours, by right of toil or moral conquest? Some standard of self-restraint and self-denial in these matters is demanded of every individual by his own need of moral dignity. The code that would use to the utmost, not only all its opportunities but also all its chances, this code is too likely to turn Indian men into European women! Effeminacy is the curse that follows upon indulgence, even innocent indulgence, in foreign luxury. Frivolity, in moments of crisis, is the bane of the effeminate. One of the noblest of Christian adjurations lies in the words, "Let us endure hardness, as good soldiers of Christ;" and again the sublime exclamation, "Quit ye like men! Be strong." The inability to endure hardness, the inability to be earnest, the inability to play the man, either in action or devotion, in life or in imagination, these, if no worse, are the fruits of the tree of a luxury to which we have no right.

In the last and final court, it may be said, Humanity is one, and the distinction between native and foreign purely artificial. The difference is relative. In a man's own country are many things foreign to his experience. With many a foreign luxury he has been familiar from his cradle. Morals. also it may be answered, are entirely relative. The difference between life and death. between victory and defeat, between excellence and degradation, are all entirely relative. By walking truly with discrimination through the world of the relative, do we grow to the understanding of abstract and absolute ideas as the unity of Humanity. That unity makes itself known to the soul as a vast enfranchisement. It is never even dimly perceived by him who has taken the half for the whole, the outcast from human experience, the seeker after foreign ways and foreign thoughts, whose shame is his own mother.the man who has no native land.

NIVEDITA OF RK.-V.

A BROTHER TO THE LOWLY

SOME years ago a young Marhatta graduate was studying divinity at an English college. He was a Brahmo by religion, and had gone over to the Occident to broaden his mental horizon and learn something of western clerical methods. He was a hard-working student, faithfully attended lecture courses and voraciously devoured books. But somehow or other, the culture that he gleaned from volumes

and teachers did not satisfy his heart's craving. There was something else in the bigcity where he was sojourning as a pilgrim of learning that interested him more than the academy, of which he was a loyal devotee.

Not far from his college was the quarter where poverty, filth, drunkenness and crime ran riot, where men and women were huddled together like so many vermin,

multiplying with the rapidity of reptiles, and endowing their progeny with the nature of the beast. These were the "slums"—the shame of western civilization. The population of this evil-smelling, morally-foul, intellectually stunting locality constituted the halt and the lame in the race of life, which daily grows more strenuous and more ruthless. and which incites individuals to attempt to get the better of the rest of mankind by cruelly disabling their fellow-men, taking no thought of those who are thus felled in the way, though their agonies would bleed a stone heart. It has been given to a few individuals to see the inhumanity of the present-day industrial system, and although by themselves they are incapable of stopping the monster from mercilessly mauling its victims, yet they are doing all they can to palliate the sufferings of those who have been heartlessly trampled under foot. These people have been given the name of "settlement workers," and they try to clean the slums of dirt and disease, alleviate the pangs of penury, and bring shunshine into the homes and hearts of the unfortunates. It was this work which most appealed to the Brahmo student, and he spent much time and attention in investigating its modus operandi.

Out in his own motherland there were also slums where his own countrymen were living in wretchedness which simply defied exaggeration. These people had not been pushed into the abysmal depths by modern industrialism, like their brothers of Europe and America. No: they abided in darkness because politico-religious law-makers had decreed many centuries ago that their ancestors were not fit to associate with the upper classes, whose superiority in their might to cut the other fellow's throat with perfect impunity. These oldtime soldiers were the fair-skinned Aryans who had subdued the black-faced aborigines of India, and compelled them to occupy a sub-stratum of society, to be the menials of the conquerors. Once in awhile, in the earlier centuries, some of these conquered people were permitted to socially elevate themselves. Some of the descendants of the victors even deigned to accept dark complexioned maidens as their wives, and thus mixture of blood took place. Sometimes the fair skinned Aryans kicked one of their fold down into the bottomless pit for some

social, moral or political crime. In course of time, these divisions of high castes and low classes became absolutely rigid, in which form they have descended to our day. When the Brahmo student turned his eves from the English slums to his own country he found that no less than 54,000,000about one-fourth of the Hindu and onesixth of the total population of the Peninsula - were classed as pariahs, panchamas, namasudras, "untouchables" and treated worse than dogs or lepers. His heart went out to these unfortunate people, and he registered a vow that on his return he would be a brother to the lowly, and trie to uplift them socially, morally, intellectually and materially. When V. R. Shinde sailed from England, this resolution was uppermost in his mind.



Mr. V. R. Shinde, the Brahmo preacher, who has founded the Depressed Classes Mission.

India, unfortunately, is a land to which many a young man returns from abroad full of hope, inspiration, and vows, only to find that its conservatism chills his ardour. Competition for power and pelf



Sir Narayan Chandavarkar, the President of the Depressed Classes Mission, since its organization.

as yet is not so keen in Hindustan as elsewhere, but the atmosphere dampens enthusiasm. Bickering jealousies amongst workers, and the venom of meddlesome busybodies who do nothing themselves except to attempt to thwart others, occasion disappointment, cause worry, and develop a spirit of inertia. Everything and everybody combine to discourage and dispirit the most enthusiastic young man. A brave soul alone can weather such storms, and that at the expense of great vitality.

That is what Mr. Shinde had to face when, on returning to Bombay, he began to talk with people about organizing a mission to better the condition of the pariahs. Such an effort would not avail, said his friends. The cause was too unpopular, remarked his acquaintances. It was altogether too big a thing for one individual to attempt to accomplish, averred the people he interviewed. The reformers told him that they were too much interested in other movements to be of much assistance to him, but he could have their sympathy in his propaganda.

He called attention to the work which the Christian missionaries had been doing for several decades to uplift the "untouchables," only to be told that they have rich monetary resources behind them, which he could not command. While everybody discouraged him, not a single person offered to lend him

a hand to help the helpless bariahs.

But Mr. Shinde was one of those few Indians who persistently refuse to be cast down. He had been sent to England for training by the Prarthana Samai of Bombay. and immediately upon his arrival he joined that church as a missionary. The pay was small-indeed, it was a mere stipendiary allowance, just enough to enable him to keep body and soul together. But it gave him the opportunity to devote his life to the welfare of others, without having to worry about where his next meal was to come from. Besides, there was not only the chance provided him of preaching religion. but he also could have the time to make at least a humble beginning in the work of helping the low castes while ministering to those who were not "untouchable."

The first thing that he did was to make a survey of the conditions in which the panchamas abided. He felt that he must specifically know the people and their needs before he could intelligently assist them. So he went into the Bombay mill districts. where the low castes lived. Not used to visits from a Hindu, they took him to be a Christian missionary—since in the bariah's experience only the aliens acknowledging Christ as their master are engaged in this sort of work. Entry into the huts ofttime was not easy, but he managed to express his sympathy to the miserable men and women, saw the state in which they lived, and listened to their stories. He even went to the grog shops which, in their short-sightedness, the people patronized liberally. In a word, he familiarized himself with the situation as well as he possibly. could.

Now that he was really ready for action, the assistance that he needed worst of all came his way. Sir (then Mr.) Justice Narayan Chandavarkar came forward to be the president of the society that he proposed to start to do active propaganda work. The association was established under the name of "The Depressed Classes Mission



How the untouchable boys looked before they came under the fostering care of the Mangalore Branch of the Depressed Classes Mission.

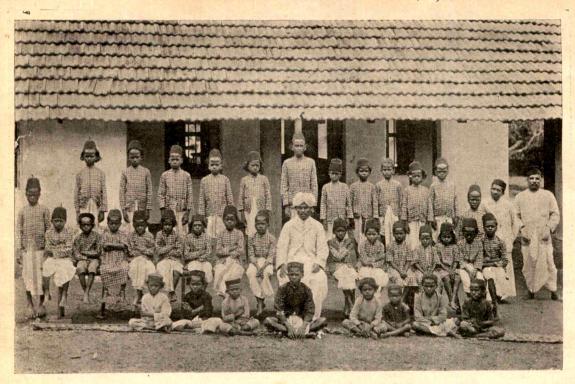
Society of India", on October 18, 1906. Mr. Shinde has worked indefatigably ever since. Sheth Damodardas G. Sukhadwala. a Bombay merchant and philanthropist, donated Rs. 1,000 and a debenture of the Orient Club of R. 500, to start the body. In May of the following year he subscribed Rs. 100 per mensem, which he kept up until July, 1,10, enabling a number of selfsacrificing missionaries to subsist on it and work for the pariahs. As a result of incessant labours, numerous branches have been established in various parts of Southern India. In November, 1909, Seth Sukhadwala contributed Rs. 5,000 to the mission to form the nucleus of its endowment fund. The following year Rs. 5,000 were donated for the Miss Violet Clarke Memorial Fund and the same year His Highness the Gaekwad of Baroda gave Rs, 2,000 to found the Damaji Gaekwad Scholarship Fund. The trust deed of the society was registered on July 9, 1910, and the organization itself was registered as a charitable body in November of the same year. The Association, as it is today constituted, is probably the best organized effort put forth by Hindu society to ameliorate the condition of the "untouchables."

The activities of the Depressed Classes Mission Society are necessarily many-sided. The parent body at Bombay maintains a school, a boarding house, a book-bindery, a shoe factory, and a mission.

The largest institution is known as the Parel Middle School. was originally opened at Parel on October 18, 1006. Later it was transferred to a chawl-tenement house -near the Globe Mill. and still later moved to slightly larger quarters opposite the Elphinstone Road Station of the Bombay, Baroda and Central India Railway. Four vernacular and four English standards are taught, the former course being

that adopted by the Joint Schools Committee, and the latter that followed in the Government schools. The pariah pupils also receive instruction in drawing, bookbinding, and sewing, the first and last subjects being compulsory to the boys and girls of the upper standards. The lads of all grades are taught book-binding, and do very good work, some of the specimens they sent to the Industrial Exhibition at Lahore in 1909 being awarded a certificate of merit and a prize of Rs. 25. All the pupils are required to engage in physical exercise of some sort, one of the favorite games being atya patya, dear to the hearts of so many boys of Southern India. In addition to the academic studies, the pupils regularly receive religious and moral instruction. Daily the school opens with prayers, and following that, fifteen minutes are devoted to systematic teaching of religion and morals. Besides this, Sunday classes are regularly held throughout the school terms. On December 31, 1910, the number of pupils enrolled in the school was 141, ninety-two of them belonging to the depressed classes and forty-nine to higher castes. Seventeen out of the 141 were girls.

A second school maintained by the Mission, situated close to the chawls of the depressed classes labourers who work as scavengers in and around Bombay has on

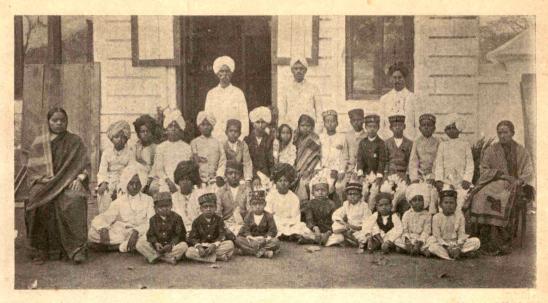


How the untouchable boys look after being taken in hand by the Mangalore Branch of the Depressed Classes Mission.

its rolls thirty boys and seven girls. The master of this school is a Mahar—a low caste man. The third institution, Madanpura Day School, located in Byculla, has ninety-six boys and nineteen girls in attendance. The Kamathipura Day School for Bhangis—sweepers—is teaching twenty-three boys and six girls how to rise in life

In 1909 a hostel was started in connection with the Parel Middle School, in order to keep as many pupils as possible under the constant, watchful care of the resident missionary, and away from the degenerating environment of their homes. There are now twenty-one boarders on the roll, three of them girls. Of this number, two are paying, four are half free, and the balance are maintained by contributions from the Miss Clarke Memorial Scholarships Fund, and other sources. A regular daily programme is laid out for them. They are required to rise punctually at five o'clock in the morning and attend bhajans, and morning prayer. At six o'clock they have a cup of canjee, then they go to their book-bindery work, and later study their school lessons. At nine they have their bath and breakfast,

after which they return to the book-bindery. The Day School lasts from eleven in the morning until five P.M., with an intermission at half-past one for lunch. As soon as school is dismissed, they attend to their washing and take the prescribed exercise. Supper is served at six o'clock, at half-past seven they either study their lessons or attend night school, and at ten o'clock they retire. On Sunday the boarders attend the Sunday class in the morning, and hold their own debating club meeting in the afternoon. Mrs. Kamalabai, a Chamar, cooks for the boarders, who, themselves, perform all the other domestic work of the hostel. No caste distinctions of any sort are made. All live and dine together. The diet is vegetarian. The strictest attention is paid to the cleanliness and behaviour of the students, while any of the boys or girls who fall ill are treated free of charge by Dr. V. K. Kamat. Mr. A. M. Sayad, a Mahomedan by birth but a Brahmo by religion, is the Superintendent of the School and hostel, and his wife, a Brahmin lady, assists him in the work, teaching sewing and simple domestic science to the girl pupils.



Pariah boys and girls who are being educated by the Poona Branch of the Depressed Classes Mission.

Since 1907 the Nirashrit Sadan has been doing missionary work in connection with the Bombay Branch of the Depressed Classes Mission. The expenses of the workers have been paid from the beginning by Sheth Sukhadwala, who, as already mentioned. gave Rs. 100 a month for the maintenance of the missionaries. This generous donor, however, withdrew his regular contributions at the end of June, 19:0, and since then the missionaries have been struggling along without any stipend whatever. They announce themselves as being unable to keep up much longer without help from some source. These six selfless workers have visited the homes of the poor of Bombay and endeavoured to persuade the parents to send their children to the Mission School. They have attempted to teach the pariahs the necessity of cleanliness of the home, body and clothes. If they found poor people ill in bed, they arranged for a doctor from the Seva Sadan Dispensary to visit them free of charge, or helped them to get into some aritable hospital. Poor patients and dying old women were nursed in their homes. One of the "sisters" attended thirteen cases of delivery as a midwife. Home classes were started in the chawls for grown-up women, who were taught reading, writing, and sewing. The women of the depressed classes have been organized into a regular association by the missionaries. This body

meets every alternate Saturday at the Madanpura Day School, to listen to the reading of the various Hindu scriptures, such as the Mahabharata and the Ramayana.

The Ladies' Committee of the Depressed Classes, of which Mrs. Laxmibai Ranade and Mrs. C. Captan are the real souls, has for its object the creation of interest in the work of the Mission among ladies of the upper classes: the raising of funds for helping the movement, and organizing social functions such as bazaars and concerts, for its benefit. Mrs. Stanley Reed, the wife of the popular editor of the Times of India, who now presides over the Committee, took the place originally filled by Lady Muir Mackenzie, who was an enthusiastic worker in the cause during her residence at Bombay. She was able to interest many of the rulers of Native States in the work of the Mission.

The Somawanshiya Mitra Samij was started at Byculla in 1907, under the auspices of the Depressed Classes Mission. It is the aim of this Samaj to promote social and religious reforms and help spread education amongst the "untouchables." Theistic services are regularly held every Sunday under the leadership of the members with the help of a few men belonging to the Prarthana Samaj who are interested in the movement. Public meetings are also held in various districts inhabited by the depressed classes, lectures being delivered on



A group of the Depressed children attending the school at Parel.

social reform, education, temperance and kindred subjects.

Twelve branches of the Depressed Classes Mission have been started or affiliated, chiefly through the efforts of Mr. Shindé, at Thana, Manmad, Mahableshwar, Dapoli, Poona, Satara, Kolhapur, Akola, Amraoti, Indore, Madras and Mangalore. The Thana Branch takes advantage of the low caste school maintained by the Municipality, confining its efforts to urging the parents to send their children to school, and to seeing to it that the right kind of teachers who take a genuine interest in the welfare pupils, are employed. the little Clothing also is distributed to deserving children, to enable them to go to school. The Branch at Manmad conducts a day school, with about thirty pupils in attendance, and a night school with twelve boys on the roll, the former presided over by two teachers, and the latter by one. The Mahableswar Branch was started in 1909, at a drawing room meeting at Government House presided over by Lady Muir Mackenzie. Toward the end of that year an industrial school was started, forty-seven presenting themselves for enrollment at the very start. Teachers from the American Mission at Sirur were sent to teach tape weaving and rope making. The men and women are paid two annas a day for their work, and the girls and boys are given one anna and six pies. They work from eight to eleven, and from two to five.

Dapoli offers a fine field for work, as a large number of its inhabitants belong to The branch work the depressed classes. began here in 1908. The Mission High School, under European management, admits the boys without any charge. They also can attend the Marathi night school without paying any tuition fees. They may secure training in drawing and carpentry free of charge in the two technical schools in the Taluka, one at Dapoli and the other at Vakavli, about eight miles distant. Girls also are admitted into these classes. few scholarships have been reserved for the low castes at the vernacular and technical schools. In this town the Depressed Classes Mission works along the lines of least resistence, and gives scholarships to schools already in existence, instead of maintaining institutions of learning and a staff of instructors. Books, stationery and clothing are bought for boys and girls who are too poor to attend, and everything possible is done to stimulate progress amongst the pariahs. Two boys have been sent to the high school, the Society providing for all their necessities.

The Poona Branch has a night and a day school under its management. Up to March 1, 1910, two night schools were maintained, but one of these was closed at that time as the need for it had ceased to exist. Thirty pupils attend the night school, and 181 the day, eleven of the latter number being girls.



A low-caste girl being educated at the school of the Depressed Classes Mission at Parel, near Bombay.

A good staff has taken in hand the education of the children of the low castes at Poona, and is putting forth every effort to uplift them. Not only is the intellect cultivated, but lessons of morality and physical health and beauty are taught. It must be remembered that the little ones in question belong to the lowest stratum of Indian society. Even some of the animals are cleaner in their habits than they are. Therefore a great deal of attention has to be paid to the matter of cleanliness. If the boys neglect their daily bath, they are punished, while, in the summer time, those

who have not performed their ablutions at home are made to take a bath under the pipe in the school compound, under the watchful eyes of the teachers. One of the most noteworthy efforts of this Branch has been to abolish indecencies in connection with the Holi. At first the experiment was tried to keeping the school open throughout the festival period; but the attendance was next to nothing. It was evident that this would not avail. Then counter attractions were provided in the school on the day of maddest revelry, when the people are accustomed to throw dirt and ashes at each other and indulge in ribaldry, the entertainment taking the form of English and Indian music, game and refreshments. This proved more successful. Many of the boys in the higher standards were persuaded to refrain from taking part in the Holi tamashas by Mr. G. K. Devdhar, M.A., of the Servants of India Society, who delivered a lecture to them on the subject : "How to behave during Shimga days." Songs were composed by the Head Master and taught to a number of boys organized in a mela, who visited the localities where the "untouchables" live and sung them to large audiences in place of the indecent songs usually enjoyed at this time. This had the double effect of helping to reform the Holi fun and popularising the school. The Poona Branch also maintains a free reading room and library for the depressed classes. A number of popular papers are sent free to the reading room by their respective proprietors.

The movement to help the "untouchables" at Satara began in 1904. It was not affiliated with the Depressed Classes Mission Society until 1910, up to that time being conducted under the auspices of the Satara Prarthana Samaj. The first step taken was the establishment of a small school in 1902, maintained by private subscriptions and meant particularly for the illiterate Mahar military pensioners who had joined the Samaj. In 1904 the Municipality took charge of the school, and since then has conducted a day school for the depressed classes. Meantime the Prarthana Samaj started a night school for grown-up labourers among the low castes, who, since they had to engage in their occupations, could not attend the day school. This for a long time has been managed by Mr. R. R. Kalé. who all along has been the life and soul of the movement in Satara. The low caste community in this place is so far advanced that on January 16, 1911, on the anniversary of the death of the late Mr. Justice Ranadé, they held an educational conference, planned and organized by themselves. They demonstrated that the seed of selfhelp and self-reliance had sprouted and attained a sound growth amongst them, by collecting Rs. 25 and securing promises of Rs. 6/6 on the spot. Another evidence of their progress is the establishment of a cooperative bank by the Satara sweepers. This has paid off all the debts of these unfortunate people, which previously absorbed three-fourths of their pay every month, the total amounting to over Rs. 500, and has a balance of Rs. 200 in the bank to their credit. The institution is managed by a committee of sweepers, with an advisory board. Its establishment has resulted in a pronounced abstinence from intoxicants by the majority of the Bhangis.

The Kolhapur Branch was established in 1908, with more than seventy-five members. It has opened a hostel for students of the depressed classes, which is named after Miss Violet Clarke. Fifteen boarders at present are living in the hostel, attending the local English school and all learning English. They are coached by a special teacher who holds a class in the Hostel for

this purpose.

The chief work of the branch at Akola, Berar, takes the form of public meetings, prayer meetings being held weekly and a number of propaganda lectures being given. In addition there are two night schools and a free boarding house. A small beginning has been made in the industrial line, a handloom having been installed in the Janooji Boarding House. But unfortunately, as yet it has been impossible to make use of it, as no weaving teacher could be secured. A night class is conducted by a Mahar gentleman assisted by some of his caste people, at Wadegaon, in the Balapur Taluka of the Akola District.

The Amraoti Branch had its beginning in 1908. The first practical work, however, was done in 1909, when a night school was opened at Patipura, twenty Mahar boys

being present on the opening day. This institution existed only twelve months, when, during the cotton season, all the boys ceased to attend it. As a matter of fact, the boys and men of the locality seemed to be utterly uninterested in securing even a rudimentary education, and, in this circumstance, there was nothing else to do but close the school. Classes were again started, however, in February, 1910, and at the beginning of this year there were thirty-seven boys in attendance. They are held in the residence of Mr. Bapuna Dhor, a large landholder, from seven to nine in the evening.



A Mahar boy, a cripple, being taught book-binding to earn an honest competence, and live a life of temperance and frugality as advocated by Mr. Shinde.

Almost all of the pupils earn their living by day labour and are very poor; but they are avid for learning, and are glad of the opportunity to study, even after a hard day's work. There is also a night class of eighteen boys held in the Municipal school at Rajapeth.

A day and night school were conducted by the Indore Branch, but these have been closed owing to lack of interest. Two boys



Where untouchables live and where they work—a sad contrast.

who loved their studies are continuing their lessons privately under the teaching of a kind-hearted man who is interested in their welfare. With this exception, little is being

accomplished at this point.

Madras has a flourishing branch. It maintains four schools with a paid staff of teachers. The first of these began under difficulties, in as much as there was no building to house its activities. At first the sessions were held beneath the spreading branches of a tamarind tree. At present fifty-five pupils attend this school, which is presided over by two qualified instructors. Another school holds its classes in the temple of the Chucklers of Perambore, with twenty-five pupils. Besides these, there are two night schools with a combined enrollment of fifty. Two special workers visit the homes of the poor people and try to interest them in selfimprovement, especially along the lines of sobriety and cleanliness. A reading room as been opened at Perambore, supplied with vernacular books and newspapers, and several tracts have been published for distribution.

The Mangalore Branch conducts a day school, a boarding house, an industrial institute, and a colony of *Panchama* families. Fifty-seven boys and twelve girls attended the day school last year. The classes are

held in a well-equipped, well-built structure. Three teachers, two of them Panch mas, are engaged as instructors. Education in the school is absolutely free, the pupils, in addition, being supplied with books, stationery, clothing and umbrellas, and furnished with a good, substantial mid-day meal. They receive training in weaving, gardening and other manual labour, as well as academic education, and are given lessons in hygiene and made to perform exercises in drill and singing. One of the reforms brought about by this branch has been a change in the character of the names bestowed upon children. It appeared impracticable to the workers to expect a child named Earthworm, Cat. Centipede, Pig, Rat, Flat Fish, Barking Dog, or Thorny Fish, to develop much self-respect or to attempt to rise much above the level of the beasts and birds and insects after whom they were named. The practice of giving better names has already resulted in good to the community. One of the features of the Mangalore Branch is the daily dole of rice to deserving poor, volunteers visiting the donors once a week, collecting the rice and taking it to the depot of the Mission, from where it is distributed. Experiments in Eri silk culture are now being made, with fair promise of success. The Panchama Colony occupies twenty-six acres of land

owned by the Mission, a certain plot being parcelled out to each one to be held on a permanent tenure, and to which he has a perpetual and hereditary right. A great proportion of the work of this centre has been done by Mr. K. Ranga Rao, who has suffered all sorts of privations in order to

foster the institutions that are doing so much good to the poor pariahs of the district. This branch is much older than Mr. Shinde's mission; but, unselfish man that he is, the organizer very gladly sunk its individuality into that of the larger association.

COSMOPOLITAN.

THE CRISIS OF 1875 IN ENGLAND

THE three years immediately preceding 1873 were years of the greatest commercial activity in England. This activity was encouraged by forces which had their origin outside Britain.

The out-break of the Franco-Prussian War and the enforced suspension of production in France and Germany during the war caused an extraordinary demand upon British manufactures, and led to an enhancement of price of labour and raw materials. Manufacturers, having before their eyes the necessities of the contending armies kept their hands going full time. The cloth trade, the leather trade, the chemical trade—every trade, in short, bearing directly or indirectly upon the equipment of soldiers in the field was active.

"Indeed deep called unto deep; and all round, almost without exception, every industry in this country was in a state of greatest prosperity."*

The demand for British manufactures in France continued unchanged even after the conclusion of the treaty of peace, because the vast indemnity exacted by Germany crippled the industries of France, and that country took several years to recover from her depressed industrial condition.

The iron trade was the first to rise in value, and was in a most prosperous condition in consequence of an excessive demand from the United States of America where a sudden impulse was given to railway extension after the conclusion of the civil war. The coal trade being closely connected with the iron trade shared the prosperity. Thus in 1871 iron, hardware, and machinery were

* Gilbert on Banking-Edited by A. S. Michie, Vol. II, P. 385.

all in great activity and coal rose enormously in value. The following table indicates the movement of the prices of coal and iron goods during the period 1871—73:—*

	1871.	1872.	1873.	Percentage increase. 1871 to 1873
	s. d.	s. d.	s.d.	
Pig iron	61.08	100.85	124.65	104
Iron in Bar	8:37	11.20	13.09	56
Iron Rails	8.24	10.83	13.27	61
Coal	9.80	15:83	20'90	113

The increased demand for coal and iron goods and the consequent rise in the prices of those commodities were partly due to many foreign loans now contracted in England.

"The British public subscribed again, for the hundredth time, to regenerate Turkey; they lent capital in order to manure the world with Peruvian guano; and to create an inter-oceanic railway across the Isthmus of Panama, under the patronage of the Honduras Government; and they advanced their money on the 'security' of the non-existent revenues of such states as Costa Rica, Paraguay and San Domingo. It was 1824 again."

Thus France borrowed £10,000,000 in 1870, and £80,000,000 in 1871. Russia obtained, in four loans, £54,000,000. Turkey got £44,000,000. Buesnos Ayres, Chili, Peru, Honduras, Bolivia, Uruguay and Paraguay, each got la ge sums.‡ Large investments were also made in the United States and other countries. A large part these loans was spent in the creation of

^{*} Report on the price of exports of British and Irish produce and manufactures, 1861—1877 (Command Paper, 2247, 1879).

⁺ Buxton.-Finance and Politics, Pp. 136-37.

[‡] Leone Levi-History of British Commerce, P. 496.

railways, telegraphs, shipping and kindred objects, the materials for which were to a very large extent ordered from England. Thus a very brisk demand was created for

English goods.

While the industrial enterprise above was thus stimulated by increased demand for British goods in continental Europe and America, the extraordinary expansion of that enterprise was made possible by an abundant supply of capital at low rates of interest. After the panic of 1866 had spent itself, the value of money declined from 10 per cent. in the middle of May, till the end of December, when the bank rate stood at 3½ per cent. From this time onward for several years there was a period of very low rates and cheap money. From the beginning of 1867 to the middle of 1870 the bank rate, except during April and May, 1869, never reached more than $3\frac{1}{2}$ per cent.* The rate fell to $2\frac{1}{2}$ per cent. in September, 1870, when money began to pour into England for safe keeping from almost every European centre because of the outbreak of the Franco-Prussian War. Money continued to be cheap even after the conclusion of the treaty of peace; because, on account of the German occupation of certain provinces in France and the outbreak of communist troubles in that country no one could tell the possibilities that lay in the future. Hence money still remained in England, keeping rates low. These low rates of interest enabled traders and manufacturers to go into operations into which they otherwise could not go; and industrial activity took a speculative character.

One of the indications of the wide expansion of business activity is to be observed in the movement of bank deposits. And we find that the aggregate deposits of the London joint-stock banks rose from £78,189,420 in 1870 to £104,958,902 in 1875. Now, as in the industrially advanced countries a large part of deposits arises out of loans, this increase in the deposits of the London joint-stock banks clearly indicates increase

in the volume of business.†

Another feature of the business situation is to be noticed in the Movement of Clearing-House Operations. Thus the amount of

transactions at the London Clearing-House rose from £3,720,620,000 in 1869-70 to £6,013,299,000 in 1874-75, showing increase in the volume of business.

The expansion of industrial enterprise also found expression in the floatation of an unusually large number of joint-stock companies. The following table shows the movement of corporate undertakings*:—

Year.	Number of	Subscribed		
	Companies.	Capital		
1870	5 ⁸ 4	£38,000,000		
1872	1,116	£130,000,000		

These undertakings naturally led to a heavy increase in the output of national products; which explains the considerable increase in the foreign trade of the kingdom as indicated in the following table:—†

Exports...199,586,000 255,165,000 27½ Imports...303,257,000 371,287,000 22

It will be recalled that the high prosperity of British industries, which we have been considering here, was due to and depended on the increased continental and American demand for british manufactures, which arose out of the suspension of production in France and Germany during the Franco-Prussian War and the extension of railway transportation in the United States subsequent to the Civil War. The domestic demand was not sufficient for the consumption of the entire national products. Hence any change which might take place in the foreign demand for British goods was sure to affect the British producers immediately. After the conclusion of the Franco-Prussian War the German and French demand for war materials ceased at once; and, as the people of the Fatherland devoted themselves enthusiastically to the development of their own economic resources, the German demand for other kinds of British goods also suffered considerable contraction within a few months. The crisis which followed the industrial expansion of Germany caused further contraction in the demand for British commodities. The French demand for these

^{*} Gilbert on Banking, Vol. 2, Pp. 381-84.

⁺ Levi-History of British Commerce, P. 549.

^{*} First Annual Report of the Commissioner of Labour (Washington), Pp. 26-27.

[†] History of British Commerce. P. 496.

commodities continued unchanged for a longer time because of the crippled condition of French industries which resulted from the exaction of a heavy indemnity by Germany. But finally the French people under the brilliant leadership of M. Thiers recovered from their economic distress, and demand for British goods their decreased to a large extent. In the United States the excessive railway extension was followed by a severe crisis in 1873 which seriously affected the trade between that country and England. A considerable decrease also occurred in the British trade with South America. We have seen how the vast amount of loans contracted by the South American States in the English money-market created a very brisk demand for English goods in those regions. The demand on the part of the foreign states was thus due to capital not to revenue expenditure. Such capital expenditure of necessity soon came to an end, and consequently the demand for British goods in the borrowing states immediately ceased. Even where honest and solvent, these states were labouring under great difficulties in paying the interest on their loans, and had no balance of revenue for further investment in public works; and it should be noted that many of these states were neither honest nor solvent, and their transactions had been simply fraudulent.* Thus we see that after 1872 there was an extensive decrease in the foreign demand for British goods, and, as the supply of these goods could not be curtailed accordingly, virtual over-production occurred. The crisis of 1875 was the natural outcome. To be sure the difficulties of the situation were greatly aggravated by the general default of interest payment and the repudiation of loans which occurred at this time especially in the two

* See the Banker's Magazine (London), Vol. 2, 1875, Pp. 878-907.

Americas. It has been estimated that out of a grand total of loans taken in London amounting to £614,228,300, the amount of loans in default, including interest (£45,500,000), was £459,102,000.** Yet the default of loans and interest can hardly be considered as a cause of the crisis, because during the crisis there was no lack of money and capital,

"The productive power of England was unaffected. The condition of the people continued excellent. The cost of production was lower. Capital was abundant."

The crisis was only a reaction from the speculative excitement of 1870-73 and the over-production which was caused thereby.

The crisis began with failures among firms engaged in the South American trade. Four such firms with total liabilities amounting to $f_{.3.800,000}$ succumbed at the outset. Then several failures took place in the iron trade, the most important of which was in the case of a London firm with liabilities amounting to over a million sterling. Then succumbed a firm engaged in the East Indian trade with liabilities to the extent of £3,000,000. These and other failures involved England in a severe commercial depression which continued till 1878.‡ Trade which for some years made unprecedented progress stood still and retrogated. In due course, however, business was restored to its normal conditions. England suffered from a temporary depression in consequence of a sudden contraction of her markets on the continent and in America, but she soon created new markets and thereby relieved her producers. And on the whole the speculative activity of 1870—73 has done more good than harm to England.

SATIS CHANDRA BASU.

SOME FACTORS IN LARGE CROP PRODUCTION

By s. sinha, m.r.a.*s. (eng.) m.a.s.a. (u.s.)

WE have been hearing a great deal about the improvement of Indian farm crops, and as a people we are

just waking from our long sleep. Many of us have come to this country to study agriculture, and many have gone back after

^{*} Journal of the Royal Statistical Society, Vol. 41, P. 330.

[†] Levi-History of British Commerce; P. 502.

[†] Gilbert on Banking-Vol. 2, Pp. 392-96.

visiting American Experiment Stations. How, far they are trying, and have been successful in the introduction of improved methods of crop production they themselves will answer. The writer in this article intends to describe briefly some of the underlying principles of crop production culled from various experiences.

- Y.I. TILLAGE. The question might be asked: "Is plowing an art?" It certainly is. Can we still call it an art when done by the native wooden plows? Is it likely that a man would be favorably impressed by the way the ryot turns the plow? In ninety cases out of one hundred it is not. Now, how are we going to improve? One great improvement will be effected by the use of iron plows, and plowing straight in such a manner that strangers passing the farm will be attracted by its neatness. Good plowing is profitable; if a fair crop can be obtained with poor plowing, a better crop can be obtained with good plowing. Thorough tillage with improved field machinery is one of the most essential factors in successful agriculture.
 - 2. ROTATION OF CROPS. Crop rotation means a certain succession of crops which regularly repeats itself each time the course is run. It means further that the crops follow each other in such order as to insure each having such supplies of plant food of such a character as to aid in securing good returns from each particular crop. A good rotation will include: (1) Legume, meadow or pasture. (2) Root or corn. (3) Some cereal crop.

Various combinations of these three classes are possible, and the natural aim of experimental work with rotation will be:

(i) To determine the compatative values of the rotation as soil improver; (2) Their relative suitability for different lines of farming.

In our country farms differ in size, farmers differ in knowledge and skill, crops differ, seasons differ; prices change. Under these circumstances every farmer should adopt the erop rotation best suited to his own special conditions.

Land should not be kept continuously confined to a single crop, if so kept, the yield will be low; whereas in the rotation series * Second Annuthe yield will be increased, and if a liberal ment Association.

dressing of farm manure be added a remarkable increase will be usually expected.

Experiments have further shown that crop rotation alone has been sufficient to maintain the fertility of the soil. Let us turn to the records of the Illinois Experiment Station where we have the results of a rotation field started thirty-one years ago. Dr. Smith of the University of Illinois writes*:

"In a three year rotation of corn, oats and clover, the average of the last three corn crops amounts to fifty-seven bushels per acre. The same system started sixteen years later (the land being in pasture in the meantime) on another part of the same original field gave in these same three years sixty-four bushels per acre. By this comparison we see that the old rotation field is declining in yield having gone down seven bushels per acre by reason of its being sixteen years older. Although it may be true that statistical averages would appear to show that the production of a country can be maintained over considerable periods of time, we find that wherever long continued records have been kept of a given piece of land of normal type the best known crop rotation systems have failed to maintain production and the land has always declined in yield."

A question may arise in many minds, shall we then dispense with rotation? Surely not; it has many advantages which can be summed up thus:

(1) It helps to control certain weeds, plant diseases and insects. (2) It saves plant food, and through the legumes adds nitrogen. (3) It destroys the toxic substances. (4) It helps to distribute the farm labor over the season. (5) It allows the alternation of deep and shallow rooted crops. (6) It simplifies farming.

But any way we should persuade the farmers to stick to good rotation of crops and to continue to make good use of all obtainable farm manure, by which means alone they can hope to maintain sufficient nitrogen and humus in the soil.

3. Selection of varieties. The selection of proper varieties is a question of great importance in improving farm crops. In the first place, the variety should be adapted to the length of season. Any variety can be adapted to the locality by selection through a number of years, but it is a safer practice to plant that variety, best suited to farm and climate. If satisfactory native varieties are not obtainable, approved new

^{*} Second Annual Report of Ohio Corn Improvement Association.

varieties may then be tested in a small way and gradually adapted to local needs.

It is not true that one variety that gave high yield in a particular locality will therefore, give satisfactory results in another locality. We have found that Dawson's Golden Chaff, the best strain of wheat of Ontario Experiment Station, when grown on Southern Illinois, failed to compete with other Illinois strains. We learn from this that one kind of climate or soil is favourable to one strain of wheat, while a different kind of climate or soil would be required to favor another strain.

Then again we should not discard any variety or strain quickly. Experiments have shown that by giving the strain a further chance, and then transferring it to some other station, it was found that such strain headed the list. Too much care cannot be taken in selecting and discarding a variety.

4. SELECTION OF SEED. An Englishman writes that, "the weakest point in the practice of the Indian rvot is the neglect of seed selection." It would be no exaggeration to say that probably not one ryot in one. thousand has ever thoroughly examined a head of wheat or any other plant of our ordinary farm crops. What better demonstration could we show to him than by asking him to thresh several heads of wheat by hand, examine a handful of wheat, and note that some of the grains have a hard and somewhat transparent appearance, while others look softer? Let him select ten or fifteen of the softer seeds and chew them until they form gum; let him again do the same with hard seeds; he will find that this time they make a much more elastic gum. This elasticity is an indication of what the miller calls good quality in wheat, and the flour from such wheat will make bread which rises well in the process of baking. Let him plant the two lots of soft and hard seeds separately in order to see whether they will produce seed of the same quality as the seed sown.

Experiments for at least six years in succession have been conducted by Director Zavitz at the Ontario Experiment Station with large plump seed and small plump seed of both spring and winter wheat. In all the tests, equal numbers of seeds of the two

selections were used. His results are as follows:—

In further experiments conducted at Indiana, Ohio, Tennessee, an average increase of 3.6 bushels of wheat per acre was secured by sowing large grains instead of small. Cobb* reports tests of various grades of wheat kernels with respect to size, and concludes that large kernels give better yields of grain. It is generally true that the largest grains are the heaviest and high-yielders, so the farmers should sow nothing but large plump wheat. Same is true of seed corn (maize). Williams† reports that the heavier ear in its ear-row tests outvielded the lighter during the years 1904—1906. Bringing this report down to 1909 these results continue to tell the same story, the average gain per acre for heavy ears during the years 1908 and 1909 was 1'93 bushels. Many other experiments have been conducted at the Ontario Experiment Station with each of eleven different classes of farm crops, and the average results show that the large seed surpassed the small seed by 19'1 per cent. for grain crops, 40'3 per cent. for the rape, and 60'I per cent. for the root crops. It is evident from all these results that we shall get high yield and marked improvement in quality by planting large and heavy seeds.

It is advisable to get the habit of running our seed grain through an ordinary fanning-mill which is of use in blowing out the lighter seeds, in screening out the smaller and in removing weed seeds. Then only well-cleaned, large plump seeds will be left. We would seriously urge each ryot to use such large seed well-matured, and of strong vitality. If he has not got any good seed, purchase him the best seed; if it is impossible to purchase, select from the best that he has.

One of the best guides in making selection that we found both in Ontario and Illinois Experiment Station was the "score card." Score cards have been made for most of the farm crops and fruits, the variety

^{*} Agricultured Gazette of N. S. Wales, 14, (1903). No. 2.

⁺ Ohio Bulletin, 212.

TOO.

for each farm crop that is scored highest

is selected for planting.

The following score card was used by the writer in June, 1909, at the Ontario Experiment Station for preliminary selections of potatoes:—

*	Points.	٠,	•	PERFECT	SCORE.
I.	Flavor	•			40.
2.	Mealiness		·	***	40
3.	Appearance. (color)		•••	•••	20

Тотаь.

These potatoes were boiled before we started to score, and selections were made according to the ones that scored highest. During the time of final selection the shape of tuber, eyes and size were considered. The following score card is adopted by the Illinois Corn Growers' Association for selection of ears of maize:—

	LIOII	of cars of marze.			
		Points.		PERFECT	Score
	I .	Uniformity of exhibit			5
	2.	Shape of ear		,	10
	3.	Length of ear			10
	4.	Circumference of ear			5
	4. 5. 6.	Tips of ear			
	6.	Butts of ear			5 5 5
	7· 8.	Kernel uniformity	• • •		5
	8.	Kernel shape.			. 5
	9.	Color in grain and cob,	• • •		10
	IO.	Space between kernel and	cob	s	5
	II.	Space between kernel and	cob	s	5 5
	12.	Vitality of seed condition		•••	10
	13.	Trueness to type		•••	10
	14.	Proportion of shelled corn	to c	ob	10
~					
		T	`omı	-	***

The members of this Association are held in strong pledge to select only the best types of corn. Each member, for example, must test his seed before sending it out to the brother farmers, and if less than 90 per cent. fails to sprout, he must reject it all.

Let us make the score cards for the various farm crops of India, let us print them in various languages of India and distribute them to every child and parent of farm homes, let us explain the ryots why we gave "40" for flavor, and not "20", why we gave "10" for proportion of shelled corn to cob and not "5". With this sort of work we can arouse the country to the need of score cards and good seeds. We conceive no greater achievement than to induce our Government and Indian agriculturists to follow this method.

5. Breeding. When a variety has been

selected and grown, and we want to make it better, it then comes to a question of breeding and improving the varieties we now have. This can be done by continuous selection. The improvement of races by selection is slight in one generation; if this be continued year after year, very marked results may come out in course of time.

In Burbank's methods selection plays the most important part; to attain this end, the largest number of variations is prerequisite; such variations can be induced by crossing or hybridization. By crossing we can get all kinds of combinations; this will give us a chance to pick out the most desirable, ideal type, discarding thousands of undesirable and imperfect plants. Crossing sometimes combines in the hybrid* the good qualities of the two varieties. As soon as the desired type is picked out, its improvement and fixation by selection should begin.

There is another method which is called "Composite crossing" or crossing of many distinct strains and the mixing of the desirable characteristics of all such strains into one plant. For instance, there may be five distinct varieties of wheat or other plants, each of which may possess one particular characteristic which makes it superior to or different from other varieties. What we should do now to take this characteristic from each variety, is to blend it with the one distinguishing character of each other variety, thus getting a new and distinct breed that possesses the merits of all. When we bring out a large number of variations by composite crossing, new and prolific types are possible, and by selection of desirable types we can fix them permanently after several years of selection. Director Zavitz brought varieties from all over the world, from France, Germany, Holland, Russia, Argentine Republic, India, China, Japan, etc. He has made composite crossing of many important varieties of cereals. In many cases important and valuable results have been obtained. In fact this world-wide test has been in the interest of Canadian farmers, and they have got the knowledge of the best that mother earth could offer.

In the United States of America, where "Corn is King", Dr. Hopkins of Illinois Experiment Station, the father of corn breeders,

* Hybrid is now commonly used to designate an cross.

and the founder of "Single-ear selection" has laid the foundation of corn breeding on a business basis. His principle is now adopted all over the corn-growing states. Who knows but that it may be adopted some day in India too? He has bred corn not only for special characteristics but also for immense industrial purposes. His work to-day ranks as a classic in American agriculture. The progress of plant breeding in America is the greatest and most important undertaking of the American people. When shall we awaken to the fact that progress in Indian agriculture depends chiefly upon the breeding of plants for each agricultural district, and that the sooner this is done, the more prosperous the "Starving" India will be? Breeding is not a child's play, but a question of careful investigation and the intense application of the principles adopted by various breeders. But in order to achieve any progress in this work of breeding,

within a reasonable time, the thinks that the breeding of principal crop will have to be submitted to a specialist who shall devote his whole time and energy to it alone. It is superfluous to add that the Government should support it. Private enterprise will for awhile do good, but the time will come when the breeder, who for love of the work is giving to the Indians results of untold value, will be removed by death or some other cause, and his knowledge, experience, and precious collections will be lost to the Indians; then the whole business will be stopped, some other man will have to step in and spend another life-time in crossing the ocean, living with the breeders, and learning their principles and "hidden treasures", he too finding at last that one life is too short to finish much in such an important and useful field of labor.

University of Illinois.

HOW A SAINT HEARD DAMARU

THIS is a true story about Shiva's dance.
The names are different, the places, far away; but to the uttermost ends of things, the beat of His little drum penetrates, and is heard by His children.

There was once in the West an acrobat who became a saint. He entered a monastery, and was loved by the monks for his gentle and radiant nature. He was neither learned nor was he capable, they thought, of ecstatic visions, and in all those gifts which men count as valuable he was the humblest member of that community. He had a great devotion to the Holy Mother, and used to spend all his spare time kneeling before Her altar in the chapel. The Abbot noticed this, and began to suspect that the young monk went there at night as well as in the day time; so he held a consultation with some of the elder brethren, and they determined to watch. They watched; and in the dead hour of the night they saw the young monk steal into the chapel and up to Our Lady's altar, where he fell upon his knees,

praying aloud: "O Mother," he cried, "our Blessed Lord has given me only one gift with which to praise Thee. I cannot speak fine words, nor read the Latin prayers, I cannot sing in the choir, or teach in the school, or even keep the household accounts. Oh, Lady mine! I am only a poor little acrobat! But thine own Lord made me thus! Take then this His gift to Thee, and mine." Then rising with devotion, the young monk began to perform his tumbling feats in the chapel, Lut with such ardour and love of heart, that the Abbot and his brothers could say no word of reproof, and only the tears of humility and of abundant grace inflowing, streamed down their cheeks instead. For strange as was this devotion to our Lady, they knew that inasmuch as it was humble, wholehearted and sincere, -it had found the presence of the Holy Mother before their finest prayers, their

* The contrast here is the greater, since no kind of dancing is allowed in the vast majority of Christian churches. Acrobatic dancing is the humblest branch of the art.

harshest austerities, and that it had won blessing for all those struggling hearts within the monastery and beyond.

After that, they watched him for many nights; and as they watched, their souls, parched with learning and with worldly cares, received an ever-deepening influx of holy, simple joy and of divine humility from these wild prayers of the little acrobat. And they marked also how day by day he grew more ethereal, and how his very person seemed as if diffused with some heavenly energy so that his presence became a benediction to the brethren.

One night he came as usual to perform his devotions when all was still in the sleeping monastery—all except the ever more watchful and wondering elders. This night he lay long upon his face before the shrine, so long that it seemed indeed as if the sleep, which for many nights he had denied himself, had conquered him at last. The monks were about to retire, believing him asleep, when suddenly, as if possessed by some motion not human, but rather of the mighty universes themselves, he arose and swung himself into the shades of the chapel, leaping, vaulting, pirouetting and dancing in

an abandonment so complete, so melting, and so inspired, that it seemed as if the very walls of stone must have bent and swayed to its magic, while the old monks fell upon their knees to witness the miracle of his art. On and on, round upon round, nearer and nearer as it were to the spirit of some inner compelling rhythm, the young monk leaned and leaped, in the maddest ecstacy of divine motion. Hour after hour he danced, until at last the pale lamp upon the Mother's shrine grew even paler in the first gleams of morning light, and in those holy moments of the dawn, they saw the face of the young acrobat, shining with a light beyond all earthly lights, as if it were indeed reflecting the very radiance of the Lord Himself. Now he had reached the centre of the chapel, and there for an instant. hung poised with arms outstretched. Then, slowly, as if life could no longer hold his joy, he sank upon his knees. Slowly he crept upon them until he reached inside, the rails of the Altar. There he stopped. "Mother!" he murmured, "shield me in Thine arms, that I may bear this glory"and fell prone. The saint was dead.

MAUD MACCARTHY.

LIFE IN THE SOUTHERN STATES OF AMERICA

JHEN I started from Chicago for a trip to the sunny south, a long, sharp winter was casting its deep gloom over the 'Windy City' of Lake The pavement was already Michigan. covered over with snow four feet deep, the shrill wind was howling around the street corners, and the feeble sun was giving a 'paler light than a waning moon'. The windows were rattling in the blinding snow storm. The telegraph and telephone posts looked like sheeted ghosts in dim, uncertain light. Yet the streets were far from being deserted. People were rushing about their business, muffled up in heavy furcoats and ear protectors. Biting cold as it was, there was no ceasing to the everflowing stream of humanity. An uninitiated might judge from the onrush of the crowd that Chicago

was on fire and everybody was flying from the doomed city for his life.

Twelve hours after I left Chicago I found my train speeding through the south land, where the fields were green, the birds were chirping, and the sun was shining bright and warm. What a sudden shifting of scenes! The shop-keepers in the porches were sitting on tilted chairs and spitting tobacco juice. Men were driving behind ox teams chained to rusty waggons. The pigs and cattle were plodding through the main streets. Everything was so slow and sleepy and primitive.

There can be no greater mistake than to suppose that the character of the American people is the same in every part of the United States. America, like India, is too vast a country for generalisation. The

people of the 'wild and wooly' western states are as much different in their temperament and in their habits of life from those of the progressive east, as the hustling people of the northern states differ from

those of the slow-moving south.

Where is south? you ask. By 'south' one understands in America the states of Virginia. Georgia, Carolinas. Florida. Tennesse, Alabama, Mississippi, Louisiana, Texas, Arkansas. In the north the climate is cold and rather unsettled. In the south it is steady, subtropical; it is neither too hot in summer, nor too cold in winter. A perfect heaven of health seekers and rest experts! But the difference between the north and the south is more than the difference in climate. The southerner, unlike his northern neighbour, is not always on the jump. He takes life 'easy' and has plenty of time to live. The northerner works his life out to keep his life in; he has fewer opportunities to cultivate sociality. an eastern or a northern man where his Public Library is; he will say in a hurry, "Go to Washington Street, cross the Lincoln Boulevard, turn to left, and if you walk two blocks straight ahead, you will come to our Public Library." He is all business. He cuts you off quick. Put the same question to a southerner. He does not try to explain what he knows to be of little use to a stranger. He smooths down his long hair, puts on his soft hat and takes you over to the building in question. To be sure it takes a little of his time; but he does not seem to grudge. He is friendly, accommodating.

The constitution requires every American citizen to renounce all claims to title and nobility. As a consequence there is no Lord or Duke or Baron. All have to sail under the plain 'Mister'. However, the blue-blooded south has outwitted American Constitution for once. It dubs "Captains," its prominent citizens "Colonels", or, at least, "Bosses"-rather a handy way of building up titles for homemade nobility with home-spun tastes. And chivalry, which is often regarded as the byproduct of aristocracy, blooms here gloriously all the year round. The southerner is romantic. He is poetic. He is more chivalrous than chivalry itself. Every young couple that you meet in the

park is a pocket edition of Romeo and Juliet. Every young man is love-sick, every newly married man is a devoted husband. The southerner will do anything for his "ideal." He will never hesitate to throw his coat over the mud for his lady to walk over in dainty shoes.

The southern woman is a madam butterfly. She dresses and 'makes up' as no other American woman can ever expect to. She prides herself on being feminine, and smiles at her eastern sisters who wear jupe panta-

loons and cry "Votes for Women."

On the margin it may be noted that one thing which struck me particularly in the south was the absence of co-educational colleges. We know how in England women are allowed to enter Oxford and Cambridge, beat men at examinations, carry off honors and prizes, and yet they are finally denied their degrees, just rewards of their labors. No one doubts that it is all right for archaic England. But here in the south, with a few solitary exceptions, no man's college ever admits a woman to its lecture rooms. Indeed, it is rather hard for a stranger to understand how it comes to be that in a country which has so few sex restrictions, it should be necessary to have in a little town two "segregated" colleges each duplicating the work of the other. I presume that the chief reason why they do so is because the south is the south and she would be different had she tried something else. That, however, on the margin.

No one can travel long in the south without finding that the average southern woman considers herself too good to work in her home. She is very apt to regard herself as a decorative piece in the family. This is perhaps due to the fact that all manual work is looked upon by the southern whites as degrading. The result is that it has made the coloured man the inevitable person in the south. The common laborersthe porters, the waiters, the janitors, the drivers, the barbers, the farm hands, the house servants—are nearly all black. It is next to impossible to hire a white girl to work as a maid-servant. The southern white woman thinks it is utterly debasing to go into the kitchen and cook her meals. One time a white woman dressed in rags and worn-out shoes came to my landlady asking for sewing. She had such lean and hungry

looks that they touched her to sympathy. As the landlady then did not have any sewing to give she had the temerity to suggest that she should do house-work instead of sewing, which brings there a very poor return. The woman with a starving look became indignant: she felt herself insulted at the suggestion that she, a white woman, would do any menial work, which is foreordained for the negroes. "Oh, no!" she exclaimed, turning up her nose, "I would rather die of hunger than work in the kitchen. The kitchen is for the darkies, the niggers." Later on, I met another white woman who was making her living chiefly by taking sewing from the negroes of the neighbourhood. But the house work, the kitchen work, must not be thought of as a proper occupation for her, even though she had touched the bottom with nothing or less than nothing. Let our reformers and unlifters who still cling to the notion that there is no caste outside of India take note of this.

One of the greatest problems which faces. the south to-day is the negro problem. There are in the United States ten millions of negroes, and of these over eight millions live in the southern states. The south is therefore often referred to as the "black belt." Between the whites and the blacks in the south there is a perpetual social war. I recall that one of the first serious offences that I was accused of by my southern friends was the habit of calling the negro, a colored person,—a term much preferred by the selfrespecting negroes themselves. In vain I protested that some of these men are eminent doctors, editors, preachers and college professors. In vain I pointed out their high character and intellectual attainments. The southerner could not be separated from his prejudice. "Why, the very idea of calling a nigger a colored man!" roared a furious 'Colonel' with fire in his eyes, "if that does not beat all! The nigger is a 'nigger. He has got to keep his place."

There is this prevalent notion among the whites all over the south, that unless the negroes are 'kept in their place' there will be a 'general rapine and destruction.' And the means which are adopted to keep the negroes in their proper place are painfully elaborate. Every rail road has separate white waiting rooms and colored waiting

rooms, white cars and black cars. Every trolley car-line has white seats and darky seats. Every theatre has an African section quite apart from the American. The list of these invidious distinctions may be multiplied indefinitely; but space will permit my pointing out only a few. It is interesting to observe that when one starts down the hill of race prejudice, he never knows where to stop. Once I happened to ask a prospective minister of the gospel if he would be willing to take charge of a negro church. "What? Preach in a nigger church?" barked out the follower of the humble Nazarine, "a true-born white man preach in a nigger church? No Sir. Not on your life."

The true-born white who loves to talk so loudly of converting the heathen and of carrying the gospel to the benighted Orient —that is the cant missionary phrase—is ominously silent when it comes to the question of giving a square deal to the negroes at his door. The truth of the matter is that not only are the negroes totally 's abandoned to their crude religious conceptions, but the very fact of their religion is made a butt of a thousand ridicules. I sawhundreds of negro churches up and down the south; they were almost always located in some out of the way streets, in back alleys, or in some neglected corners of the town. How did they all happen to be there? Why were not they built in some more respectable part of the town? On enquiry I came to learn that the white man would not tolerate a black church in any prominent section of the city or even in close proximity to a decent residence district. 'The negro churches are an abomination unto our Lord,' they say in effect.

Last fall the City of Baltimore passed a law prohibiting the negroes to 'move into a block occupied by whites.' "The Committee feels", said the sponsor in introducing the bill to the legislature, "that the Baltimoreans will be criminally negligent as to their future happiness if they suffer the negroes' ambition to go unchecked. The existence of such ambition is a constant menace to the social quietude and property values of every white neighbourhood in Baltimore."

It is literally true that as far as the black world is concerned the white people have

a double standard of morality. It is also true that notwithstanding their missionary zeal, Christianity sits lightly on the southern whites. When I say this I have almost in my ears the voice of the southern Christian ministers who only fifty years back would go out and fight for the defence of slavery. Prominent theologians in Christian pulpits would quote from the bible passages by the vard to defend slavery as a divine institution. "Almighty God hath been pleased to make you slaves here", wrote Bishop Meade, choking with Christian love, in a book of sermons for the slaves, "and to give you nothing but labor and poverty in this world....."

"This rule you should always carry in your mind, that is, you should do all service for your masters as if you did it for God Himself,.....you are to do all service to them as unto Christ. Failing to do this, you will be turned over to the devil to become his slaves for ever in hell."

It goes without saying that right after the overthrow of slavery in the Civil War, the apologists for 'the religion of love' got busy and began to make over 'the infallible book' to suit the occasion. Their efforts have not yet been successful. And in the light of current experience it may be seriously doubted that the negro will ever be justified in asking the southern white preacher, 'Am I not a man and a brother?'

Speaking of the Christian religion in its relation to the Afro-Americans, the distinguished colored educator, Professor W. E. B. Dubois of the Atlanta University, thus voices the thoughtful sentiments of his race:—

"We have injected into our creed a gospel of human hatred and prejudice, despising of our less fortunate fellows, not to speak of our reverence for wealth, which flatly contradicts the Christian ideal. Granting all that Chritianity has done to educate and uplift blackmen, it must be frankly admitted that there is absolutely no logical method by which the treatment of black folks by white folks in this land can be squared with any reasonable statement or practice of Christian ideal."

He then clinches his argument:

"What is the result? It is either the abandonment of the Christian ideal or hypocrisy. Some frankly abandon Christianity when it comes to the race problem and say: Religion does not enter here. They then retire to some primitive paganism and live there, enlightened by such prejudices as they adopt or inherit. This is retrogression toward barbarism, but it is at least honest. It is infinitely better than its widely accepted alternative, which attempts to recon-

cile color, caste and Christianity, and sees or affects to see no incongruity. What ails the religion of a land when its strongholds of orthodoxy are to be found in those regions where race prejudice is most uncompromising, vindictive and cruel? Where human brother-hood is a lie?.....The one great moral issue of America upon which the Church of Christ, comes nearest being dumb is the question as to the application of the golden rule between white and black folk."

If I have stressed the colored question a little too much it is primarily with the view of bringing out that the racial problem exists in the United States and in its acute form it is still to be found in the Southern States of the Union. I now hasten to add that this race prejudice does not seem to affect the people of India whether they happen to be in the North and South. It is still more emphatically so about the Indian students in American Universities. The doors of all the colleges in America remain open to our students without regard to The kindly interest, the creed or color. sympathetic appreciation, which the American professors constantly manifest in the patriotic ambition of the Indian students is most unique. Neither is the warm bond of personal friendship that invariably exists between the Indian and his American fellowstudents to be less highly prized. Indeed, for Hindustani youths, such a congenial intellectual atmosphere will be hard to find in any other country. It is not so very long ago that Professor Edward Dicey of Gray's Inn said that the Indian students in -England are most seriously handicapped on account of their color. There the vicious color line has been so tightly drawn that even in the Inns of Court, where one's chief claim to be called to the bar depends on. 'eating his full tale of dinners,' Indian and native English students seldom eat together. "Beyond meeting together at lectures," said Dicey, sharply warning the Indians against going to England,

"the British and Hindu students hardly associate in Hall. They dine by choice apart, though there is no rule of the Inns to that effect. But in as far as my observation extends, it is only when the Hall is exceptionally crowded that you see a colored [Hindustani] student dining at the same tables with the white students, and still rarer that you see a white student dining at the tables appropriated to the colored [Hindustani] students."

How mean and contemptible! Such an outrageous social condition, in an American University community where the Indian

student moves, is an impossibility. I have neither seen nor heard anything like it in all. my years in this country. And I dare say that the experience of the two hundred. Hindustani students who are now attending the American Colleges will bear me out fully.

All this is in parenthesis. Turning once more to the south, where it seems at present hard to believe that the 'Color Caste' and Christianity will ever be brought to harmony, it is nevertheless inspiring to see how. the negroes are pressing on the firing line and vigorously working out their own salvation. In the face of every obstacle they are steadily marching onward. They have a definite purpose, a constructive programme. They are building up schools and colleges,

engaging in trades and manufactures, opening up banks and co-operative concerns. They are living and working not alone in terms of vesterday and to-day, but also of to-morrow and day after. They fully realize that they have before them a future throbbing with immense possibilities. I cannot close this better than by quoting the following lines which appeared during my stay in the south in the very ably conducted colored weekly. 'St. John Herald' of Montgomery:

"To the wrong that needs resistance,

"To the right that needs assistance,

"To the future in the distance,

"Give Yourself."

4 SUDHINDRA BOSE.

IOWA CITY, IA., U.S.A.

THE DEPARTMENT OF LIVE STOCK IN CHANDRA GUPTA'S ADMINISTRATION

By Narendra Nath Law, M.A.

IN my last article were described the functions of two of the six chief officers who were to perform special duties in connection with live stock, viz., the Superintendent of cows and the Superintendent of pastures. The present paper will detail the functions of three of the remaining officers, viz., the Game-keeper, the Superintendent of Forests and the Superintendent of Horses.

THE GAME-KEEPER.

The Government of Chandragupta addressed itself in various ways to the protection of lower animals. There were issued specific regulations affording Stateprotection to certain classes of animals and for this purpose were also established and maintained forests (श्रमयवन), the animals whereof were exempted from capture, molestation and slaughter. Into those forests none could enter and the violation of this rule was visited with fines.* For the enforcement of these regulations, a special superintendent was appointed called मुनाध्यच् (Game-keeper).

The following were the classes of animals

that were given protection:-

(I) Birds, deer and other animals living in the forests under State-protection as well as fishes in the ponds therein.† -

(II) Those birds, fishes, deer and other

animals that do not prey upon life: ‡ (III) Calves, bulls and milch-cows.§

* प्रदिष्टाभयानामभयवनवासिनां च सग-पश्च-पच्च-मतस्यानां

वन्यवधिह सायामुत्तम देखं कारयेत । कुटुन्विना अभयवनपरिग्रहेषु

उत्तम देख-—a fine ranging from 500 to 1000 panas. मध्यम दर्ख-a fine ranging from 200 to 500 panas.

+ See the foregoing passage.

्र अप्रवत्तवधानां मत्सापचिणां वन्धवधिः सायां पादोनसप्तवि शति $(26\frac{3}{4})$ —पणमत्ययं कुर्यात् । स्गपग्रनां हिगुणं ।—(सृनाध्यक्:) !

§ वतसी वृषी घेनुशैषामवध्याः। घातः पञ्चाशत्को दग्डः। क्षिष्टचातं चातयत्रम् ।—(Ibid).

(IV) Ocean-animals resembling elephant, horse; man, ox or ass. This, by the way, points to a close familiarity with the ocean and marine life.**

(V) Fishes in rivers, lakes and canals

(VI) A few game-birds specifically named as follows:—सारस (crane) in rivers, lakes and canals, मीख (osprey), उत्त-मीयन (sea-eagle), दाख्द (gallinule, an aquatic bird), इ.स (goose or gander, swan, flamingo, &c.), चम्नवान (Brahmany duck), जीवजीवन (a kind of pheasant), महराज (fork-tailed shrike), चनीर (partridge), मत्तनीनिन (cuckoo), मधूर (peacock), यन (parrot), मदन मारिना (Turdus salica—birds like Maina).

(VII) Those birds and beasts that were

regarded as sacred.§

Moreover, tolls were levied upon the capture of those birds, beasts or fishes that preyed upon life and were thus the legitimate objects of capture. Of the live captured animals, the Game-keeper took a sixth to be afterwards let off into special forests under the State, and a tenth part or more was appopriated by government.

For the safety of the protected animals in the State-forests, any animal growing vicious or in any way harmful to the rest was captured and killed outside the forests.

Hunting Forests.

Hunting down game animals in the hunting forests was allowed and not only

* सासुद्र इस्यय-पुरुष-इष-गर्धभाक्ततय:—(Ibid).

ां मत्स्याः नादियास्तराक सुख्यो इवाः—(Ibid).

ै सारसा नादेवासाटाक कुल्लोइवा:। क्रीच-उत्क्रीशक-दाब्यूह-इ.स.चक्रवाक ्जीवजीवक-सङ्कराज-चकोर-मत्तकोकिल - म यूर-ग्र क-मदन-शारिका विहार पिचणो माङ्गल्लाखान्येपि प्राणिन पिचसगा हि सावधियो रचा:। रचाविक्रमे पूर्वसाहसदस्ड: (a fine ranging from 48 to 96 panas)—(स्नाध्यच:)।

§ माङ्गल्याश्वान्येपि प्राणिन: पित्तस्या हि'सावाधियो रच्या:— (Supra). An interesting list of protected animals some of which also appear in this list is given in Asoka's Rock Edict V.

> ¶ दृष्टा: पग्रसग्व्याला मत्याश्वाभयवारिण: श्रन्यत गुप्तिस्थानेभ्यो वधवस्थमवापुयु: ।—(Ibid),

the king himself but also private men enjoyed the privilege. We learn from the Rock Edict VIII of Asoka that it was a practice with kings to go out on hunting excursions which Asoka abolished in the 11th year of his reign; and Megasthenes also describes the grand scale on which the royal hunting was organized.**

It seems from the extract of the Arthashāstra quoted below that the king had a hunting forest exclusively for his own use. It was provided with only one entrance (एकहार') and had a canal running round it to ward off intrusion (खातगत). Inside were planted fruit-trees, thornless plants, creepers and shrubs (खादफलग्राज्य क्रमन ग्ट्रिन द्रमम) and there was also a large tank (उत्तानतीयाग्रय'). There roamed at large not only the milder gameanimals (हानसगचत्रषद) but also some of the wilder ones but deprived of their natural offending weapons like nails and teeth: viz., tigers, male, female and young elephants and other game animals (भग्नखद'ष्ट्र-व्याल-मार्गाघक-हस्ति-हस्तिनी-कलभ-स्गवन') ां ।

Besides the imperial hunting forest there was another public forest thrown open to all persons willing to hunt‡—(सर्वोतिधिस्गवन)।

These hunting forests were under the general superintendent of forests (রাঘাণ্ডৰ) who had another duty to perform in connection with live stock, viz., the capture, when needed, of birds and beasts that lived in the forests under his jurisdiction.§

THE SUPERINTENDENT OF HORSES.

The superintendent of horses had manifold duties to perform, viz.;—(1) to keep a register of horses; (2) to classify them according to breed, age, colour, marks, size, etc.,

- * Megasthenes, Bk. II, Fragm. XXVII.
- ां श्रवन्यावमेनद्वारं खातगुन्नं खाटुफलगुज्यगुच्छमनगर्छाबद्वसः सुत्तानतोग्राण्यं दान्तसगचतुष्यदं भग्ननखदंष्ट्रव्यालमार्गाष्ट्रक-इस्ति-इस्तिनी-कलभ-सगवनं विद्वारार्थं राज्ञः कारयेत्।—Bk. II. भूमि-किट्रविधानमः।
 - ! सर्वातिथिस्मा प्रत्यन्ते चान्यन्मुगवन भूमिवशेन वा निवेशयीत्।
 —Bk. II. (भूमिन्स्ट्रिवधानम्)।
 - श्रङ्गारत्वभसानि सगपग्रपिचव्याजीवाटाः काष्ठत्रणवाटार्श्वेतः ।

...Bk, II. कुष्याध्यत्; i

(3) to provide for their stabling; (4) to determine their rations; (5) to break and train them according to their mettle; (6) to provide for their medical treatment by veterinary surgeons; (7) to arrange for the taking of proper care of them in other ways as detailed below.

Registration and Classification.

Horses were registered not only according to their natural qualities but also in several artificial but convenient ways. Thus horses were regarded as belonging to the three classes or types of तीचा (fiery), भद्र (gentle) and भन्द (sluggish).* They were also classified according to the places of their origin, Among these have been mentioned the following places some of which have been identified:—

- ্য) (1) काम्भोज (Kambhoja), (2) सिन्धु (Sindhu), (3)

 शारह (Aratta), (4) वनायु (Banayu), (5) वाह्रीक (Balhika), (6) सीवीर (Saubira) (7) पापिय (Papeya) (8) तैतल (Taitala).†
 - * तेषां तीत्राभद्रमन्दवर्शन सान्नाह्यमीपवाह्यकं वा कर्मा प्रयोजयेत्। —Bk. II. (श्रवाध्यद्य:)।

ां प्रयोग्यानासुत्तमाः काभोजकसैन्यवारहजवानायुजाः। मध्यमा वाह्वीक पापेयक सौवीरक तैतलाः। भ्रेषाः प्रत्यवराः।

—Bk. II. (প্রস্থাध्यत्तः)।

Identifications:-

(1) কান্মান—Afghanistan: Kaofu (Kambu) of Hiuen Tsiang.

(N. L. Dey's Geographical Dictionary.)

- (2) सिन्य—(Sindh).
- (3) ATE—(Punjab)—land of the Arashtrakas, i.e., the kingless. (Cunningham's Geography of Ancient India) P. 215.
- (4) वनाय-Arabia.

(वाचस्पत्यम् of T. N. Tarkavachaspati).

(5) वाह्रीक-Balkh in Central Asia.

(Monier Williams).

(6) सीवीर—or Sophir of the Bible; according to Cunningham, the same as the modern Eder in Guzerat;

(Geogr. of Anc. Ind., p. 497).

It is interesting to note that almost all the places mentioned above appear in the following sloka of the Ramayana:—

> काम्बोजविषये जातैर्वाह्मीकैश्व हयोत्तमै: वनायुजैर्णदीजैश्व पूर्णा हरि हयोत्तमै: ।

Of these places the first four were held to supply the best breed of horses and the remaining four, horses of the second quality. Horses of inferior quality came from other places. Thirdly, there was another method used to classify horses, determined by the way in which horses were procured. According to this method, horses could be of the following descriptions:—

(1) पखागारिक — brought to the sale-house for sale; (2) क्रयोपागतम् — recently purchased; (3) आहं वलस्यम् — captured in war; (4) आजातम् — of local breed; (5) साहायकागतम् — sent for help as loan; (6) वनस्तात — wild and fresh from forest; (7) यावत्कालिक — kept in the stable only for a while.

A Method of testing horses.

The mettle of a horse was inferred from certain measurements of parts of its body which are given below:—

Its length (সাযান) 5 times its face...160 "
Its shank (অন্ত্ৰা) ... 20 angulas.

Its height (उत्सेष) 4 times its

shank ... 80 angulas. A defect of 3 angulas must be allowed in the above measurements in respect of horses of the second quality and a defect of 6 angulas in respect of inferior qualities.

The circumference (परिणाइ) of the best

horse measures ... 100 angulas. The circumference of horses of second quality ... 95 angulas.

, of lowest quality

90 angulas†.

Stables.

The provision of suitable stables was one of the chief duties of the Supeintendent.

-Balakanda Sarga 6. Sloka 22.

नदीजा: in the sloka = सिन्धुनदी समीपोइवा:।

(Ramanuja).

- * श्रेष्टाध्यत्तः पण्यागारिकं अयोपागतमाहवलस्थमाजातं साहाध्य-कागतकं वनस्कातं यावत्कालिकं वाऽश्वपर्थयं जुलवयोवर्णेचिङ्गवर्गा-गमेलें खयेत्।—(श्रश्वाध्यतः)।
- ं दाविंगदङ्खं मुखमुत्तमाश्वस, पञ्चमुखान्यायामः, विंगव्यङ्गला जङ्गा, चतुर्जङ्ग उत्सेषः, चाङ्गुलावरं मध्यमावरयोः, ग्रताङ्गलः परिणादः, पञ्चमागावरं मध्यमावरयोः।—(त्रश्राध्यनः)।

This is also hinted at by Megasthenes in the following extracts we make from his account:—

"Next to the city magistrates there is a third governing body, which directs military affairs. This also consists of six divisions with five members to each. The third division has charge of the foot soldiers, the fourth of the horses, the fifth of the war-chariots and the sixth of the elephants. There are royal stables for the horses and elephants and also a royal magazine for the arms because the soldier has to return his arms to the magazine and his horse and his elephant to the stables".*

"The fifth caste among the Indians consists of the warriors. They have only military duties to perform. Others' make their arms and others supply them with horses and they have others to attend on them in the camp who take care of their horses, clean their arms, drive their elephants, prepare their chariots and act as charioters."

The size of each stable was, of course, determined by the number of horses to be kept therein. The length of each room of the stable was to be double the length of a horse. It had 4 doors on the four sides and there was an open space in the middle where horses could roll themselves.

The breadth of the apartment for each horse was to be 4 times the width of the horse and its floor was to be paved with smooth wooden planks (अन्यमनकासार). It must have a trough for food (सवादनकोष्ठक) and be provided with apertures for the removal of excreta: The rooms should face preferably the north and the east. Horses, mares and colts should have separate compartments.

There were spacious corridors (समगीवा)

* B. III, Fragm. XXXIV.

+ B. III, Fragm. XXXII.

in the stable provided with doors and therewere seats and pegs (आसन-पालक) for monkeys, peacocks, spotted dear (प्रात्), mungooses (नक्कल), partridges (चकीर), parrots (ग्रुक), and mainas (शारिका).* The objects of keeping these animals in the stable become apparent from a passage in BK. I निशानप्रशिध: which runs as follows: - Cats (मार्जार), peacocks (मयर), mungooses (नज्जल) and spotted deer Parrots (Man), mainas destroy snakes. (মাবিকা) or fork-tailed shrikes (মন্তব্যর) shriek out when they smell poison. Ospreys (क्रीच) get excited in the vicinity of poison, pheasants (जीवजीवक) feel distressed, cuckoos (मत्तनोनिन) die and partridges (चनोर) redden their eyes.† The practice of keeping monkeys in stables in the belief that horses geep good health if they remain near monkeys, still obtains and whether this or any other reason underlay the practice in those davs is not known.

 श्रुश्वभविनायतामश्रानाम् इिगुणविस्तारां चतुर्दारीपावन्तनमध्यां सप्रशीवां प्रदावासनफललयुक्तां वानर-मयूर-प्रवत-नकुल-चकीर-ग्रक-शारिकाभिराक्तीणां शालां निवेश्येत्।

त्रश्वानाम् चतुरसञ्ज्ञाणां जनासारं सखादनकी छकं समूचपुरीषीत्-सर्गमेकेकेक्शः प्रास्त्रसस्य स्वतं वा स्थानं निवेशयेत्। शालावशैन वा दिन्विभागं वाल्ययेत्। वडवाइषिकशोराणां एकालेषु।

—(अशाधाच:)।

ं मार्जारमयूर्नकुलप्रपतीत्सर्गासपीन् भचयन्तः ग्रवशारिका मङ्कराजी वा सपैविष ग्रङ्कायां क्रीग्रति। क्रीश्वी विषाधार्थे माद्यति। ग्लायति जीवज्ञीवकः। सियते मत्तकोक्तिलः। चकारस्याचिणी विरच्यते।

---Bk. I. निशान्त प्रशिधि:।

Rations.

The superintendent regulated the rations of the horses under his charge in the following ways:---

Quantities.

Modern equivalents.

 $9\frac{3}{5}$ chataks.

2 dronas (হাঁখ) of any one of these grains, গাঁঃ; মালি, দীছি (rice), barley (য়ুব), panic seed or mustard seed (দিয়ুৱ), half-dried or half cooked; or boiled सुद्ग or माष (kinds of pulse).

i Prastha (प्रस्थ) of oil

1 kanchas

For the best horse

Quantities.	Modern equivalents.
5 Palas (पल) of salt	$2\frac{2}{5}$ sikis.
50 Palas of मास (fleshy part or pulp of fruits,	ı chatak 4 sikis.
া Adhakas (সাত্তক) of য়েষ (drink)	$1\frac{7}{5}$ chataks.
2 Adhakas of curd (दिध)	$2\frac{2}{5}$ chataks.
5 Palas of sugar (খ্ৰাম) for	$2\frac{2}{5}$ sikis.
1 Prastha of liquor	$1\frac{1}{5}$ kanchas.
2 Prasthas of milk (प्य:)	$2\frac{2}{5}$ kanchas.

Those horses that were tired by long journey or by carrying loads were given I prastha of oil or ghee more for perfuming their food (अनुवासन), I kudumba (1½ sikis) of oil or ghee for rubbing over the nose, ½ bhara (भार) i.e., 1½ seers of meadow-grass (यवस), twice as much of straw (त्रण), and hay for a bedding of 6 oratins (12ft.) or as much straw as can be embraced by the arms (षड्रावि: परिचिप: पुंजीलयाही वा त्रणस्य सुजहयपविष्यं गयाहा:)

The same quality of rations less by one puarter was given to horses of medium and inferior quality. A draught horse or stallion of medium size was given the same quality as the best horse and draught horses of lower size the same quantity as a horse of medium quality.

Mares and mules (परमास) were given one quarter less of rations. A mare that had just given birth to a colt was given I prastha in I kanchas of ghee for the first three days; then for the next 10 days, I prastha i.e., I kanchas of माल (i.e., pounded gram, etc.,) and oil or ghee mixed with medicine. Afterwards, she was given पुलास (boiled rice), यस (meadow-grass), and other things suited to the season.

Half the rations of mares were generally given to colts. But a colt of 10 days was fed on $\frac{1}{4}$ kudumba ($\frac{1}{4}$ siki) of ghee and I kudumba ($\frac{1}{2}$ sikis) of $\frac{1}{4}$ and one prastha ($\frac{1}{4}$ kanchas) of milk till it grew 6 months

old. Gradually the above rations were increased half as much during each succeeding month with the addition of i prastha of barley till it became 3 years old. It was given i drona (4⁴/₅ chattacks) of barley until 4 years of age when it became fully developed and serviceable.

Training given to horses.

Horses were employed for the purposes of war or for ordinary purposes according to their mettle. They were therefore trained not only for ordinary work of the state in times of peace (संवासन्) but also for the more difficult movements required in war (औपवासक). These movements (भीपवासा) were the following kinds:—

- (i) बजान: (circular movement);—(a) श्रीपनेश्वन turning in a circle with a diameter = 1 hand; (b) वर्षमानक—advancing and yet turning in a circle as above; (c) यमक—running the figure of eight; (d) श्रांजीढमुत—running and jumping simultaneously; (e) वयाह—movement of only the forepart of the body; (f) द्ववाजी—movement of only the hinder portion of the body.
- (ii) नीचैर्गत-slow movement with the head and ears kept erect:—(a) प्रतीयन— a combination of the movements mentioned above; (b) प्रतीयोत्तर—same as the previous but with one kind of movement kept prominent;

(c) নিষ্যু—a movement in which the hinder part of the body is kept steady; (d) पार्यानुहत्त—movement sideways; (e) তুনিনার্য—movement up and down like a wave; (f) ম্বেমন্ত্রীত্তির—playing like a ম্বেম; (h) নিরাল্য—a movement using only three legs; (i) বাল্লানুরন—moving right and left; (j) पञ्चपाण—movement by using two and three legs alternately; (k) নির্বাল —pacing like a lion; (l) আছুন—long strides; (m) নির্দ্দ—moving straight without a rider; (n) য়াছিন—moving with the forepart of the body bent; (o) য় ভিন—moving with the hinder part of the body bent; (p) पुणाभिक्तीर्ण—zig-zag motion.

(iii) लङ्कन:—(jumping)—(a) कपिमृत:—jumping like a monkey; (b) मेनमृत jumping like a frog; (c) एनमृत—sudden jump; (d) एनपारमृत—jumping with one leg; (e) नोनिन्तसंचारि-leaping like a cuckoo; (f) उरस्य—dashing with the breast almost touching the ground; (g) वनसारी—leaping like a crane.

(iv) घोरण—(gallop)—(a) नाइ—imitating the flight of a heron; (b) वारिनाइ—dashing like a water-duck; (c) मबूर—running like a peacock; (d) अर्डमगूर—half the speed of a peacock; (e) नाज्ञ् —dashing like a mungoose; (f) अर्डनाज्ञ् —half the speed of a mungoose; (g) वाराह—running like a pig; (h) अर्डनाराह—half the speed of a pig.

(v) नारोष्ट्र is सञ्चाप्रतिकार i.e., reponse to signals: Over and above these a few kinds of trot are enumerated as follows:—

(1) मार्ग:—(a) विक्रम—trotting according to strength; (b) भद्राचास—trotting with good breathing; (c) भारवाह्य—trotting with a load on the back; (2) धारा;—(a) विक्रम—pacing according to strength; (b) विद्यात—pacing with circular movement; (c) उपवार —pacing with gallops; (d) उपजव—middle speed; (e) जव—low speed;

Medical treatment of horses.

The Superintendent had to report to the

king the number of horses that were diseased and afflicted with defective limbs (अप्रयासायक्रयाधितायावेदयेत्); and they were put under the treatment of veterinary surgeons whose duty was not only to treat the diseases of horses but also to see that all parts of their body were harmoniously developing. They gave advice to the superintendent regarding the change of diet of the horses to suit particular seasons. In the treatment of diseases, they were fined if the diseases were aggravated or took a bad turn, and if a horse died through bad treatment they had to make good the loss.**

A few other rules.

As regards the distances to be traversed by draught horses the rule was that they should run 6, 9, and 12 yojanas according to their quality. 5, 8 and 10 yojanas were the maximum limits of distance for riding horses.

Horses disabled by disease, age or war were rendered unfit for active service and therefore they were relieved from all work.§

The grooms (स्वगाहक), those who bound them in stables (अश्ववस्क), those who supplied meadow-grass (यावधिकः), those who prepared the meals of horses (विधापाचक), those who watched the stables (स्थानपाचक), those who dressed their hair (विश्वापाचक) and those who detected poison (जाङ्ग् जिवित्) were liable to a fine of a day's wages for neglect of duty. These जाङ्ग् जिविदः were the grooms, the cooks and the vetarinary surgeons, for it was they who had to taste the food of the horses.

* श्रयानां चिकित्सका: श्रीरज्ञासदृष्टि प्रतीकारसृतुविभक्तम् चाहारम् (प्रतिदिशेयु:)—(श्रयाध्यच:)।

क्रियाभैषज्यसङ्गं न व्याधिष्ठज्ञौ प्रतीकार दिगुणी दर्ष्ड:। तदपराधेन वैलीम्ये पत्रमूल्यं दर्ष्ड:।—(अश्वाध्यच:)।

- † A Yojana = $6\frac{9}{11}$ miles
- ! षस्यव दादशिति योजनात्मध्या रथानां, पञ्चयोजनात्मध्याष्टमानि दशिति प्रष्ठवाद्यानामयानामध्याः—(श्रत्याधाद्यः)।
- \$ युडव्याधिजरातकं चीणाः पिष्डगोचारिकाः सुवसमरप्रयोज्याः । पौरजानपदानाम् अर्थेन इषा वड्वास् आयोज्याः ।—(Ibid.)
 - || कर्मातिक्रमे तेषां दिवसवितनच्छेदन कुर्य्यात्।—(अश्वाधाचः।।
 - ¶ विधापाचक स्वयाहक चिकित्सका: प्रतिखादभाज:।—(Ibid).

The attendants of horses were enjoined to make a careful use of what they brought from the Treasury or the store-house for the upkeep of horses so as to prevent waste. There were expert rope-makers for making ropes for horses, and the manufacture of accourtements was the work of the chariot-makers (ज्ञा:).†

कोशकोष्ठागाराभ्याम् च ग्रहीला मासलामम् श्रयवाहियन्तयेत्।
 —(Ibid).

ं तैषां वत्यनीपकरणं योग्याचार्थाः प्रतिदिशे युः। सांग्रामिकं रधाश्वालङ्कारं च स्ताः।—(अश्वाध्यचः)।

ई हिरह्नसानसञ्चानां गत्मसाख्यं च दापयेत् कथासन्तिषु भूतेच्या: ग्रक्ते षु स्वसिवाचनम् । नीराजनासाञ्चयुजे कारयेव्रवस्येचनि यावादाववसाने वा व्याधी वा शान्तिकरतः ।—(Ibid).

Some ceremonies observed for the welfare of horses.

In conclusion, it should be remarked that horses were accorded an almost human treatment, which indicates the great value the state attached to them. Besides the rules prescribed by experience and science to secure the health and well-being of horses there were certain religious ceremonies observed to influence unseen forces in their favour. The horses were regularly washed, bedaubed with sandal, and even garlanded twice a day. On new moon days, the sacrifice to Bhutas was performed and on full moon days auspicious hymns were chanted. On the ninth day of the month of Aswin and also at the beginning and end of journeys the priest invoked blessings on horses by performing the ceremony of शारति or the waving lights as an act of adoration.

THE MAN IN TURKEY

By Mr. Kashi P. Jayaswal, B.A. (Oxon.), Barrister at Law.

THERE are two extreme readings of history: one results in historical fatalism,—that a certain event could not but come to pass as a necessary result of given circumstances, for example, the view that the Puritan Revolution of England was inevitable. The other reading is that history is only a sum total of so many biographies, that the course of history depended upon the accident of birth of so many men. Those who read history in the former light would say that Napoleon was a product of the French Revolution; those who read it in the latter light would say that Napoleon was one of those men who are born once in a thousand years. In the like manner, you may either say; "Marshal Mahmud Shafket Pasha is a proud product of the Turkish Revolution", or you may express yourself in words like these: "This Oliver Cromwell of the Young Turks is a gigantic figure in history such as does not come once in a century.'

Mahmud Shafket Pasha is the man in

Turkey, or, I may say without exaggeration, the Man in the East, as Marquis Ito is no more. They say "East is East and West is West:" let us say amen. West is one as regards East, let East be one as regards West. Let East as a whole take interest in what is passing in its remotest corners; let the Orient take pride and share shame respectively in the glories and failures of any of its members. So let all India, Hindu India and Mohamedan India alike, be interested in knowing this their Eastern hero, the man in the East, and the man of the East.

A man of medium stature, spare with grizzled hair and beard, a face, long and thick, heights and hollows, a clear semitic nose, large ears and a slightly dark complexion, Shafket Mahmud, despite his large touzled moustaches and beard and heavy eyebrows, bears a gentle appearance. His wide open eyes have firm, deliberate movements. There is nothing dictatorial about his person. One who has once seen him standing at the entrance of the mosque on

Selamalik in expectation of the Padshah, can never forget the calm, patient figure, whom without uniform, you would rather take for a student of science than for a general. When the Padshah arrives, his brown hairy hand gives a salaam which

alone is not obsequious.

On his mother's side he is said by believers in pedigree to have descended from the Caliph Omar, the conqueror of Jerusalem. On his father's side he is Turkish. In the year 1857, so familiar to us as the year of the Revolt, Mahmud Shafket was born to his father Kethuda Zade' Suleman Beg, the Governor of Bassorah. At the age of 13 he came to Constantinople and after finishing his primary schooling at Scutari, he entered the Secondary Military School of Konteli. In 1878 he passed to the Harbieh or the Higher Military School, from which he came out in 1882 with the rank of Captain of the General Staff, having stood first in his class. A little after, he left for Crete to join the projected expedition against Akhi Pasha in Egypt. As the duty of punishing Arabi was taken over by England, Shafket had to return to Stamboul after a year's stay in Crete. In Constantinople from the General Staff he was transferred to the Higher-Military School as a professor, perhaps a more congeniel post to him in those Hamidian days. Under the supervision of General Von der Goltz, the author of the famous work "The Nation in Arms", he taught the theory of artillery firing at the Harbieh. On the recommendation of General Goltz Pasha he was nominated a member of the Commission which was to study the fabrication of the Mauser Rifle and other Arms and ammunitions in Germany and France. Mahmud Shafket made the greatest possible use of this time in studying military questions with his characteristic earnestness. The zeal with which he applied himself to study abroad told so much on his already delicate health that he was forbidden by his medical advisers on his return home to engage in serious mental exertion and this kept him away from taking any active part in the Turko-Greek War of 1897. After this war he was appointed President under the Grand Master of the Artillery.

The year 1901 is a decisive point in the life of Mahmud Shafket. Some sights have produced immense impressions upon great minds

and have led to results affecting the destinies of humanity. Buddha was first set athinking. by the sight of the wretched old man. Mazzini by that of the begging Italian refugee. Shafket was deeply impressed by what he saw of the six hundred political prisoners destined to be on board the steamer bearing the ironical name of Murawat ("generosity") and bound for the holy Hidjaz. The vessel of Abdul Hamid, the tyrant's generosity, was carrying this patriotic cargo to store in different fortresses of Arabia. Mahmud Shafket, charged with a mission to Arabia, had taken this ship, to the great good fortune of Turkey. He was indelibly impressed with the necessity of having a change in the state of affairs in his country.

Disgusted with the opposition of the Sherif of Macca who would court and prefer a non-Mohamedan power to the Ottoman rule for the purposes of establishing his illusory autonomy, he returned to Stamboul and resumed his former functions. In 1906 he was appointed Governor of Korsovo, which post he occupied till August, 1908, just a month after the July Revolution. Despair, short or long, is a common lot of patriots who have to figure in the initial work of ameliorating a fallen country. At Korsovo, the future store-house of Osmanli energy was a prey to despair and despondency. No way to improve matters could? be seen by Mahmud Shafket. This state or mind coupled with his compassionate temparament gave him the name of being an incapable governor-a man too soft to make a competent ruler.

On Hilmi Pasha's coming from Salonica to the sublime Porte as Minister of the Interior, Shafket became Inspector-General of Macedonia, which has given him administrative experience, adding to his fitness for holding some day the portfolio of the "Burden bearer" of the Empire—the Grand Vizier.

Like so many other best men of Turkey Shafket Pasha had been a member of the Secret Society of the Young Turks for a considerable time and when the Revolution of July (1908) came about, he was found ready for the occasion. On the night of July 23, when the Standard of Liberty was unfurled, the Governor was the first man to salute it in his Province. The example was

at Uskub reached there.

The above is a brief notice of the antecedents of Shafket before he came to military genius.

followed by the army corps at Salonica, as Salonica, "that cradle of liberty", from where soon as the news of what had occurred he emerges all of a sudden before the world as the champion of the principle of liberty, the Saviour of Turkey, and as a great

THE PLURALISTIC PANTHEISM OF WILLIAM JAMES*

NO other work of William James has created so great a commotion in the philosophic world as his Pragmatism and Pluralistic Universe. The latter work embodies his maturest thoughts on the Philosophy of Religion and in this. article we shall give a summary of his views of the subject.

(1) DIFFERENT SYSTEMS.

'Why was reason given to men for, said some eighteenth century writer, except to enable them to find reasons for what they want to think and do? and I think,' says William James, 'the history of philosophy bears him out.' A man's philosophy is largely predetermined by the idiosyncrasies of his personal taste-

"His temperament really gives him a stronger bias than any of his more strictly objective premises. It loads the evidence for him one way or the other. Wanting for a Universe that suits it, he believes in any representation of the universe that does suit it." (Pragmatism, page 7). 'If we take the whole history of philosophy, the systems reduce themselves to a few main types which are so many visions, modes of feeling the whole push, and seeing the whole drift of life, forced on one by one's total character and experience, and on the whole preferred—there is no other truthful word—as one's best working attitude. Cynical characters take one general attitude and sympathetic characters another.' (Pluralistic Universe, page 20-21).

The former favor materialism and 'define the world so as to leave man's soul upon it

*Born in the city of New York, U. S. A., January 11, 1842; died at his summer home on Lake Chocorna, N. H. on Aug. 26, 1910. Received the degree of. M. D. in 1860 and studied Biology under Louis Agassiz. Taught anatomy and physiology at Harvard between 1872 and 1880. Professor of Philosophy, 1880–1889; Professor of Psychology 1889—1897; Professor of Philosophy 1897—1907 in the Harvard University. Retired from active service in 1907. Principle works— The Principles of Psychology, 2 vols., 1890; Psychology, briefer course, 1892; The Will to believe and other essays in popular philosophy, 1897; Human Immorta-

as a sort of outside passanger or alien,' while the latter take a spiritual view of the world and 'insist that the intimate and human must surround and underlie the brutal, and now there are in spiritualistic philosophy two very distinct types or stages, the more intimate one of which is monistic and the less intimate dualistic. The dualistic species is the theism that reached its elaboration in the scholastic philosophy while the monistic species is the Pantheism spoken of sometimes simply as idealism and sometimes as 'post-Kantian' 'absolute' idealism. The theistic conception, picturing God and His creation as entities distinct from each other, leaves the human subject outside of the deepest reality in the Universe.

"The man being an outsider and a mere subject to God, not His intimate partner, a character of exterhality invades the field. God is not heart of our heart and reason of our reason, but our Magistrate rather, and mechanically to obey His commands, however strange they may be, remains our only moral .

This is the old world conception of God and Religion. Continues James-

"The vaster vistas which scientific evolutionism has opened and the rising tide of social democratic ideals, have changed the type of our imagination and the older monarchical theism is absolute or absolescent. The place of the divine "must be more organic and intimate. Our contemporary mind having once for all grasped the possibility of a more intimate

lity: Two supposed objections to the doctrine (Ingersoll Lectures) 1898; Talks to teachers on Psychology, 1899; The Varieties of Religious Experience (Gifford Lectures), 1902; Pragmatism, 1907; A Pluralistic Universe, 1908; The Meaning of Truth, 1909; Some problems of Philosophy (posthumous), May, 1911. Published a host of articles both in the philosophical and popular periodicals. He was a member of learned societies and academies throughout the world and the list of degrees he received from American, English, French and Italian Universities shows the honor in which he was held by the academic world,

weltans-chautung, the only opinions quite worthy of arresting our attention will fall within the general scope of what may roughly be called the pantheistic field of vision, the vision of God as the indwelling divine rather than the external creator, and of human life as part and parcel of that deep reality." (Pluralistic Universe, page 30).

(Pluralistic Universe, page 30).

"As we have found that spiritualism in general breaks into a more intimate and a less intimate species, so the more intimate species itself breaks into two subspecies, of which the one is more monistic and the other more pluralistic in form." "If we give to the monistic subspecies the name of philosophy of the absolute, we may give that of radical empiricism to its pluralistic rival."

MONISM AND PLURALISM.

Professor James is a Pluralistic Pantheist and his philosophy is that of Radical Empiricism.

"The philosophy of the absolute agrees with the pluralistic philosophy in that both identify human substance with the divine substance. But whereas absolutism thinks that the said substance becomes fully divine only in the form of totality, and is not its real self in any form but the all-form, the pluralistic view is willing to believe that there may ultimately never be an all-form at all, that the substance of reality may never get totally collected, that some of it may remain outside of the largest combination of it ever made and that a distributive form of reality, the each-form, is logically as acceptable and empirically as probable as the all-form commonly acquiesced in as so obviously the self-evident thing." (Ibid, p. 34.)

Professor James is the "Father of Pragmatism." So he interprets everything pragmatically and the pragmatic meaning of Pluralism is that the sundry parts of reality may be externally related. Everything that you think of, however vast or inclusive, has on the pluralistic view a genuinely 'external' environment of some sort or amount. Things are 'with' one another in many ways, but nothing includes everything or dominates over everything. The word 'and' trails along after every sentence, something always escapes. 'Ever not quite' has to be said of the best attempts made anywhere in the universe at attaining all-inclusiveness. The pluralistic world is thus more like a federal republic than an empire or a kingdom. However much may be collected, however much may report itself as present at any effective centre of consciousness or action, something else is self-governed and absent and unreduced to

Monism, on the other hand, insists that when you come down to reality as such, to the reality of realities, everything is present to everything else in one vast instantaneous co-implicated completeness—nothing can in any sense, functional or substantial, be really absent from anything else, all things interpenetrate and telescope together in the great total conflux.

For Pluralism, all that we are required to admit as the constitution of reality is what we ourselves find empirically realized in every minimum of finite life. Briefly it is this, that nothing real is absolutely simple, that every smallest bit of experience is a multum in parvo plurally related, that each relation is one aspect, character, function or way of its being taken, or way of taking something else: and that a bit of reality when actively engaged in one of these relations is not by that very fact engaged in all other relations simulteneously.

For Monism, on the contrary, everything, whether we realise it or not, drags the whole universe along with itself and drops nothing. The log starts and arrives with all its carriers supporting it. If a thing were once disconnected, it could never be connected again, according to monism. The pragmatic difference between the two systems is thus a definite one. It is just thus, that if 'a' is once out of sight of 'b' or out of touch with it, or more briefly, 'out' of it at all, then, according to monism, it must always remain so, they can never get together; whereas pluralism admits that on another occasion they may work together, or in some way be connected again.

Thus we see the difference amounts to nothing more than the difference between what have been called the each-form and the all-form of reality.

"Pluralism lets things really exist in the each-form or distributively. Monism thinks that the all-form or collective-unit form is the only form that is rational. The all-form allows of no taking up and dropping of connexions, for in the all the parts are essentially and eternally co-implicated. In the each-form, on the contrary, a thing may be connected by intermediary things, with a thing with which it has no immediate or essential connexion. It is thus at all times in many possible connexions which are not necessarily actualized at the moment." (Pp. 321—324).

GOD AND THE ABSOLUTE.

In the philosophy of James the notion of the absolute must be carefully distinguished from that of another object with which it is liable to become heedlessly entangled. The other object is the 'God' of common people in their religion and the Creator-God of orthodox Christian theology. Only thoroughgoing monists or pantheists believe in the absolute. The God of the popular Christianity is but one member of a pluralistic system. He and we stand outside of each other just as the devil, the saints and the angels stand outside of both of us. "I can hardly concieve", says Prosessor James, of anything more different from the absolute than the God, say, of David, or of Isaiah'. The absolute is the cosmic whole of which God is the most ideal portion. (Pp. 110-111).

THE IRRATIONALITY OF THE ABSOLUTE.

The great claim made for the absolute is that by supposing it we make the world appear more rational. Probably the weightiest contributions to our feeling of rationality of the universe which the notion of the absolute brings is the assurance that however disturbed the surface may be, at bottom all is well in the cosmos-central peace abiding at the heart of endless agitation. This conception is rational in many ways, beautiful æsthetically, beautiful intellectually (could we follow it in detail) and beautiful morally, if the enjoyment of security can be accounted moral. Practically it is less beautiful, for in representing the deepest reality of the world as static and without history, it loosens the world's hold upon our sympathies and leaves the soul of it foreign. Nevertheless it does give peace and this kind of rationality is so paramountly demanded by men that to the end of time there will be absolutists, men who choose belief in a static eternal rather than admit that the finite world of change and striving, even with God as one of its strivers, is itself eternal. (Pp. 113-114).

But on the debit side of the account the absolute introduces tremendous irrationalities into the Universe. Professor Royce says:

"The very presence of ill in the temporal order is the condition of the perfection of the eternal order".

Absolutism thus introduces a speculative problem of evil and leaves us wondering why the perfection of the absolute should require just such particular hideous forms of life and darken the day for our human imaginations. If they were forced on it by something alien and to 'overcome' them the absolute had still to keep hold of them, we could understand its feeling of triumph,

though we, so far as we were ourselves among the elements overcome, could acquiesce but sullenly in the resultant situation, and would never just have chosen it as the most rational one conceivable. But the absolute is represented as a being without environment, upon which nothing alien can be forced and which has spontaneously chosen from within to give itself the spectacle of all that evil rather than a spectacle with less evil in it. Its perfection is represented as the source of things and yet the first effect of that perfection is the tremendous imperfection of all finite experience. In whatever sense the word 'rationality' may be taken, it is vain to contend that the impression made on our finite minds by such a way of representing things is altogether rational.

Grant that the spectacle or world romance offered to itself by the absolute is in the absolute's eve perfect. Why would not the world be more perfect by having the affair remain in just those terms and not by having any finite spectators to come in and to add, to what was perfect already, their innumerable imperfect manners of seeing the same spectacle? Suppose the entire universe to consist of one superb copy of a book, fit for the ideal reader. Is that universe improved or deteriorated by having myriads of garbled and misprinted separate leaves and chapters also created, giving false impression of the book to whoever looks at them? To say the least, the balance of rationality is not obviously in favor of such added mutilations. Why, the absolute's own total vision of things being so rational, was it necessary to comminute it into all these co-existing inferior : : fragmentary visions? Why should the absolute ever have lapsed from the perfection of its own integral experience of things and refracted itself into all our finite experiences? That the absolute is not absolutely rational has been confessed by many of the recent English absolutists. Mr. McTaggart, for example, writes:

'Does not our very failure to perceive the perfection of the universe destroy it? In so far as we do not see the perfection of the universe, we are not perfect ourselves. And as we are parts of the universe, that cannot be perfect'.

And Mr. Joachim finds the same difficulty. Calling the hypothesis of the absolute by

the name of the 'coherence theory of truth', he calls the problem of understanding, how the complete coherence of all things in the absolute should involve as a necessary moment in its self-maintenance, the self-assertion of the finite minds, a self-assertion which in its extreme form is error,—he calls this problem an insoluble puzzle. If truth be the universal fons et origo, how does error slip in? 'The coherence theory of truth', he concludes, 'may thus be said to suffer ship-wreck at the entrance of the harbor'. Says Professor James:

My conclusion, then, is this that although the hypothesis of the absolute, in yielding a certain kind of religious peace, performs a most important rationalizing function, it nevertheless, from the intellectual point of view, remains decidedly irrational. The ideally perfect whole of which the parts also are perfect—if we can depend on logic for anything, we can depend on it for that definition. The absolute is defined as the ideally perfect whole, yet most of its parts, if not all, are admittedly imperfect. Evidently the conception lacks internal consistency and yields us a problem rather than a solution'. (Pp. 111—124).

THE FOREIGNNERS OF THE ABSOLUTE.

"The philosophy of the absolute leaves us almost as much outside of the divine being as dualistic theism does.' "Those of you who have read the last two chapters of Mr. Bradley's wonderful book, 'Appearance and reality' will remember what an elaborately foreign aspect his absolute is 'finally made to assume. It is neither' intelligence nor will, neither a self nor a collection of selves, neither truthful, good, nor beautiful as we understand these terms. It is in short a metaphysical monster. It is us and all other appearances, but none of us as such, for in it we are all 'transmuted' and its own as-suchness is of another denomination altogether."

Spinoza was the first great absolutist and the impossibility of being intimate with his God is universally recognised.

In contemporary idealism the words 'as' and 'qua' bear the burden of reconciling metaphysical unity with phenomenal diversity. Qua absolute—the world is one and perfect; qua relative—it is many and faulty, yet it is identically the self-same world—instead of talking of it as many facts, we call it one fact in many aspects. As absolute, then, the world repels our sympathy because it has no history. As such,

the absolute neither acts nor suffers, nor loves nor hates: it has no needs, desires or aspirations, no failures or successes, friends or enemies, victories or defeats. All such things pertain to the world qua relative, in which our finite experiences lie and whose vicissitudes alone have power to arouse our interest. What boots it to tell me that the absolute way is the true way and to exhort me to lift mine eve up to its style and manners of the sky, if the feat is impossible by definition? I am finite once for all and all the categories of my sympathy, are knit up with the finite world as such and with things that have a history. I have neither eyes nor ears nor heart nor mind for anything of an opposite description and the stagnant felicity of the absolute's own perfection moves me as little as I move it. If we were readers only of a cosmic novel, things would be different; we would then share the author's point of view and recognize villains to be as essential as heroes in the plot. But we are not the readers. but the very personages of the world drama. In your own eyes each of you here is its hero and the villains are your respective friends or enemies. The tale which the absolute reader finds so perfect, we spoil for one another through our several vital identifications with the destinies of the particular personages involved.

The doctrine on which the absolutists lay is the absolute's 'timeless' most stress character.' 'Reality is not in its truest nature a process,' Mr. McTaggart tells us, 'but a stable and timeless state.' 'The true knowledge of God begins, Hegel writes, 'when we know that things as they immediately are have no truth.' 'The consummation of the infinite aim,' he says elsewhere, 'consists merely in removing the illusion which makes it seem yet unaccomplished. Good and absolute goodness is eternally accomplishing itself in the world: and the result is that it needs not wait upon us but is already accomplished." The absolulist's universe is timeless, static and eternally complete and therefore has no

history.

"For pluralistis, on the other hand, time remains as real as anything and nothing in the universe is great or static or eternal enough not to have some history. But the world that each of us feels most intimately at home with is that of beings with histories that play into our history, whom we can help in their

vicissitudes even as they help in ours. This satisfaction the absolute denies us; we can neither help nor hinder it, for it stands outside of history. It surely is a merit in a philosophy to make the very life we lead seem real and earnest. Pluralism, in exorcising the absolute, exorcises the great de-realizer of the only life we are at home in, and thus redeems the nature of reality from essential foreignness. Every end, reason, motive, object of desire or aversion, ground of sorrow or joy that we feel is in the world of finite multifariousness, for only in that world does anything really happen, only there do events come to pass." (Pp. 44—50).

The absolutist's universe is eternally complete and therefore does not depend upon man for its accomplishment. But the pluralist's universe is still in the making and its fulfilment depends partly upon how man puts forth his energies. In his essay on "Is life worth living?" Professor James says:

"I confess that I do not see why the very existence of an invisible world may not in part depend on the personal response which any one of us may make to the religious appeal. God himself, in short, may draw vital strength and increase of very being from our fidelity. For my own part, I do not know what the sweat and blood and tragedy of this life mean, if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it frels like a real fight,—as if there were something really wild in the universe which we, with our idealities and faithfulness, are needed to redeem; and first of all to redeem our own hearts from atheisms and fears."

PLURALISM IN ABSOLUTISM.

Absolutist philosophers profess to give us a scheme of a unitary world but on closer examination their world will be found to lack inner unity and so their universe is really a "multiverse" and hence the absolutist and the pluralist stand on the same platform.

"Idealistic monists attribute to all existence a mental or experiential character, but their simultaneous belief, that the higher and the lower in the universe are entitatively identical, is incompatible with this character. Incompatible in consequence of the merally accepted doctrine that, whether Berkeley is right or not in saying of material existence that its esse is sentiri, it is undoubtedly right to say of mental existence that its esse is sentiri or experiri. If I feel pain, it is just pain that I feel however I may have come by the feeling. No one pretends that pain as such only appears like pain, but in itself is different, for to be as mental experience is only to appear to some one.

"The idealists in question ought then to do one of two things, but they do neither. They ought to refute the notion that as mental states appear, so they are; or still keeping that notion they ought to admit.

a distinct agent of unification to do the work of the all-knower, just as our respective souls or selves in popular philosophy do the work of partial knowers. Otherwise it is like a joint-stock company—all share-holders and no treasurer or director. If our finite minds formed a billion facts, then its mind, knowing our billion would make a universe composed of a billion and one facts. But transcendental idealismis quite as unfriendly to active principles called souls as physiological psychology is, Kant having, as it thinks, definitely demolished them. And although some disciples speak of the transcendental ego of apperception (which they celebrate as Kant's most precious legacy to posterity) as if it were a combining agent, the drift of monistic authority is certainly in the direction of treating it as only an all witness, whose field of vision we finite witnesses do not cause, but constitute rather. We are the letters, it is the alphabet; we are the features, it is the face; not indeed as if either alphabet or face were something additional to the letters or the features but rather as if it were only another name for the very letters or features themselves. The all form assuredly differs from the each form but the matter is the same in both and the each form an unaccountable appearance.

"But this contradicts the other idealistic principle of a mental fact being just what it appears to be. If their forms of appearances are so different, the all and

the eaches cannot be identical.

"The way out (unless, indeed, we are willing to discard the logic of identity altogether) would seem to be frankly to write down the all and the eaches as two distinct orders of witness, each minor witness being aware of its own 'content' solely, while the greater witness knows the minor witnesses, knows their whole content pooled together, knows their relations to one another and knows of just how much each of them is ignorant.

"The two types of witnessing are here palpably non-identical. We get a pluralism, not a monism,

out of them."

Says Professor James:

"The monists themselves writhe like worms on the hook to escape pluralistic, or at least dualistic language but they cannot escape it. They speak of the eternal and the temporal 'points of view', of the universe in its infinite 'aspect' or in its finite 'capacity'; they say that 'qua absolute' it is one thing, 'qua relative' another; they contrast its 'truth' with its 'appearances'; they distinguish the total from the partial way of 'taking' it etc.; but they forget that, on idealistic principles, to make such distinctions is tantamount to making different beings or at any rate that varying points of view, aspects; appearances, ways of taking, and the like are meaningless phrases unless we suppose outside of the unchanging content of reality a diversity of witnesses who experience or take it variously, the absolute mind being just the witness that takes it most completely.

For consider the matter one moment longer, if you can. Ask what this notion implies, of appearing differently from different points of view. If there be no outside witness, a thing can appear only to itself, the eaches or parts to their several selves temporally, the all or whole to itself eternally. Different 'selves' thus break out inside of what the absolutist insists to be intrinsically one fact. But how can what is actually

one be effectively so many? Put your witnesses anywhere, whether outside or inside of what is witnessed, in the last resort your witnesses must on idealistic principles be distinct, for what is witnessed is different." (Pluralistic Universe, pp. 198—202).

The absolute itself is thus represented by absolutists as having a pluralistic object. But if even the absolute has to have a pluralistic vision, why should we ourselves' hesitate to be pluralists on our sole account? Why should we envelop our many with the 'one' that brings so much poison in its train?' " (p. 311).

THE GOD OF THE PLURALIST.

In formulating the nature of God, James was much influenced by Fechner. According to Fechner no part of the universe is soulless nor is a spirit without a body.

'The vaster orders of mind go with the vaster orders of body. The entire earth on which we live must have its own collective consciousness. So must each sun, moon and planet; so must the whole solar system have its own wider consciousness, in which the consciousness of our each plays one part. So has the entire starry system as such its consciousness; and if that starry system be not the sum of all that is, materially considered, then that whole system, along with whatever else may be, is the body of that absolutely totalised consciousness of the universe to which men give the name of God.'

'My consciousness of myself and yours of yourself, although in their immediacy they keep separate and know nothing of each other, are yet known and used together in a higher consciousness, that of the human race, say, into which they enter as constituent parts. Similarly the whole human and animal kingdoms come together as conditions of a consciousness of still wider scope. This combines in the soul of the earth with the consciousness of the vegetable kingdom which in turn contributes its share of experience to that of the whole solar system, and so on from synthesis to synthesis and height to height, till an absolutely universal consciousness is reached.'

The special thought of Fechner's to which Prof. James draws our attention, is 'his belief that the more inclusive forms of consciousness are in part constituted by the more limited forms.'

"As our mind is not the bare sum of our sights plus our sounds plus our pains, but in adding these terms together also finds relations among them and them into schemes and forms objects of which no one sense in its separate estate knows anything, so the earth-soul traces relations between the contents of my mind and the contents of yours of which neither of our separate minds is conscious. It has schemes, forms and objects proportionate to its wider field, which our mental fields are far too narrow to cognize. By ourselves we are simply out of relation with each other, for it we are both of us there, and different from each other, which is a positive relation. What we are without knowing, it knows that we are. We are closed against its world, but the world is not closed against us. It is as if the total universe of inner life had a sort of grain or direction,

a sort of valvular structure, permitting knowledge to flow in one way only, so that the wider might always have the narrower under observation, but never the narrower the wider."

In 1800 James published his epoch-making work on psychology in which he vigorously criticized the theory that conscious experiences could be compounded. theory, was that what was called a complex mental state or 'psychic synthesis' was not the resultant of the self-compounding of simpler ones but rather a new and unique creation of a higher type which was evoked by their combined action on the mind. "If followed in theology," says James, "we should have to deny Fechner's 'earth-soul' and all other super-human collections of experience of every grade, so far at least as these are held to be compounded of our simpler souls in the way which Fechner believed in". For many years James held rigorously to this view and thought that if the compounding of consciousness was untenable in finite psychology, it ought to be untenable in metaphysics also. But James soon found that his view makes the universe discontinuous as higher intelligences do not include and synthesise the lower ones but simply. supersede them. So he says

#These fields of experience that replace each other so punctually, each knowing the same matter but in ever widening contexts, from the simplest feeling up to absolute knowledge,-can they have no being in common when their cognitive function is so manifestly common? The regular succession of them is on such terms an unintelligible miracle. If you reply that their common object is of itself enough to make the many witnesses continuous, the same implacable logic follows you—how can one and the same object appear so variously? Its diverse appearances break it into a plurality and our world of objects then falls into discontinuous pieces quite as much as did our world of subjects. The resultant irrationality is intolerable." "I was envious," continues James, "of Fechner and the other pantheists because I myself wanted the same freedom that I saw them unscrupulously enjoying, of letting mental fields compound themselves and so make the universe more continuous, but my conscience held me prisoner. In my heart of hearts, however, I knew that my situation was absurd and could only be provisional. The secret of a continuous life which the universe knows by heart and acts on every instant cannot be a contradiction incarnate. If logic says it is one, so much the worse for logic. Logic being the lesser thing, static incomplete abstraction, must succumb to reality, not reality to logic."

He had long and sincerely wrestled with the dilemma and at last in the Psychological Review of 1895, vol ii, he frankly withdrew his objection to the theory of 'psychic' synthesis'. Now that 'the self-compounding of mind in its smaller and more accessible portions seems a certain fact, the speculative assumption of a similar but wider compounding in remoter regions must be reckoned with as a legitimate hypothesis. Mental facts do function both singly and together, at once, and we finite minds may simultaneously be conscious with one another in a super-human intelligence'. Here Professor James brings in an analogy of human consciousness.

"My present field of consciousness is a centre surrounded by a fringe that shades insensibly into a subconscious more. Which part of it properly is in my consciousness, which out? If I name what is out, it already has come in. The centre works in one way while the margins work in another and presently overpower the centre and are central themselves. What we conceptually identify ourselves with and say we are thinking of at any time is the centre; but our full self is the whole field, with those indefinitely radiating subconscious possibilities of increase that we can feelk without conceiving and can hardly begin to analyse. The collective and the distributive ways of being coexist here, for each part functions distinctly, makes connexion with its own peculiar region in the still wider rest of experience and tends to draw us into that line, and yet the whole is somehow felt as one pulse of our life, -not conceived so, but felt so. Just as we are co-conscious with our own momentary margin, may not we ourselves form the margin of some more really central self in things which is coconscious with the whole of us? May not you and I be confluent in a higher consciousness and confluently active there, though we now know it not?"

Professor James answers the question in the affirmative and says—

"Every bit of us at every moment is part and parcel of a wider self, it quivers along various radii like the wind-rose on a compass, and the actual in it is continuously one with possibles not yet in our present sight." (pp. 288—290).

There are many facts of divided or spilt human personality which have been unearthed by the genius of certain medical men, as Janet, Frend, Prince, Sides and others and there are being studied the phenomena of automatic writing and speech, of mediumship and 'possession'. Prosessor James says—

"For my own part I find in some of these abnormal or supernormal facts the strongest suggestions in favor of a superior consciousness being possible. I doubt whether we shall ever understand some of them without using the very letter of Fechner's conception of a great reservoir in which the memories of earth's inhabitants are pooled and preserved and from which, when the threshold lowers or the valve opens, information ordinarily shut out leaks into the mind of exceptional individuals among us, I think

there are religious experiences of a specific nature, not deducible by analogy or psychological reasoning from our other sorts of experience. I think that they point with reasonable probability to the continuity of our consciousness with a wider spiritual environment from which the ordinary prudential man (who is the only man that scientific psychology, so called, takes cognizance of) is shut off."

Professor James says that Fechner's ideas are not without direct empirical verification.

"The existence of mystical states absolutely overthrows the pretension of non-mystical states to be the sole and ultimate dictator of what we may believe." (The Varieties of Religious Experience, p. 427).

Go to a mystic, go to a man who has deep religious insight, he will tell you that 'he is conscious that the higher part of his life is conterminous and continuous with a MORE of the same quality which is operative in the universe outside of him and which he can keep in working touch with and in a fashion get on board of and save himself when all his lower being has gone to pieces in the wreck' (*Ibid* p. 508).

"In a word he is continuous, to his own consciousness, at any rate, with a wider self from which saving experiences flow in. Those who have such experiences distinctly enough and often enough to live in the light of them remain quite unmoved by criticism from whatever quarter it may come, be it academic or scientific, or be it merely the voice of logical common sense. They have had their vision and they know—that is enough—that we inhabit an invisible spiritual environment from which help comes, our soul being mysteriously one with a larger soul whose instruments we are" (Pl. U. pp. 307-8). "The analogies with ordinary psychology and with the facts of pathology, with those of psychical research, so called, and with those of religious experience, establish, when taken together, a decided formidable probability in favor of a general view of the world almost identical with Fechner's."

The outlines of the super-human consciousness thus made probable must remain however very vague and the number of functionally distinct 'selves' it comports and carries has to be left entirely problematic. It may be polytheistically or it may be monotheistically conceived of. Only one thing is certain and that is the result of our criticism of the absolute. The only way to escape from the paradoxes and perplexities that a consistently thought-out monistic universe suffers as from a species of autointoxication—the mystery of the 'fall' namely, of reality lapsing into appearance, truth into error, perfection into imperfection; of evil, in short; the mystery of determinism, of the block—universe eternal and without a history, etc.;—the only way of escape, I say, from all this is to be frankly pluralistic and assume that the super-human consciousness, however vast it may be, has itself an eternal environment and consequently is finite, (pp. 309—311).

God is the name not of the whole of things, Heaven forbid, but only of the ideal tendency in things, believed in as a Super-human person who calls us to co-operate in His purposes and who furthers ours if they are worthy. He works in an external environment, has limits and has enemies. When John Stuarc Mill said that the notion of God's omnipotence must be

given up, if God is to be kept as a religious object, he was surely accurately right. I believe that the only God worthy of the name must be finite. If the absolute exist in addition, then it is only the wider cosmic whole of which our God is but the most ideal portion. The finite God whom I contrast with it may conceivably have almost nothing outside of Himself; He may already have triumphed over and absorbed all but the minutest fraction of the universe; but that fraction however small, reduces Him to the status of a relative being and in principle the universe is saved from all the irrationalities incidental to absolutism." (pp. 124—126).

Manes Chandra Ghosh.

A PEEP INTO THE EARLIEST HISTORY OF ARYAN INDIA*

By S. C. SARKAR, M.A., M.R.A.S.

N account of Aryan India from the remotest times down to, say, 600 B.C. is generally dismissed as legendary, and has never been seriously attempted. India has had no secular history, in the sense accepted by moderns, of her colonisation by Arvan and semi-Arvan tribes from the North and the North-West. gravely doubt whether any history worth the name can be recovered from out of the mass of (so-called) mythological, legendary, and ritualistic lores comprised in our ancient Sanskrit and Pali literature, and some consider it to be labour lost. Till lately, the generally accepted period in Indian history to start from, has been that of Alexander's invasion of India.

The cumulative result of researches in history, carried on in recent decades in India and in Europe by Indianists and Orientalists in general, has, however, brought about a change in the spirit of the dreams of historians. The bounds of chronology have been pushed now beyond the fourth century, to the seventh century before Christ. In his article on the "Early History of Northern India," Mr. Vincent Smith admits that—

"No approximately accurate date earlier than 650 B.C. can be assigned to any Indian event, and that

* Read before the "Literary Society;" Union Club, Ranchi: revised and largely modified.

† Imp. Gazetteer, New Ed. 1908, Vol. II.

year may be regarded as the extreme anterior limit by which the enquiries of an Indian historian are bounded."

This admission is a distinct advance, though the veil is lifted for the space of some three centuries only. The limit thus fixed as the ultima thule in Indian history has had to be fixed by the exigencies of a strict chronology. But though chronology is a necessity in history, it is not the be-all and the end-all of it,—and it is well perhaps to remember the conditions of human progress and knowledge. Even the canons of chronology, if logically pushed to extremes, might lead to absurdities from the very nature of human evidence.

When the late lamented Mr. R. C. Dutt wrote his famous 'History of Civilization in Ancient India,' in 1891, he combated the "very common and erroneous impression that ancient India has no history worth studying." He said:

"Scholars who have studied the Vedic hymns, historically, are aware that the materials they afford for constructing a history of civilization are fuller and truer than any accounts which could have been recorded on stone and papyri."—

But he did not give much weight to the Epics and the Puranas.

In the work of compiling ancient history, the value of literary tradition is now admitted, and largely accepted. In the "Early History of India," 1904, Mr. Smith has recognised tradition as one of the four

sources of Indian history, and has laid under contribution the record in the Epics, and incidental notices in Sanskrit Grammatic works, Jain literature, Buddhist Jataka Stories, Pali chronicles and the Puranas for his materials.

Particular stress requires to be laid on the fact that the Puranas and the Epics, &c., are no longer discarded by historians as valueless masses of myths and legends alone. The 'literary tradition' embedded in these works, must be utilised to some extent, even though it is known that these ancient 'chronicles' have been recast, and redacted from time to time, and from age to age, in accordance with the exigencies of the prevailing faith, or the Civil Government in power.

Even such a critical scholar as Dr. Fleet has thus remarked*:

"In the historical chapters of the Puranas, the treatment of their subject is sketchy and meagre, and the details are discrepant. We may utilise these chapters to a certain extent for general purposes, if we discriminate, so as to place synchronously in different territories, some of the dynasties which they exhibit as ruling successively over the same dominions."

Mr. V. A. Smith has given greater preference to the Puranas as a source of history. In his 'Early History of India,'† he says:

"The most systematic record of Indian historical tradition is that preserved in the dynastic lists of the Puranas."

And on p. 190, he has given a Chronology of the Sunga, Kanva and the Andhra dynasties, in accordance with the Pauranik tradition, corrected by other facts and observations derived from other sources. In his article on 'Early History of Northern India' in the New Imperial Gazetteer, he has again spoken of the Puranas as a source of history, and admitted that "the Puranas of the Brahmanas contain much material of high antiquity," He has found the principal Puranas (Vayu, Matsya, Vishnu, &c.) to have been probably rearranged in their existing forms between the 4th and the 7th Centuries of the Christian era.

Mr. E. F. Pargiter's opinion in regard to the historical worth of the Puranas is till more bold, clear, and emphatic. His paper on the "Ancient Indian Genealogies and Chronology" is a brilliant achievement and eminently deserves a very careful and widespread perusal for the purposes of critical elucidation of India's ancient history. In that thesis, he has occasion to introduce his subject with this observation:

"These old genealogies, therefore, with their incidental stories, are not to be looked upon as legends or fables, devoid of basis or substance, but contain genuine historical tradition, and may well be considered and dealt with from a common sense point of view."

To the Epics and the Puranas, are to be added all Vedic and post-Vedic literature as well as sources of information for ancient Indian History: not only the history of Aryan civilization, but also a chronological account of the rise and fall of dynasties and states.

The Vedas on the whole have studied so far, more in the interests of comparative philology and comparative mythology and religion, than for the purposes of history. But scholars have lost sight of the fact that mythology begins where history ends,—and that when the Vedas were being composed, the Arvans were making history, and not dreaming it. After the final collection of sacred texts (Sanhitas) by Krishna-Dwaipāyana-Vyāsa, when original Vedic compositions had ceased, there have been many schools of Vedic learning and philosophy in Aryan India. The Nirukta school, one of the six Vedangas,—whereof Yāska of the 5th century B.C. is the main representative, -is well known for their interpretation of texts by means of Vedic Etymology. Of commentaries, that of Sayana in the 14th century A.C. is the one now extant. It is based on the Niruktas, and the interpretations of texts have the colouring of a later Mythology. And Sāyana's commentary is the key used in all editions of the Rig Veda in recent centuries. The historical method of explanation of Vedic texts, which occasionally appears in the Brahmanas and the Aranyakas, etc., had already been lost, or had passed beyond popular understanding, before Yaska's time. For, Yaska incidentally mentions the Aitihasikas in his Nirukta, but abides mainly by the Etymological method. In the interests of Indian history it seems to be neces-

^{* &}quot;Epigraphy"—in the Imperial Gazetteer of India—1908.

^{† &}quot;Early History of India 1904"-p. 9.

^{*} J. R. A. S. 1910, pp. 1—50.

sary now to discover the old historical way of interpretation of ancient texts, fossilised in post-Vedic literature, and to subject these texts again to a correct critical treatment.

The present editions of the Rig Veda are arranged according to authorship of hymns. into ten books or Mandalas, irrespective of the time and place of their composition. But, as a matter of fact, the hymns must have been composed and sung at sacrifices performed by kings, heroes, and priests, to celebrate some given occasion. If we read them closely enough from this point of view, and refuse to be led away by etymological and mythological pre-suppositions, we may after all, glean some facts for the purposes of history. These facts will have of course to be tested in the light of narratives and anecdotes, to be found in the Puranas and other works to be synchronously arranged.

Notices of India in foreign literature have not yet been found beyond 600 B.C; and no monuments, inscriptions, or coins can be looked for, for so remote a period as c. 600 B.C. to 2,000 B.C. The Arvan expansion. which conduced to the spread of Indian civilisation in foreign countries in the wake of missionary enterprise and commercial activities, occurred with the rise of Buddhism, several centuries after the Mahabharata war. Contemporary literature, sacred and profane, and the traditions to be sifted therefrom, are therefore the only sources of information left. And of these we have got to make, the most patient and careful use as subsidiary sources of history, till better materials are available.

One way that suggests itself to me, of recovering the lost history of ancient India, may be indicated here.—The first thing to do, is to have a tentative outline of history and prepare a rough Geographical sketch of the country covered thereby,—from hints derived from literary sources. The next thing is to provide for a systematic identification and exploration of sites of ancient cities, battle fields, places of pilgrimage and sequestered hermitages. The discoveries to be made in the course of such explorations,-extending not only throughout India but outside it,—will then have to be critically arranged and indexed by a body of experts. In this way, much may yet be found to support the traditions contained in ... ancient sacred books,

The latest redactions of the Puranas are believed to have occurred during and after the rule of the Imperial Guptas of Northern India. In some of the important Puranas, the Guptas are mentioned by name. But the dynasties succeeding them, do not occur. During this post-Buddhist Hindu revival in the 4th, 5th, and 6th, centuries after Christ, the ancient national chronicles were set in a mythological and mystic background, in consonance with the spirit of the times. On this point, we may recede backwards to the centuries before Christ, and peep into the misty past of Aryan civilisation in and outside India.

Before dealing with this remote period, however, we may stop for a moment, and take a brief and rapid survey of the history of India from 650 A.C. to 950 B.C. For this, it will suffice to touch only the prominent landmarks in the history of a period, beginning from the time of the Emperor Harshavardhana. Harsha ascended the throne of Thaneswar and Kanauj in 606 A.C., and died in 648 A.C. He became as great an emperor as Asoka-Mauryya and was the last of the illustrious monarchs who supported Buddhism in the land of its birth. It was in his reign that the Chinese 'master of the law' (Yuanchuang), visited India on his celebrated tour of pilgrimage. The century preceding Harshavardana's rule, was a period of confusion. But there was one portion of it brilliant in legendary fame, when Yasodharma Deva-Vikramaditya of Magadha and Narasinha Gupta-Baladitya of Magadha, defeated and expelled the white Huns from India in the battle of Kahror, 528 A.C. The Guptas, as I have stated just above, ruled in Northern India during the 4th and 5th centuries A.C. In this imperial line, we meet with two famous names,- those of Chandra Gupta II—Vikramaditya (375 to 413 A.C.), and of his farther Samudra Gupta (326 to 375 A.C). Both were great conquerors and were virtual rulers over the whole of the North, and portions of the South.

Of the third century, we know but little. The Kushana dynasty of the Yue-chi (Sakas), wherein the greatest name is that of the Emperor Kanishka, ruled north-west India from the first century to the third (90 to 225 A.C.) Kanishka was

the greatest Buddhist monarch of his age;—the eminent patron of the new-Buddhism, known as the *Mahayana*. Into the periodical incursions of the Greco-Bactrian and Parthian kings into India, in the first and second centuries before Christ, we need not enter here.

Coming to mid-India and the Magadhan empire, we first meet with the Andhra dvnasty, a famous house from Central India, who were known as Sudras, being probably of mixed Dravidian extract (27 B.C. to 230 A.C.) From 27 B.C. to 72 B.C., the throne of Magadha was occupied by the Brahmana dynasty of the Kanwas, who had supplanted the Sungas or Mitras. The Sunga dynasty was founded in 184 B.C. by Pushyamitra, the Commander-in-Chief of the last emperor of the Mauryva dynasty. Mauryva,—conqueror, emperor. Asoka monk, and missionary,—the greatest emperor of those ancient times,—the mightiest sovereign who ever patronised a state religion, reigned from 272 B.C. to 231 B.C. The Mauryva empire had been founded by his grandfather Chandra Gupta, soon after the death of Alexander the Great in 321 B.C. The Mauryyas,—descendants of Murā, were an offshoot of the Nanda dynasty of Magadha but were considered to be Sudras. The Nandas came to the throne someme before the middle of the 4th century B.C. The next preceding dynasty was that of the Saisunagas founded about 600 B.C. by Sisunaga (or Sesha naga), who came from Varanasi, and probably represented the Naga princes of Central India. Bimbisāra, and his son Ajātasatru of this dynastry ruled at Rājgriha, and were the contemporaries of the Buddha (567 to 587 B.C.). In the time of Ajatasasru, the capital was removed to Pātali, or Kusumpura, where a fort was erected at the confluence of the Sona and the Ganga,—in order to check the rising power of the Vrijjis in North Behar.

With this dynasty in the 7th century B. C. the historical period is said to end. We have now to take up the thread of literary tradition recorded in the Puranas, and follow it up far into Vedic times.

The Puranic lists mention the next preceding dynasty as that of the Pradyotas,—who ruled for 130 years. The Pradyotas had replaced the Varhadratha line on the ancient throne of Girivraja. Tracing up the

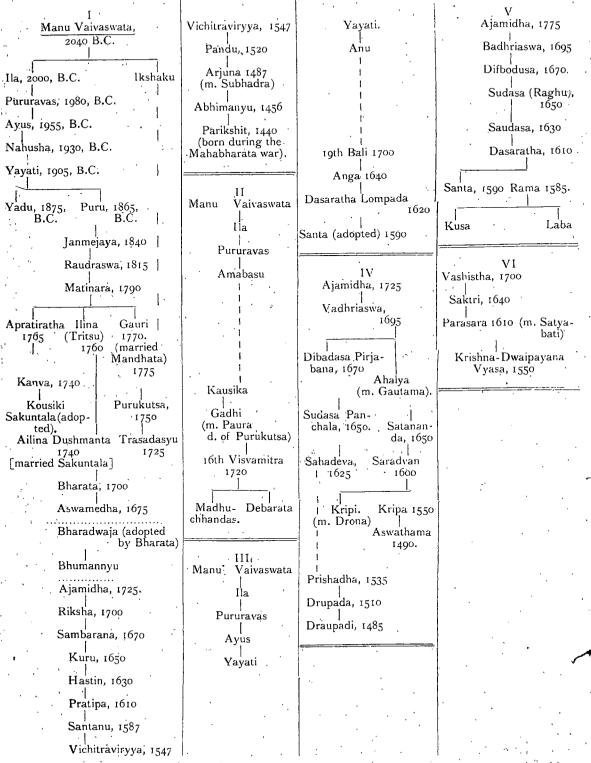
line, we come to Sahadeva and his father Jarasandha,—the great rival in the east of the Pandavas in the midlands.

We have thus a tolerable continuity of history from the time of the Andhras to that of the Varhadrathas-from the 3rd century A.C. to the age of the Mahabharata War. It now remains to be seen when this famous 'eighteen days' battle' on the plains of Kurukshetra may have taken place. In all the Puranas, there is a tradition on record that 1015 (or as some read 1050) years had elapsed, from Parikshits' birth to the accession of Nanda. Nanda came to the throne of Magadha, a full hundred years before Chandra Gupta-Mauryya, (325 B.C.). If we add 1015 years to 100 years (the regnal period of the Nandas), and 325 years up to the date of accession of Chandra Gupta. we arrive at 1,440 B.C. as the date of the war, - which, before the rise of Buddhism, forms a permanent landmark in the history of Aryan India.

It may be here noted that, having the orthodox way of counting the beginning of Kaliyuga from the end of the great war at 3101 B. C.,* the date of the Bharata war has been generally placed by scholars between the 12th and the 15th centuries B.C. The late Mr. Umesh Chandra Batabyal, M.A., C.S., concluded as the result of his Vedic studies,—that the war happened at 1440 B.C. (vide his articles on the "Times of Rishi Madhuchchhanda" in his Bengali work "वेद्मवेदिका"). This date agrees with our present computation.

Let us now look at it, in another way. The space of time covered by the recorded generations in the Paurava line, is, on a rough calculation, some six centuries-ranging from 2040 B.C. to 1440 B.C. The genealogies given in the several Puranas, when collated and tested, by synchronisms, and corrected by references in the Vedas and the Brahmanas, etc., would give us an approximate number of 25,-which on the usually accepted average of 25 years per generation, results in 625 years. We may abstract below the information necessary under this head, in the shape of a few tables, the dates against the dynastic names. being rough guesses only:—

* That this Kaliyuga era was invented by latter-day Savants in India, has been ably shown by Dr. Fleet in J. R. A. S. April, 1911.



During this period of six centuries, several Aryan tribes appear to have migrated, into

and colonised parts of northern, western, central, and eastern India.—chief amongst whom were the descendants of Manu-Vaivaswata. The Ailas, sprung from Ila, daughter of Manu and Budha (son of Soma), held sway at Prathisthana, near Kabul, and became in after times known as the Soma-vansi (the so-called Lunar dynasty.) After Yavati, they branched off into the five nations, called the Panchajanas in the Rig Veda. namely the Yadavas in the south and west, the Turbashas in the south east, the Pauravas in the middle, the Druhyus in Gandhara, and the Anavas in the eastern Punjab. The Pauravas having inherited the empire of Yayati naturally continued to be pre-eminent in power. The Yadavas, allied with the Bhrigus, gradually occupied western and central India, and became the neighbours of the south Kosala house. The Druhvus and the Turbashas were kept in check by the Panchalas; and after the death of Marutta, the emperor of the Turcashas, who had migrated to North Behar the Turbasha dominion, passed to Dushmanta-Paurava,-the Pauravas having meanwhile extended their sway down to new Prathisthana or Prayaga. The Anavas came to Bengal under Titikshu; and after Bali, a descendant of Titikshu's, and a contemporary of Dirghatamas, the eastern province on the frontier of Arvavartta was split up into the kingdom of Anga, Vanga, Kalinga, Pundra, Sumha. In Vedic times accordingly, Bengal was already colonised by the Aryans.

The Aikshakavas,—descendants of Ikshaku (son of Manu), established themselves in Ajodhya in Kosala. The state of Kosala extended over Oudh and Central India up to the banks of the Narmada, and continued to be the premier state in Northern India, till the rise of Magadha. The Kosalas came to be known in later history as the Suryya-vansis (the so-called 'Solar' dynasty)

by paraphrase from Vivaswan (Survya), father of Manu. Kosala (Ajodhya). -Uttarakosala (Srāvasti), Dakshina Kosala (Māndhātā), Videha, or Mithila (Janakpur) were all Suryya-vansi kingdoms. The Panchalas,—perhaps a Medio-Arvan tribe came into India under Ajamidha (or Aja the Median), when the Paurava rule was weakening after the death of Matinara. Ajamidha's grandson Sambarana was one of the claimants for the Paurava throne. after Bharata's death. By this time, the Medians had formed a confederacy of five kingdoms, and were known as, the Panchalas or the Pentarchy. Sudasa, the Panchala chief mentioned in the Rig Veda, conquerred the Matsyas and the Turvashas, the Anavas, and the Druhvus,—and subdued the Pauravas, under Samvarana, and thus became the emperor of the North under the aegis of the Vashisthas of Kosala. Between the later Kurus of Hastinapura (descendants of Kuru, son of Samvarana) and the Panchalas of Kampillya, and Ahichchhatra,—the feud became hereditary and ended in the ruin of both, involving all Aryan powers in ćataclysm of the Kurukshetra War.

The Viswamitra-kausikas-opponents of the powerful clan of the Vashisthas of Kosala and Videha, had their original seat at Kanyakubja, and later on moved, in the time of the great Viswamitra, the contemporary of the emperor Sudasa, to Gādhipura and Bhojapura. Being allied in more ways than one with the powerful Bhargavas, and the Bharatas and the Kosalas as well, they wielded a considerable influence in. Aryan affairs of those times. Parasurama, the grandson of Satyabati-kausiki, and Richika Bhargava (the older contemporary of Rama-Dāsarathi), led many an expedition against the reigning houses of northern India, with the aid of the Talajangha-

Haihayas Māhishmati.

(To be concluded.)

HINDU LITERATURE IN TIBET

N the year 1834, Alexander Csoma de Koros, the first European Tibetan Scholar, in the preface of his Tibetan Grammar wrote as follows:—

"Insulated among inaccessible mountains, the

convents* of Tibet have remained unregarded and almost unvisited by the scholar and the traveller: nor was it until within these few years conjectured, that in the undisturbed shelter of this region, in a climate

^{*} Buddhist monasteries or Gompas.

proof against the decay and the destructive influence of tropical plains, were to be found, in complete preservation, the volumes of the Buddhistic faith, in their original Sanskrit, as well as in faithful translation which might be sought in vain on the continent of India."

In the year 1879, i.e., 45 years after the above passage had appeared before the public, I visited the great libraries of Tashil-hunpo and Narthang and was struck with the literary treasures that were stored up in these two institutions. In Tashilhunpo, there is the state library which contains numerous volumes of Buddhist works, in Sanskrit and in Tibetan. There are four colleges which constitute the Monastic University, with 4400 monks, who live within the walls of the monastery and spend their time wholly in study and religious devotion. Within the monastery women cannot live. Pilgrim-women alone have access to the shrines of Buddhas and Bodhisattvas at stated periods and on holy occasions.

Every one of these four colleges possesses a library of Tibetan works which had been published or written in the country since the middle of the 8th century A.D. Besides the college libraries, there are private libraries belonging to the khan-pos who are mostly incarnate Lamas. Lamas who by dint of study have earned University distinctions form the professorial staff of the colleges. They spend their earnings in making collections of books, sacred images and paintings. A large number of monk-students are taught engraving and carving on wood. They prepare blocks and engravings on them from which block-prints are taken. In this manner books are published and sold in the market at very cheap prices.* These resident monks are permitted to make pilgrimage to distant countries and remote monasteries. When doing so they carry loads of printed books with them for sale and distribution. among the Lamas.

In the colleges at Tashi lhunpo, where * In Buddhist India when the great Universities of Nalanda, Vajrasana, Takshashila, Uddanda-puri, Vikramashila, &c., flourished, thousands of monkstudents of those institutions used to spend their time in copying Buddhist manuscripts and hence it was possible for the Buddhist-pilgrims even from Parthia, Kabul (Udyana), Turkistan and Higher Asia, China, and Korea to carry away Indian sacred books to enrich their own monasteries and libraries.

literature is taught, I found students committing to memory slokas from the Kalāpa, Sārasvat and Chandra Vyakarana. They also have heard of Panini whose grammar is embodied in the Tangyur Encyclopedia of Mahayana literature. Everywhere I found the Tibetan translation of Dandi's Kavyādars'a with the Sanskrit text in juxtaposition. It is a favourite book with the Tibetans, who are lovers of poetry.

Lama Seng-chen Rinpoche (the reputed incarnation of Naga Bodhi Bodhisattva, the chief disciple of Siddha Nagarjuna, the alchemist of vore) was at the time Vicechancellor of the University. By his kind permission I was able to visit the University Library as well as those of the four colleges. I conversed with the librarians. very mention of palm-leaf manuscripts of old which were kept on the topshelves of the libraries, wrapped up in thick Nepal linen, they only reverentially bowed to them. I did not intentionally disclose my eagerness for getting them. I only said that they all came from Arya Bhumi from which country I had come.

In my first visit to Tibet I only cultivated the acquaintance of the literary men of Tashi-lhunpo. In my second journey to libet, in 1881 and 1882, I visited the two great monasteries which were famous for their libraries of ancient books. The first was Samvea situated on the sandy bank of the great. Tsang-po about 50 miles to the south-east of Lhasa. I visited it and made inquiries about its library. It was founded by the celebrated Tibetan King, Thi-Srong Dehutsan, in the middle of the 8th century A.D. with the help of Shanta Rakshita, a Bengali, Buddhist of great erudition and saintly character. He first introduced Buddhist monasticism in Tibet. The monastery of Sam-yea is said to have been built after the model of Uddanda-puri* Vihara of Magadha, with one hundred and eight temples and four colleges located on four two storied lofty bulidings. It was surrounded by a wall with Dorje spires over it. One hundred and eight Indian Pandits for

* Uddandapuri Vihara came to eminence on the decline of Nalanda University. It possessed the largest library of Buddhist works and monk establishment of the Mahayana school. On its ruins rose the modern town of Vihara and the whole province of Magadha came to be known also by the name Vihar.

whose residence small villas were built by the king, supervised the work of translation of Buddhist Sanskrit works that was carried on at state expense. I visited some of these villas that have been preserved. The work of translation was continued to the reign of King Namri Srongtsan also called Ralpa-chan i.e., for more than a century thence forward. It was, therefore, that Sam-yea possessed the largest and richest literary treasures that Tibet could have amassed from Kashmir, Magadha and Bengal where Sautrik and Tantrik Buddhism then greatly prevailed.

In the first quarter of the 11th century a large number of Buddhist Sanskrit MSS. was taken to Tibet from Kashmir and Magada by Tibetan students of Buddhism. Atisha himself carried two elephant loads of manuscripts from Uddanda-puri and Vikramashila. King Naya Pala had presented him with two elephants and two horses for taking him to the capital of Nepal. He deposited his collection of Sanskrit books in the monastery of Tholing on the Sutledge and in the monastery of Hor at Nethang. A few years before his death, which took place at Nethang near Lhasa in 1043 A.D., Atisha* had visited Sam-yea. He was so struck with the richness of the library, particularly in the Sanskrit collection, that he exclaimed with wonder "so many books I have not seen in one place anywhere in India."

In the middle of the 11th century A.D., when Buddhist hierarchy (as distinguished from Buddhist hierarchical sovereignty) was first established in Tibet by Bromtan the chief disciple of Atisha, the second great collection of Buddhist-Sanskrit works from India, was made. Bromtan founded the great monastery of Radeng and furnished it with a rich library. It flourished for two centuries.

The grandest library of Indian and Tibetan books was, however, in the Royal monastery of Pal Sakya, in Upper Tibet. Here, in the beginning of the 13th century when Buddhism was wiped out of Magadha

owing to the massacre of her Buddhist

* Atisha or Javo Je Paldan Atisha was the designation by which the king of Tibet used to call Dipamkara Srijnana. He was born in East Bengal, Vikrampur in about 970 A.D. He was high priest of Vikramashila Vihara,

monks by the victorious armies of Mahamed Khiliji, a large number of Indian Buddhists found shelter in Tibet and in Kuki land. At the sack of Uddanda-puri and Vikramashila Viharas which took place in 1202 A.D. under Baktyar's general, Mahamed Ben Sim. the books contained in their libraries were brought together and piled up in huge heapsin the courtyards of their great library buildings. Out of curiosity to know what the books of Uddanda-puri Vihara* must have contained the general sent for some Brahmans with shaven head (meaning Buddhist monks), but there was not one such Brahman to be found. It is said that five thousand of them were slain at Uddandapuri Vihara by the bigotted Mahamedan soldiery when they refused to accept Islam. and fire was set to the heap of books and burnt to ashes. Such massacre took place also in smaller monasteries all our Magadha. The celebrated Shakva Sri Pandita of Kashmir who was travelling in Magadha about this time, fled for life to Orissa (Odra Visava or Otovisha of the Tibetan history) and there he hid himself for two years in the monastery of Jagadala. Like Atisha, he travelled to Tibet being escorted by the messenger of Thophen Lochava from Orissa... through Bengal and Cooch-Behar. He entered Tibet by the Bhutanese pass and passed through Phagrijong. There he became the spiritual teacher of the Tibetan Lamas of Tsang, whom he taught Buddhism both esoteric and Sautrik. He too, carried a large number of Buddhist works from Magadha.

The grand Library of Pal Sakya, which I visited in 1882, was built, according to some authors, after the model Vikramashila.† It is a four-storeyed, lofty massive stone terrace-roof structure. It has a spa-

* The Muhammadan historians call this Vihara by the name of Udmanda and the Tibetans called it Odantapuri, the soaring high monastery.

† Vikrama Shila was Raja Vihara of the Pala Kings. It was founded by Dharma Pala. It contained a large University with 6 colleges in Nayapala's time. It is a pity that since my return from Tibet in 1883 no Indian or European traveller should have thought of visiting Tibet for collecting Indian MSS. or for recovering some lost gems of India like the Avadana Kalpalata. The Younghusband Mission advanced to Lhasa, sacked the Nehnging and Tse-chan monasteries and carried away the libraries of Puja books that these institutions contained.

cious courtvard. The wealth of the Sakva hierarchs, who held the sovereignty of Tibet for two centuries was largely spent in making collections of Indian and Tibetan books. Like King Thi-srong Dehutsan, they too employed Indian Buddhist Pandits in the work of translation. It was here that the well-known Bodhisattva Avadana Kalpalata by Kshemendra was first translated in Tibetan verse by poet Shongton Lochova The Sakva hierarchs were great encouragers of learning. They also permitted a large number of Brahmanical works to be translated into Tibetan. They were the originators of the two great cyclopedias named Kahgyur and Stangyur* in which were embodied almost all the well-known Mahāvāna Sautrik and Tantrik works besides metaphysical works that were then known in Tibet. The Kahgyur comprises 108 volumes and the Stangyur consists of 225 volumes, each volume containing about 500 leaves, a leaf being 2 feet long and 6 inches broad. They are all block-prints. In volume marked Ka of the Bstod-tshogs section in the Stangyur, leaf 25, also leaf 51, the address of Arjuna to Vishnu (Mahabharat, Bhagavat Geeta) in Tibetan, occurs in the following verses: -

> Kun-tihi bus ni de bltes na, Thams chad gnyen-du rnam-par gnas, Mchhog-tu brtse-vas non-pa-yis, Shum-pa yis-ni hdi skad smra.

Khyab-hjug gnen rnam mthong-vas na, Hthab-par hdod de gnos-pa la, Bdag-gi lus ni shum-gyur ching, Kha yang yongs-su skam-par byed.

Three more verses which follow are omitted here.

Hence in the Stangyur Cyclopedia, the grammar of Panini, Kalapa, Sarasvat and Chandra Vyakarana found a place.

Translation in English.

The son of Kunti (Arjuna), perceiving that they were all his relations, being greatly affected through compassion for them, and seized with horror, thus said: "Having beheld, O Vishnu, my kindred waiting ready for the fight, my body is seized with horror, my mouth is entirely dry; my frame trembleth with anguish. the hair standeth on end upon my body; my bow escapeth from my hand, my skin also is all over-parched. My mind being in confusion, I am unable to fix it. for whom I wished dominion, wealth, and the enjoyments of life, they abandoning life and fortune, are ready to fight against · me."

In the STANGYUR, Niti Shastra by Mashu Rakshita and Chanakya also found place. From the latter's well-known work the following passage, which is in the lips of every Hindu, may be quoted here:—

Sva deshe pujyate Raja; Vidvan sarvatra pujyate."

The literal version of this in Tibetan is:-

Rgyal-po rang-gi yul-na bkur, Yon-tan ldan-pa kuntu bkur.

The Latin version is:-

"Suo regno colitur rex; Doctus ubique colitar."

I conclude this paper with a quotation from the 29th Pallava of Kshemendra's Bodhi-Sattvavadana Kalpalata, in Sanskrit and Tibetan. The Pras'asti runs as follows:—

जयित स सत्त्व विशेष: सत्त्ववतां सर्व्व सत्त्वसुख हेतु:। ट्रेइट्लने ऽपि शमयित कौपाग्निं शानिसुचै यी:॥

Gang-shig snying-tobs ldan-pahi snying-tops kyi, Khyad-par Sems-chan thams chad bde-vahi rgyu; Lus-ni shig-kyang khro-vahi me rnams dag, Mchhog-tu shi-var hgyur de rgyal-gyur chig.

SARAT CHANDRA DAS.

AUSTRALIA

By Professor J. Nelson Fraser, M.A.

WOMAN in Australia, as elsewhere in our age, is becoming, as the case may be, more manly or more mannish than of yore. She does not yet fill the rank and file of all vocations, as she does in America; such persons as primary schoolmasters, male clerks, and post office subordinates still exist. But economic independence is not far ahead of her and is slowly but surely arriving. The discontented of course are numerous; overworked mothers and idle girls waiting for husbands. One can almost sympathise with the feminist poet of the Bulletin:—

God be sorry for women,
—If there be a God that hears!

But this sort of writing does not much help the situation; and women themselves aggravate it. Their dislike of domestic work cuts off the supply of servants and makes the prospect of marriage, even when otherwise desirable, a repellent one. Thus all the forces of the age work towards socialism. Marriage—or something resembling it—will at least become more feasible in proportion as the state relieves parents of the care of their offspring.

The influence of women in politics as yet is hardly felt. They obtained the franchise chiefly through a manœuvre of the labour party, who counted on their support. It is yet uncertain whether they will not become the great conservative element in the state, though at present feminism is associated with the Revolution. During my stay in Australia a Bill was introduced in Victoria to compel any man who seduced a woman to marry her. It was not passed into law. A cynic may suggest that such a law would have placed Australian women under a temptation too severe for feminine virtue.

Of Australian education I will write elsewhere: let us say a word regarding Literature

and the Arts. These flowers of the mind do not greatly flourish. Australia does not produce and does not read much literature. Her ablest sons and daughters—like Mrs. Humphrey Ward-find their way to Europé, where the field is wider. Gordon, her one poet, is not much of a poet, though the spirit of poetry, scarcely descending, hovers about his verses. Yet the muses have real friends and followers, and the Bulletin constantly prints pieces which only just fall short of distinction. They are not however specially Australian; the thoughts and feelings are those of the old world of the North. Galleries and Schools of Art. excellent and well arranged, represent the cause of Art both in Sydney and Melbourne; but artists complain of public indifference when it comes to buying pictures. No Australian artist has yet made himself a name, save Phil May, and perhaps one should add Norman Gale, in black and white.

It remains to speak of political life and principles, which I place here at the close, apart from political machinery, because they lead to a few final words on the future.

The general position in Australia is like that in England. Though Australia is so new a country she has developed all those problems and social antagonisms which perplex the motherland. It is true that the assumptions of rank are absent, and there is no established church, yet this makes surprisingly little difference in the position. The conflicts of Capital, Rent and Labour are no less acute.

The history of the Land question in Australia is long and complicated. So it is in every country; and it seems that even today if Providence upheaved a new continent from the bottom of the Pacific and a new race of settlers came to occupy it,

all the experience of the past would not enable them to avoid perpetual conflicts over land or land acts which produced effects the opposite of what their authors intended. The land of Australia early passed into the possession of squatters, or large holders, whose right was that defined by the old lawyers as "adverse tenure fortified by prescription." Succeeding Parliaments in Australia created selectors," i.e., adventurers who (under certain circumstances) had the right to descend on these squatters' properties, and to buy, at low rates, the most desirable portions of them. This measure the squatters defeated by collusion, and still in a great part of settled Australia the squatters -or their children-occupy the soil. In Tasmania, notably, a few families own the island.

It is now complained by the Labour party, that the best land in Australia is all inaccessible, and the development of the country hopeless. The visitor hears interminable arguments on this subject. I will state the conclusion as I seem to see it. It is by no means true that a pioneer at the present day would find his path hopelessly blocked. The visitor can easily shown even in long settled parts of the country men who have worked their way up the ladder within the last few years. But it is true that pioneers have grown scarce, and that the young generation are not willing to face either the hardships of the frontier or the delay of some years which must everywhere elapse before the penniless man finds himself the owner of a comfortable estate. This delay is inevi-Government does indeed buy up table. and sell for closer settlement* estates, but some capital is needed to benefit by this action. A man might conceivably accumulate this capital; a sheep shearer, for instance, could save enough to start for himself in three or four years. But the type of man willing to fight his way thus is not common; the programme of labour. is to tax large estates into the market at a nominal price. The class of large owners would thus be extinguished, and small

owners would appropriate what they lost, The future will show whether this programme is to be carried out, and whether the present Australians can really provide a race of small farmers. The love of townlife is already strong in the country; Sydney swallows up 592,000 out of the 840,000 of N. S. Wales and Melbourne

549,000 of the 636,000 of Victoria.

Possibly, however, future immigrants are anticipated; at present immigration is standing still. The labour party blames the propertied classes (and Government) for this: there is no opening in the country, they say, The classes attacked reply that labour discourages immigration, for fear competition should bring down wages. The visitor finds it hard to judge between these views; but certainly ordinary labour in Australia is not badly off. I made my own humble enquiries, and as a specimen of their results I will relate what the carter said who carted my boxes to the S. S. Wodonga at Mel-He was a frank and grimy bourne. carter: I apologised for handing him a tip, and explaining myself as a philosophic traveller, asked how he was doing in the world. He was doing well. His wages were f.100 a year, he owned the house he lived in. He supported not only a wife and family, but a stepmother; he drank a glass of beer at his supper and took the family, when he had a mind to the theatre. He saved 10s. a week, and received 15s. 9d.a year interest from the Savings Bank.

Now whether or not white labour in Queensland is paid 26s. a week, as asserted by Tom Mann, I cannot tell, nor how much is paid at Broken Hill. But I can say that in Victoria and N. S. Wales wages are fixed, by State Boards, at about ros. a day, (skilled labour). There is an old age pension of 8s. a week; and a good but humble meal can be bought for 4d. Hours are fixed at 48 a week. Education is free; there is no judgment for a debt under £200.

With all this the tone of the labour party is as bitter against Society as anywhere in the world. This perhaps is a vestige of the past, for, be it always remembered, labour has suffered much. And be it also remembered, where Unionism has never appeared, it suffers still. The Bank clerk is not a "labourer"; he is not protected in Austra-

^{*} The system is to assign the small holdings so created by lot. This means that many fall into the hands of speculators, who spend on improvements the bare stipulated sum and wait for a rise.

lia, and his hours and pay and prospects are the worst in the country. The shopman and shopgirl are badly paid, but at least in Victoria their hours are rigidly fixed; 6 p.m. every day, (except Saturday, 12 p.m.) I am not one that is the closing time. grudges Labour its victory, nor do I think the present conditions at all too favourable, but it is disappointing to find that social harmony is not in the least restored. The masters of the present day seem to take the situation well; they do not jibe at labour; but some of them have grown despondent. I met one of the race of Squatters, a very genial pleasant man, to whom I owe a day in Sydney harbour, whose office displayed two wall maps, one of Fiji, one of Argentina. He was selling his property in Australia, and deliberating to which of these lands he should betake himself.

Long and ferocious strikes are common. The coal strike at Newcastle, in progress during my visit, lasted many months. It has almost ruined the coal trade of Newcastle which has passed to the Japanese. As in all mining strikes, the causes were too obscure for an outsider to grasp them, but it was generally agreed that there were actually more colliers in Newcastle than the mines could support.* One may ask why the industry-a profitable one-did not develop; but the suspicion presents itself that the situation was one not to encourage capital. The Labour party demand that mines should be made a State Department, and worked with public capital.

It will not do to proceed here to a general discussion of Socialism. Not all the Labour party in Australia is Socialist, but all verge on Socialism, and the Socialist propaganda is vigorous and incessant. Regarding its final victory nothing can be predicted, neither whether it will take place, nor how long it will last, nor how many of its promises it will make good. Obviously, as men have prospered under every conceivable organisation, so they may prosper under Socialism, nor is this possibility weakened by any a priori arguments based on laws of human nature which Socialism seems to

infringe. In human affairs it is always the unforeseen that happens. If I myself write in no friendly spirit of the movement it is partly through a prejudice against all bolitical movements and partly because there is about Socialists so much surly ingratitude to the Past, and so much selfrighteousness; one can see them treading in the same path as other oppressors while proclaiming they are no such loudly persons. I will illustrate this by a few lines from a pompous Socialist magazine called the Sunrise, published by Senator Findley, in Melbourne, and a book, the Rising Tide, by H. I. Jensen, D. Sc., Sydney.

"The Labour party has thrown wide to the breezes a banner on which is emblazoned, Love; its mottoes are taken from the Book of Human kinship, and its lofty ideals, like a pillar of cloud by day and a pillar of fire by night, lead ever onward and upward to the promised land, the army of the new crusade, sworn to exterminate injustice, caste, and privilege, and pledged to win for every human being born into the world the fullest development in all that is healthy and honourable, pure and sweet, merciful and just, good and true."

One might suppose then that the Labour party would have some sympathy for the aborigines; but the only reference I have met in their writings to these victims of white Australia is a complacent observation that the country is fortunate in "having so inferior a race of aboriginals that it must die out completely." Now I do not say that it was wrong to slaughter the Tasmanians, but the same principles that make it right justify anything that Capital ever did to Labour; and the Labour party is building on the same foundations as those they reprehend in their enemies. It may be said, that the Tasmanians being now dead and gone, it is no use digging them up again; but everyone knows that if they came to life again the Labour party would be the first to shoot them down. In this spirit the Labour party confronts the whole A fierce contempt for coloured world. colour is one of its leading passions. Again, I do not discuss whether they are right or wrong in this. But, if honesty is going to be one of their merits, let them take their stand on the right of the strong arm, and cease to talk about "the Gospel of Humanity." It appears that Democracy can use hollow words as much as kings and priests, for competition is to be the basis of the new society as much as of the old.

^{*} I spent some days in Newcastle, and witnessed the procession in celebration of the enactment of an Eight Hour day. I did not see anything like the squalor of an English mining town; the crowd was well dressed and good humoured.

Not all Labour is yet military in Australia, a few Labourites still have hopes that · International Peace will somehow save them from an Army and Navy. But their numbers are few. It is generally believed that whatever compacts the European democracies might form, Asia would stand outside them. And all Australia is aware how close Oueensland is to Asia: every eve is fixed on the progress of Japan in Corea and the invasion of the South Pacific by Hindus and Chinese. Whether by warlike or peaceful penetration these waves of popular movement seem destined to wash over Australia, and once that begins, Australia becomes, like South Africa, a scene of racial conflict. Anticipating that day, Australia is already arming.

At present, (save for the central aborigines), colour is excluded from the land. I did myself meet far in the interior, one or two Indian pedlars, who were greatly amazed at hearing a white man speak Hindostani. One of them I asked how he liked Australia; he paused in thought awhile, and answered, "Sir, the white men here are different from the white men in India. They are not men of the same standing. They think it would make no difference to England if she lost India." I should have liked to question him further, but the topic was embarrassing, in the presence of Australians, and I left it alone. No absolute law forbids the entrance of a coloured man into the country; but a dictation test is prescribed, and a coloured man, (if he presented himself,) would be asked to write a passage in Icelandic. I am not sure whether a Maori from New Zealand would be allowed to land; the Kanakas, once kidnapped for service in Queensland, have now, in accordance with the new policy, been ejected. A few Chinese linger in Sydney, doing business, like Chinese, as washermen. The Japanese hardly exist; though once in Melbourne on the steps of the Roman Cathedral, a young voice said to me, "Say, Mister, can I go in here?" and turning round I beheld a little Jap, in knicker-bockers, whose vernacular was English.

The future of this policy is uncertain. Can the white man really live by the sweat of his brow in Queesland? The same question is asked in British East Africa, and

the hot parts of the United States are alleged as examples showing that he can. The doctors have promised to extirpate malaria, and with that the white man's health, it is said, is assured. Time will show: it has not shown vet. A few generations are not much in the history of a nation, though none of us will live to see the experiment through. It is artificially fostered just now, and large bounties are paid by the State on sugar raised by white labour. A few miles away, much cheaper sugar is raised by coloured labour in Fiji, but Australia is a rich country and can at

present afford to exclude it.

The objection to colour in Australia (as in New Zealand) has none of the personal intolerance that it has in America. One of the Labour papers relates with satisfaction how two American sailors, (during the famous visit of the fleet), threw out of a Sydney tramcar a Jap whom they found sitting next a white woman. It would not have occurred to an Australian to do this,partly, I suppose, because coloured people are really uncommon in the country. And I noted that the Indian pedlars whom I have mentioned were allowed to share in the ballot for land—and one of them obtained a holding. But the feeling is that the white people of the country might be swamped by an Asiatic invasion; that Asiatic estandards of living would ruin white labour, and that coloured immigrants would not understand or be fit for the political institutions of the country. Now a mere philosopher might like to try an experiment here. He might like to infuse a certain number of Japanese into the country, and let them work and play along with the Australians, vote with them and marry with them. It is by no means certain that evil would result. But evil might result;—I do not say even the disappearance of the white race or the appearance of a race of decadent mongrels but the formation within the country of enclaves of hostile races, and perennial social war. White Australia is at least not unreasonable in refusing to chance such a result.

We have now viewed briefly Australia and Australian history up to date. With what general impressions do they leave us? I think, in the first place with a strong impression of the genuinely British charac-

ter of the country. The ring of the voice is British-at least it recalls Southern England, and every thing speaks to the Englishman of England. There is not a trace, for instance, of America. The newspapers follow British models: the shops and shop-windows, the houses, all are English. With all the stir of Australia there is still in place something of the old-fashioned calm of England. Away from the big wool industries, in the New South Wales forests, life moves on at the slow pace of an English There are some things wanting; more acquaintance with the country would perhaps lead one more to miss the English aristocracy; the tourist scarcely knows whether they are there or not. He will however find nothing strange, he will always be as much at home as it is possible for a stranger to be.

This tone of life is in the main accompanied by a warm feeling towards the old country. I was slow to believe this when I landed in Australia, but before I left I had changed my views. of England of course there is; but there is no desire for separation from her. The Colonial Governors may or may not continue to exist; Australians smile at them a little, but even the Labour party does not much impugn them. They are the only visible sign of the far distant motherland and people are not in a hurry either to end or mend them. It is certain, at present, that real national trouble in England would find Australia loyal, even when she might escape by hoisting her own flag. Australia of course feels now-more than twenty years ago - that perils of her own may arise, and she is not able to stand alone. She has looked more than once wistfully towards America, but America has not responded. The truth is that to Americans Australia is an insignificant place, and they do not much value her friendship or assistance. England on the other hand probably overrates the present strength of the country and gives her credit for an unaccomplished future.

Should that future take shape, Australians will probably become not only a larger but a more altered people. At present the visitor does somewhat miss ideas in her. contrast here with America is immense: the material life of both countries is perhaps equally vigorous but in America the air is full of ideas and hopes and visions. In Australia the tone of Socialism is too narrowly polemical to enrich human life in this way, and religion is more on stereotyped lines. There is relatively a larger mass of people with whom the work or pleasure of the day is everything. Possibly this means there is also more sobriety and balance in Australian judgments, but this advantage will not for ever survive the selfish controversies of politics.

One does not wish to leave so noble a country with mere doubts and apprehensions. It cannot yet be true that English people have lost their power to find harmony among themselves; perhaps authority which labour has now attained may endue her representatives with correct sjudgment; and Australia, as her motto directs her, may advance. Canada at present occupies the thoughts of the old country, as a field for expansion; Australia is not yet fully known or valued. Europe has scarcely heard of her*-indeed another chapter in her history may be opened if this is changed. And in any case it cannot be thought that four millions of people are all that the land needs or promises to support. Sooner or later its destiny will be revealed.

(Concluded.)

^{*} The leading and most characteristic paper of Australia, the *Bulletin*, is contemptuous towards England.

^{*} Some five hundred German settlers arrived when I was there; but this was an exceptional occurrence.

THE PROPAGATION OF HINDU LITERATURE*

By Major B. D. Basu, I.M.S. (RETD.)

T was during the Governor-Generalship of Mr. W. Hastings that the Bhagawat Gita was translated into English by Sir Charles Wilkins. In recommending to the Court of Directors of the East India Company the publication of Sir Charles Wilkin's translation, Mr. W. Hastings wrote:

"Every accumulation of knowledge and specially such as is obtained by social communication with people over whom we exercise a dominion, founded on the right of conquest, is useful to the State; it is the gain of humanity in the specific instance which I have stated, it attracts and conciliates distant affections, it lessens the weight of the chain by which the natives are held in subjection, and it imprints in the heart of our own countrymen the sense and the obligation of benevolence."

Bhagawat Gita was the first work that was translated from the original Sanskrit into English. Its contents as well as the manner in which it was translated attracted the attention of the English people to India. A nation which produced the Gita could not be classed amongst savages as the natives of India were believed to be by many English people of that time.

Mr. Warren Hastings also helped in the establishment of the Asiatic Society of Bengal, which marks a new era in the history of thought. This Society gave an impetus to the study of Sanskrit amongst Anglo-Indian Officers. Sir William Jones, in his inaugural address as president, very rightly observed that by the establishment of the Society "The treasure of Sanskrit we may now hope to see unlocked."

But unfortunately for India, Lord Macaulay's diatribe against the classical languages of the East turned the minds of Anglo-Indian officers as a class from the study

* Read at a meeting of the Darjeeling Branch of the Society for the propagation of Hindu Literature held in the Lowis Jubilee Sanitarium Hall on 18th June, 1911, under the chairmanship of the Hon'ble Rai Bahadur Kishory Lal Goswami, M.A., B.L., Member of the Executive Gouncil, Bengal. of Sanskrit. Macaulay in his well-known Minute on Education wrote:—

"The whole question seems to me to be which language is the best worth knowing? I have no knowledge of either Sanskrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the best Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongues. I am quite willing to take the oriental learning at the valuation of orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia."

"I certainly never met with an orientalist who ventured to maintain that the Arabic and Sanskril Poetry could be compared to that of the great European nations *****

"In every branch of physical or moral philosophy the relative position of the two nations is nearly the same"—(i.e., the superiority of the Europeans is "absolutely immeasurable.")

Macaulay, who did not know a word of any of the classical languages of the East, declared in a flippant manner, in a state document, that

"A single shelf of a good European library was worth the whole native literature of India and Arabia."

He tolled the death-knell of Sanskrit scholarship amongst his countrymen and thus rendered disservice to the cause of science, especially to comparative philology and comparative mythology, which without Sanskrit could never have come into existence.

Sir Henry Sumner Maine says that India

"may yet give us a new science not less valuable than the sciences of language and folklore. I hesitate to call it comparative jurisprudence, because if it ever exists, its area will be so much wider than the field of law. For India not only contains (or to speak more accurately, did contain) an Aryan language older than any other descendant of the common mother tongue, and a variety of names of natural objects less perfectly crystallised than elsewhere into fabulous personages, but it includes a whole world of Aryan institution, Aryan customs, Aryan laws, Aryan ideas in a far earlier stage of growth and

development than any which survive beyond its borders."

Without Sanskrit the science of what Maine hesitated to call comparative jurisprudence can not come into existence.

Fortunately for the progress of the world Macaulay's contempt for Sanskrit was not shared by the peoples of other countries of the West. Of all the modern nations Germans stand foremost in the cultivation of different branches of science and arts. If today comparative philology has found a place of recognition in the domain of science, it is in no small measure due to the labours of the savants of Germany.

The philosophical basis of comparative philology was laid by the publication in 1808 A.C., of Frederik Von Schlegel's remarkable essay on the Indian language, literature and philosophy. That scholar went to Paris in 1802 to study Sanskrit and was so struck with its beauty and importance, that he wrote in the essay referred to above:—

"I must, therefore, be content in my present experiments to restrict myself to the furnishing of an additional proof of the fertility of Indian literature, and the rich hidden treasures which will reward our diligent study of it, to kindle in Germany a love for, or at least a prepossession in favour of that study; and to lay a firm foundation, on which our structure may at some future period be raised with greater security and certainty.

"The study of Indian literature requires to be embraced by such students and patrons as in the 15th and 16th centuries suddenly kindled in Italy and Germany an ardent appreciation of the beauty of classical learning and in a short time invested it with such prevailing importance, that the form of all wisdom and science and almost of the world itself was changed and renovated by the influence of that reawakened knowledge. I venture to predict that the Indian study if embraced with equal energy will prove no less grand and universal in its operation, and have no less influence on the sphere of European intelligence."

Regarding the manner in which the study of Sanskrit was calculated to benefit comparative philology, he said:—

"The old Indian language Sanskrit, that is the formed or the perfect, * * * has the greatest affinity with Greek and Latin, as well as the Persian and German languages. This resemblance of affinity does not exist only in the numerous roots, which it has in common with both those nations, but extends also to the Grammar and internal structure; nor is such resemblance a casual circumstance easily accounted for by the intermixture of the languages. It is an essential element, clearly indicating community of origin. It is further proved by comparison, that the

Indian is the most ancient and the source from whence others of later origin are derived.

"The great importance of the comparative study of language, in elucidating the historical origin and progress of nations, and their early migration and wanderings, will afford a rich subject for investigation. * *

"Of all the existing languages there is none so perfect in itself, or in which the internal connexion of the roots may be so clearly traced as in the Indian.

"The Indian grammar offers the best example of perfect simplicity, combined with the richest artistic construction."

The regular and systematic study of Sanskrit in Germany dates from the time of Schlegel. That country has no political interest in India; so the scholars of the Fatherland of the English race have taken to the study of Sanskrit from quite disinterested motives.

Frederik Von Schlegel has observed :-

"An attachment to foreigners, and a desire to visit distant countries, seems like an innate and almost instinctive impulse implanted in the German character."

"Their inquiring spirit consequently expends itself in a restless yet laudable activity, ever seeking with unwearied diligence to bring to light new sources of truth and beauty, to discover the neglected treasures of other nations, and reproduce them, in new vigour and animation, as incorporated elements of their native literature. If Germans persevere in the course they have hitherto adopted, all the literary treasures of other lands will ere long be associated with their own."

It is because German scholars have taken to the study of Sanskrit from disinterested motives and out of love, therefore, they have been able to widen the horizon of human thought and render signal service to the cause of humanity.

Professor Max Muller, the best known of German Sanskrit scholars, was so enamoured of the literature of our sacred land that in one of his well known lectures he said:—

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we, here in Europe we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and one Semitic race, the Jewish, may draw the corrective which is most wanted to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India."

One of the best known German philosophers of modern times, Schopenhauer, was indebted for his system of philosophy

to India. Regarding the Upanishads he ature has been yet printed and thus made

"They have been the solace of my life and they will be the solace of my death."

Professor Deussen, a living German Sanskritist, says regarding the Vedanta:-

"The Gospels fix quite correctly as the highest law of morality: - love your neighbour as yourselves.' But why would I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible (this venerable book being not yet quite free of Semitic realism), but it is in the Veda, is in the great formula "Tat-tvamasi," which gives in three words metaphysics and morals together. You shall love your neighbour as yourselves. You are your neighbour, and mere illusion makes you believe, that your neighbour is something different from yourselves. And so the Vedanta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death,-Indians keep to it!"

But while foreigners have duly appreciated the importance of Sanskrit and the literature contained in it, what are we, whose ancestors created that literature, doing for its preservation and propagation? Some forty years ago, it was very confidently predicted by a well known Anglo-Indian. member of the Vicerov's council that in fitfy years more, Sanskrit scholarship would be as rare in India, as Greek scholarship in the land of Plato and Aristotle. Although, happily, that prediction of Mr. Stokes has not come to be true, yet unfortunately, the present state of Sanskrit scholarship in this country is not what it ought to be. Several thousands of Sanskrit MSS, have been removed from India. Only the other day, the Nepal Durbar presented about 6,000 rare Sanskrit manuscripts to the Oxford University. Is it conceivable that such treasures would have been suffered to be exported out of India had there been patriotic indigenous Sanskrit scholars or an organisation interested in their preservation in their own country?

During the last forty years, there has been a systematic search for Sanskrit MSS. throughout the length and breadth of this country. Lovers of Sanskrit literature can not feel sufficiently thankful to the Government of India for this great undertaking. The search has revealed several thousands of Sanskrit MSS. concealed in the libraries of monasteries and private individuals. A very small fraction only of this vast liter-

available to the public. No organised attempt has vet been made to edit and publish all the works of Sanskrit literature which are still in MSS. What a flood of light would be thrown on the past history of India if these works were printed and published! There is at present no comprehensive history of Sanskrit literature, and this task cannot be undertaken unless works which lie at present buried in MSS, are

critically edited and printed.

There is hardly any part of the Englishspeaking world where the sacred literature of Christians is not accessible to the poorest of its inhabitants. That literature has been brought to the door of the meanest and humblest because of its marvellous cheapness. It cannot be denied that among the various factors which have contributed to bring them to that eminence which the English-speaking countries at present enjoy their sacred literature has played the most important part. No nation can be called great, no people can be called civilised, who are ignorant of their sacred literature. Righteousness uplifteth a nation. To know what is righteousness and how to practice it are enjoined in the sacred literature of every religion. To attain the very summit of civilised existence, moral and religious training is absolutely necessary. Much of the evils which are at present visible in the character of the present generation of the English educated Indians and especially of the Hindus may be justly ascribed to their want of religious education, to their ignorance of their sacred literature. Why do the educated Hindus show this indifference to their Sacred Books? The answer is not far to seek. The sacred literature of the Hindus is not at present within the easy reach of educated Indians of average means. To make them conscious of what glorious legacy they inherit, to incite them to still more glorious works, it is necessary to bring within their reach their past literature. Nothing to my mind appears to be a greater and nobler task than disseminating broadcast the teachings, of the Vedanta, the Upanishad and the Bhagawat Gita. The society for the propagation of Hindu literature is established with these objects in view. That there is need for such an institution is evident from what the Times of

India of Bombay, "the leading paper of Asia." wrote:

"We welcome the idea of establishing a "Society for the Propagation of Hindu Literature," which has been started in Allahabad. The literature referred to is the ancient sacred literature of the Hindus. All thinking men will admit that every race and religion may have a valuable contribution to make to the civilisation of the future. Every system has to learn something from others as it has to impart something to others. The ambition to contribute one's best to the common stock of human civilisation is a noble ambition. That the sacred literature of the Hindus contains some valuable spiritual truths, is being generally recognised, thanks to the disinterested labours of European and American scholars. It is a healthy sign that Indian scholars have begun to take up the work of publishing correct versions of their ancient classics. The Panini Office of Allahabad has undertaken the issue, in a cheaper form than the "Sacred Books of the East" series, of the Hindu scriptures with an English translation by competent Indian gentlemen. The proposed "Society for the Propagation of Hindu Literature" will be associated with the project."

Under the Mahomedans Sanskrit scholarship was necessarily at a discount. Ancient Hindu civilisation would have become as extinct in India, as were the Egyptian, Babylonian and Greek in their respective countries, but the kingdom of Vijayanagar in the South saved the culture and civilisation of the ancient Arvans. For centuries till its destruction in 1565 by the combined hostility of several Mahomedan States around it, it stood as a bulwark against the inroads of Islam, and so under its fostering care, protection and patronage, Hindu scholars and philosophers kept up the genial current of ancient Aryan life and thought. This explains why the great Hindu thinkers and reformers of the mediæval ages hail from the South. The commentator of the Rig-Veda—Sāyana, the originators of the Visistadvaita and Dvaita philosophies, Ramanuja and Madhva, Vaishnava reformers like Ramananda and Vallabhacharya and many others were the products of this forgotten Empire. the existence of that Empire must also be attributed the fact of the greater abundance of Sanskrit MSS, in Southern than in Northern India. The Government Oriental Manuscripts Library of Madras and the Adyar Library founded by the late Colonel Olcott are trying their best to recover and preserve Sanskrit MSS. in the South. But these treasure-houses have not yet been ransacked for the publication of critical editions of Sanskrit texts.

India gave the religion of Buddha to onethird of mankind. What Mecca is to the Muhammadans and Palestine to Christians, India is to the Buddhists, whose pilgrims from far distant lands came in numbers to India. In this way, the literature of ancient India, found its way to China, Tibet, and Siam. Translations of many Sanskrit works are to be found in those countries, but the original works are not in India. Recovery of these works will help us in elucidating many points in the history of ancient India. I am sorry to say that hardly any attempt has yet been made in this direction.

The society can not accomplish its objects, unless it is supported by persons of light and leading in this country. I am confident that the objects of the Society will appeal to the sympathies of all wellwishers of India and every one of us will consider it his duty to join it and make the organisation a force in the country calculated to elevate its inhabitants in the scale of nations.

Professor Benov Kumar Sarkar, M. A., has kindly furnished the following important note on the subject.

"There is another consideration which must appeal to every Hindu whose mind has been liberalised by Western education. I speak of the service to human thought and world's culture, to the interests of Science and Philosophy that may be done by the propagation of the Sacred Books of the Hindus and the diffusion of Sanskrit learning among the various sections of the educated world.

"Our appreciation of the rich heritage bequeathed to us by our ancestors may be attributed to that instinctive love of one's own, which in all ages and climes has been a powerful element in the race consciousness making every nation feel to be the chosen race of God. We may even be accused of a national vanity that prompts us to think highly of our own type of life and culture. And the wonder and admiration of the European pioneers of oriental learning excited by first contact with the spirituality and transcendental philosophy of the Hindus are likely to be easily interpreted as some of the symptoms of that enthusiastic spirit, of yearning after the Infinite, that devotion to something afar from the sphere of our sorrow, which in the last decades of the 18th century, manifested itself under the name of Romanticism, in a reaction and revolt against the empirical and positive philosophy of the preceding generations, may. possibly be looked upon by stern critics as necessarily blind and onesided.

"There may be some truth in these charges and criticisms. But to philosophical historians and students of abstract science who are not swayed by utilitarian considerations of the value of the national literature in a scheme of patriotic movement, and who can not be actuated by motives of bringing about that

rapprochement in thought between the East and the West which is sure to solve some of the actual problems of modern politics, the importance of facilitating inquiries into the institutions and theories that sprang up in the Hindu world is certainly immeasurable. Those priests of the temple of science who approach learning in its manifold forms from the absolute and academic standpoint are at present in the greatest need of new facts and conditions and novel view points from which to attack the problems of their special studies. All human sciences, philology and mythology as well as economics and politics, in short, Sociology in both its narrow and wide senses are labouring under great limitations and evident imperfections owing to the circumscribed range of observation to which the savants of the West have for want of opportunities been compelled to confine their study. To every orthodox European scholar, philosophy as well as general criticism begin with Greece, and in text books of the history of human culture it is the precursors of Plato and Aristotle that are described as the first seers of truths and civilisers of mankind. other systems of thought and discoverers of doctrines being roughly classified as 'oriental', pre-economic or pre-political, and hence not worth the trouble and pains of an investigator. The result has been a lamentable lack of universality and catholicity in the doctrines and theories of Western scholars, which explains the slow progress of the human, judged by the rigid test of the physical and natural sciences. The relative truths of the present day sciences have to be revised, modified and corrected in the light of new problems that are likely to be presented by Hindu

society and literature. The foundation of the comparative sciences according to a correct application of the principles of the Philosophico-Historical method which it has been the glory of the modern age to discover, will then be laid on an adequate basis. Such is the consummation we expect by supplying fresh sociological data on which to build up real inductive generalisations through the publication and circulation of the unused literary legacies of the Hindu sages.

"Considered in this light, our scheme cannot but commend itself to every body who has his debt to repay to the goddess of learning. Scholars and educationists as well as patrons of learning should help forward the cause of the propagation of Hindu literature by the foundation of academies and research institutes. It is not only true that we should have seminaries and societies throughout the length and breadth of India where our classical literature may be studied and original investigations and research work may be carried on both in English and the provincial vernaculars, but we believe that it is also necessary and desirable that some of the first class universities of the modern world, e.g. of Germany and America, England and Russia, as well as China and Japan, should have chairs founded by our efforts for the cultivation of Hindu philosophy and literature. We hope our educational missionaries will embark on this form of aggressive and adventurous patriotism in order to disseminate Hindu thought among the nations of the world and thus sow broadcast the seeds of a Twentieth Century Renaissance."

THE WOMEN SUFFRAGISTS' PROCESSION IN LONDON, JUNE 17TH, 1911

By Mrs. Jessie Duncan Westbrook.

ONDON has within these last few days three memorable processions passing through its streets. Procession and the Royal Coronation Progress were no doubt fine as effects of colour, of men and horses, of the glitter of arms and the show of guns. But when one analysed it, one felt that it really represented but a small portion of the national life. It was force—physical force and hereditory kingship-that was all. It might have been an autocratic monarch of hundreds of years ago riding through London with his troops that might overawe the malcontents, for all one could see in the procession to indicate that King George was the monarch of a democratic State, whose people were not

in the hunting or military stage but had evolved into the industrial, and whose main interests were not in war, but in manufacture and commerce, science and art, literature and social life. Statesmanship was not represented at all, the Prime Minister was not included in the procession nor the members of the cabinet; the heads. of the great state departments except that of the Army did not appear. Strangely enough the colonies sent their Premiers, but British India was represented not by her viceroy but by her military men. Gaekwar of Baroda evidently had the right idea of an Empire procession. He came in person and did not merely send his chief soldier, and one was pleased to see

the Princesses of Gondal as representing the women of India. Nobody represented science or art, or law or learning or indeed

progress.

But to some of us the women's procession of the previous Saturday had a much deeper significance than the pageant of the coronation. We think, even as a spectacle, our pageant was more beautiful and varied, and beneath the moving show one could read that the new order of the world was being made. Think first of the size of it the great army of forty thousand women marching five abreast from the Thames Embankment right through the west end of London to the Albert Hall took two and a half hours to pass a given point, and it walked quickly enough too, to the sound of seventy bands. The general effect was very striking and picturesque. Nearly every woman was dressed in white decorated with the colours and badges of the different societies, for all the twenty suffrage societies sent contingents—and above them waved a thousand banners, representing here a local organisation, there, a woman's trade or profession, beyond that a political association or a religious body. For there were delegates from societies all over the three kingdoms. Scotland bore her enblems of the lion rampant; Wales was led by a notable choir of Welsh singers wearing their national dress; Ireland had her pipers and her women in colleen bawn peasant cloaks carried the gilded harp as their emblem. In the international contingent walked Finnish and Norwegian women sympathisers who have already got the franchise, French women, one of them a well-known advocate. and American Leaders of the Women's Trade Union League in Chicago. Swedish and Danish women were there and even a representative from Turkey.

After these came the great car of Empire preceded and followed by groups of women carrying garlands of roses, the emblem of England. High on it were seated two women representing the East and the West, the part of the East being taken by a young lady of a well-known Bengal family. The New Zealand contingent was led by Lady Stout, the wife of the Lord Chief Justice of that country, the Australian one by Mrs. Fisher, the wife of

the Prime Minister of Australia, Mrs. MacGowen, wife of the Primier of New South Wales, and Miss Vida Goldstein, the leader of the woman's party in Victoria. Canada and South Africa with their emblems of the maple-leaf and the spring-bok were also represented. India too had her contingent carrying the emblem of the elephant. It comprised representative women from Bengal, the Punjab, and the United Provinces—all Hindus—and a Sikh Princess.

Then there came the Pageant. First was the Prisoners' Band showing the seven hundred imprisonments that have been endured in the struggle for the vote. Seven hundred women, all in white, carried gleaming pennants of purple, white and green, shot with silver and shining like white flames. Behind followed the Historical Pageant representing the actual women who have in England helped in the work of Government; these not imaginary but real people whose deeds have been chronicled and who were shown in the pageant clad in the accurate historical dress of the period. First came Abbess Hilda with her nuns—a stately figure in religious habit, founder of the Benedictine Monastery of Whitby and in 664 president of an Ecclesiastical Synod; then Alice de Bigad, Countess Marshall who sent two proxies to Parliament in the reign of Edward I in the thirteenth century. After her came the Peeresses summoned to Parliament in Edward III's reign, ten of them with their attendants in quaint mediæval gowns and tall head-dresses. Next was a large group of women who were governors and custodians of castles in many reigns from that of Edward I to James I. Some of these occupied high positions of State, as Eleanor de Bohun who was High Constable of Hereford and Essex in James I's reign, Anne de Clifford who was High Sheriff of Westmoreland, and Margaret, Countess of Richmond, Justice of the Peace in Henry VII's time. Then came women who were burgesses on the Parliamentary register of Syne Regis whose names are still known, women who were freewomen of the different City Companies, such as the Clothworkers, the Drapers, the Grocers' Company in the 15th, 16th and 17th centuries.

It was really only in 1832 that women in

England lost their political rights, and the next group showed some of the eminent women, who, after the Reform Bill, were considered unfit to vote. One easily recognised them from old pictures and miniatures. Charlotte Bronte and Mrs. Browning representing literature, Grace Darling personal heroism, Mrs. Kean the art of the stage, Jenny Lind that of music, Mrs. Somerville astronomy, Josephine Butler and Lydia Becker social reform, and Florence Nightingale the invention of modern nursing.

These were followed by the Pageant of Queens,—Boadicea, whose memory still lives as a dauntless warrior, Queen Bertha, the first royal patron of Christianity in England, Catherine of Aragon, Mary, Queen of Scots as famous for her wit and her beauty as for the tragic circumstances of her life, Lady Jane Grey who was also a student and only a day or two a Queen, Queen Elizabeth and Queen Victoria, the famous rulers.

And so they filed on and we saw the vision of what women in England had done in the past. But the present and the future came on and I think the spectators were impressed as much by the modern pageant of hundreds of women graduates in their robes, doctors, under their banner of the serpent and staff of Æsculapius, nurses with the lamp, the symbol of the followers of

Florence Nightingale, teachers with their banner carrying the ladder of learning, wellknown musicians, famous actresses, eminent artists and writers. Mrs. Besant led her little band of co-Free-Masons. Mrs. Fawcett. who has worked in the suffrage cause for forty years, headed her great army of members of the national union of suffrage societies which sent representatives from very many branches. Lastly came the Men's League for Women's Suffrage, the Men's Political Union for Women's Suffrage, the Men's Committee for Justice to Women, the Men Graduates Association for Women's Suffrage and other men's societies, led on horseback by that staunch fighter in the cause of freedom and justice, Mr. Henry Nevinson. Three members of Parliament walked amongst them and I noticed some half-dozen Indian men.

After the march several great meetings were held. The Albert Hall, the largest hall in London, was quite full with the gathering of the women's social and political union to hear Mrs. Pankhurst, Mrs. Besant and others; in fact the overflow meeting at the Empress Room was crowded too. Mrs. Despard, that veteran of many crusades, addressed the Freedom League in Kensington Town Hall and Mrs. Fawcett conducted in the Portman Rooms a large meeting of the national union.

TYAGAYYAR, A MUSICIAN OF SOUTHERN INDIA

booklet* has recently come into my hands which gives the Indian viewpoint about the life and education of a great musician in a typical manner. It has been said that the Hindu has no aptitude for history. Dates and passing events, certainly, may have no attraction for him, and he seldom concerns himself with their record: but of character and of essential facts the Hindu is an expert chronicler. Unfortunately, in many modern Indian writings, one finds the startling and inappropriate juxtaposition of European critical methods with the expression of otherwise sincere Indian historical feeling. This pamphlet is a case in point. We do not quarrel with European critical methods, of course, when they are in their proper

. * Tyagayyar, the Greatest Mnsical Composer of Southern India. A study, by C. Tirumalayya Naidu. Madras, South Indian Press, 1910.

environment; but that environment is not the life of a bhakta whether Indian or European. Thus there is no need to apologise for events in the life of the Saint Tyagayyar—one of the greatest musical geniuses the world has ever known—by explaining them away according to certain Western notions of 'superstition', 'anecdotage', 'fevered imagination', etc. Nor does it seem to make Tyagayyar greater to liken him to the European composer Handel. To hold Handel beside Tyagayyar, to my mind, is like holding a candle against the sun. Such flaws, however, become minor when we consider the debt of gratitude which lovers of Indian music owe to the author for his otherwise most sympathetic appreciation of this colossal genius. We want more—and longer!

Mr. Naidu hits the truth when he compares Tyagayyar to Beethoven. This way seem a bold statement to make, but it is correct nevertheless, Mr. Naidu is not alone in that opinion. Some

months ago, on close analysis of some of Tyagayyar's. works, I had noticed the similarity; and I was not surprised when Dr. Yorke Trotter, the Principal of the London Academy of Music, endorsed my views, referring to passage for passage in Beethoven Pianoforte Sonatas, which coincided in principles of construction, though of course in no way in the effects obtained, with works by this Southern Indian Saint! 'In judging comparatively of works so far apart in their outlook as those of the Western and Eastern composers; we can only arrive at just conclusions by a balancing of intrinsic values, irrespective of artistic phenomena: by carefully weighing the essential worth of each, without any preconceived notions about local or artificial standards of criticism. Thus in comparing works which differ so widely in purpose and in effect as those of Beethoven and Tyagayyar, we have to take into account-if we would do justice to the latter-the several disadvantageous circumstances-disadvantageous, at least, in a criticism of this sort-of lack of a fully expressive notation such as Beethoven had at his command; of the public indifference to the art, subsequent to Tyagayyar's death, which must have impeded the correct oral transmission of many of the subtler things in his works; and of the custom of improvisation amongst Indian composers, which has even superseded that of set composition, but which means that the greatest of his achievements die with the individual. Of this improvisation Mr. T. Naidu writes:

"On Ekadasi days he starved the whole day, and people thronged to the place on those nights to hear his extempore feats of musical composition, which he improvised in the height of ecstasy, brought on by rigid discipline and single-minded devotion to religious duty. Many of his best songs are supposed to have been composed on such occasions,-they must have been, since best songs come in no other way-'when his mind was purged of all gross environments, and when his genius found vent in those musical outbursts whose fame'—not the fame of which mark, because music like this is not things, but persons, hence the personification of ragas outstretched to the confines of India,-drawing musical pilgrims from far and near to have a glimpse of the man who was so unostentatiously creating new musical forms which simply astonished the older musicians of the day, while they thrilled his more ordinary hearers."
Alas! The full perfection of these has not descended

Alas! The full perfection of these has not descended to us, though we may judge, from the indications which are still extant, of the consummate genius who lived and sang in India about 100 years ago.

To return to Beethoven and Tyagayyar. Both were pioneers; both, transcendentalists; both, men of austere and simple lives, contemptuous of human opinion and glory; in the works of both—though resulting in such entirely different effects—there is a striking similarity of construction, and a flow of pure feeling which seems indeed to gush from the eternal springs. But how different the outward lives of the two! The storm and tragedy of the one, the calm beatitude of the other! Yet it could scarcely be said that Beethoven was less, though he was differently, subjective; if we consider that when he wrote his finest works, he was nearly deaf.

When Mr. Naidu is uninfluenced by Europe—which, happily, he mostly is—he draws a true picture

of the religious, psychical, and passionately devotional elements, which from time immemorial have been regarded in India as essential to all great artistic production. Thus, for instance:

"In a puritanical age", (have we yet outgrown it?) "when orthodoxy was identified with ignorance and superstition, when it was the pride of the religious zealot to turn a deaf ear to music, the ethical influence of Tyagayyar's teachings clothed in superior forms of music, was too overpowering to be resisted. The uprising grandeur and beauty of his music alone was sufficient to rouse to the innermost depths, the pentup feelings of his hearers, while the deep religious sentiments in which it was clothed, could not but gratify even the more puritanically inclined. He was a great epoch maker in thus concentrating the attention of his contemporaries on the rare ethical value and influence of music."

A modern critic, curiously enough, has somewhere called Beethoven's ethical influence "sermons in music".

The visionary and mystical sides of Tyagayyar are brought out in some stories told with delightful simplicity and enthusiasm. The story of the Saint's vision of Narada-the celestial musician whose very name works magic in the heart of every true songster of his holy pilgrimage to the renowned Upper Hill Tirupati, where before the veil which screened the God he burst into one of his now most famous songs; of his wonderful rescue from robbers by two radiant youths in a wood who 'dazzled the robbers out of their wits', and who mysteriously disappeared when their charge was safe; of his calm and prayerful passing in death, in the midst of a large concourse of expectant people, at the very moment predicted by him to his disciples ten months before—all these tales we want to believe to be perfectly true, else Tyagayyar is neither a real saint nor a real artist; and we do believe them, moreover, without calling for any more proof than that which is furnished in his immortal works, knowing indeed that the life of the visionary is still the most real, both in the East and in the West.

Some readers might wonder how Tyagayyar's extreme religious orthodoxy could be compatible with the daring of his musical genius. Mr. T. Naidu is silent on the point and rightly so because he takes it for granted that the orthodoxy of a true Hindu means a life so devoted, simple, and austere, as to foster, and not kill, the purest creative genius. This Brahmin-saint, poet, and musician,—proved again that true religious orthodoxy may blossom in works that are exquisitely tender, broad, and lovely, if its functions are but rightly understood; indeed, it is to his ardent belief in traditional forms of faith and of worship that we owe the flowering of his consummate genius.

Tyagayyar, we are told, was devoted to his idols. The idolatry which would produce works like his, is easily comprehended. Most artists are idolators—to use a word which has been much misunderstood. They are forever seeking the Divine in symbols and in sacraments, and they do it in the West, as well as in the East. Thus it is a feeling similar in nature, though not in degree, to that which prompted the Oriental Tyagayyar to meditate before his idols, and to compose great hymns on these occasions, which in the Occidental musician, Haydn, impelled him to don a special coat and ring, when he wanted to get into

communion with his favourite muse. Deep-rooted in human nature is this craving for channels of expression between the known and the unknown, and it is the artist-nature in us which can alone prevent the use of such means from degenerating into barbarism. Wherever this artist-nature is found to be in abeyance, there idolatry—which is only another word for sacramental worship—is degraded. If the higher arts had been more extensively exercised by a greater number of thoughtful Hindus in the past, there would not have been need for some modern religious 'reforms', since the contemplation of beauty purifies and elevates, and more especially when it is connected with religious observance.

There are many, both Indian and European, to whom an ocean of unsuspected melodic possibilities would be revealed in the study of Tyagayyar's songs, and we trust that this booklet, written by one who has evidently felt the master's inspiration, may induce its readers to study Tyagayyar at first hand and may also induce some Indian scholars and patrons of art to make it possible, where it is not already possible, for them to do so. His works have been partially rescued from the destruction which threatens the finest gems of Indian musical art, in a collection of S. Indian songs in European notation* which was begun by the late A. M. Chinnaswami Mudaliyar, but which the death of the author—a deep loss to the world of music-lovers—prevented from completion. The adaptation of Western notation, as employed by Mudaliyar, does not, however, perfectly express Indian musical

* Oriental Music in European Notation, by A. M. Chinnaswami Mudaliyar. Printed at the Ave Maria Press, Madras, and published by A. Ayyaswami Mudaliyar, 1893. This is the only collection of which I am at present aware which brings the songs within reach of the English-reading student. There are doubtless Telugu collections—or ought to be—of his Kritis, which number about six hundred. Mudaliyar did not live to publish the finest of these.

idiom, which needs to be read into the text, with some knowledge of the methods of the finest S. Indian singers, if the deep beauty of the works is to be felt.

It is time that the position of the Arts should be reestablished in India, as mighty powers to be wielded only by the mighty-souled. It is not sufficient that some few saints and singers should keep alive the spirit of the ancient art-ideal. It should be definitely fostered under the guidance of men and women like this, and artists should be again honoured, socially, as well as theoretically. The arts should be less and less pursued for the sensuous ends by reason of the existence of which Manu degraded them beneath even the normal labour of the Sudra (Ch. X. 99, 100), but, rather, for the divine ends which led the same stern law-giver to break through every rule which he had laid down for ordinary life, and to declare the hand of the craftsman, when engaged in his craft, to be always pure. In this last is the spirit of the Indian arts; and it is men like Tyagayyar-men of profound faith and of simple lives—who are the modern examples upon which the Indian arts may well continue to be formed. Such men, whether they be of the North or of the South, belong to all India. Of each of such great ones, it might truly be written, as we read of Tvagavvar, that

"The hand of the master is seen in every one of his productions. His . . . influence is closely woven into the national thought and feeling. His fertility of magination, deep introspection, and subtle analysis pass beyond the horizon of a singer and a poet, and touch upon the domain of the seer and prophet."

May be the singer and the seer are not really twain but one,—certainly Tyagayyar sang his visions; and it is hard to tell, nay, fruitless to seek to know, whether by his music he reached the feet of the Gods, or whether they "leaning down from heaven" whispered melodies, beautiful beyond their life, in the willing soul of their devotee.

MAUD MACCARTHY.

THE ETHNOGRAPHY OF THE MUNDAS

ΙΙ.

(1) THE MUNDA VILLAGE.

the numerous hills with which the Ranchi District is studded, you see the surface of the country thrown up into long undulations. The highest level space here and there generally forms a village-site. Here the Mūndā homesteads are huddled together without any orderly arrangement. And an apology for a road (hōrā) threads its

labyrinthine way in and out of the village-basti or aggregate of homesteads.

Except the poorest amongst them, the Mundas have generally commodious houses. The residence of a well-to-do Munda family consists usually of three or four houses with a quadrangle called 'rāchā' in the middle and a 'bākri' or compound at the back. The majority of Munda houses consist each of at least two huts. Of these one is called

the 'giti-ora' or the sleeping-house, and the other the 'mandi-ora' or the eating house. The 'giti-ora' in which the family-members sleep, usually comprises also the 'merom-ora' or goat-pen where goats are kept during night. Mündas who cannot afford to have a separate cattle-shed or 'unri-gora,' use a portion of the 'giti-ora' for the purpose. The 'māndi-orā' in which the Mūndā's meals are cooked, includes also the 'ading' or sacred tabernacle where the spirits of departed ancestors are worshipped. No one save and except a member of the family is allowed to enter the 'ading,' which is partitioned off from the 'sārē' or the rest of the 'māndi-ōrā' by a low mud-wall about three feet high. A portion of the 'sare' is marked off as the 'iū-ūla' or kitchen, which no man of a different caste may enter. Any Mündā may enter the 'sārē,' but only relatives and members of the family may sleep in it. The sacred 'ading' further serves the purpose of a store-room. A small space at one corner of the 'sārē' is usually staved off as a fowl-pen or 'sim-kūsli' in which the Mūndās poultry are kept at night. Well-to-do Mūndās have verāndās or 'oāris' on one or more sides of the main house. These 'oāris' are often enclosed wholly or in part with low mud-walls and utilised as lumber-rooms and sometimes as additional sleeping-The houses are supported by wooden posts and have often tiled roofs. but the poorer Mūndās thatch their houses with a sort of grass called sauri. The posts and rafters are generally made of sal wood obtained from the village jungles. The walls of the houses are generally of mud, but sometimes, especially in the western parganas, walls of split bamboos are met with. The houses generally have heavy wooden doors usually consisting of two roughly hewn planks, each revolving on a socket at one end of the door-step. Windows are conspicuous by their absence in Mündā houses. The floor of a Mündā's house is usually raised one or two feet above the ground. For ropes used in house-building, the Mundas gather 'chop' or the fibre of a leguminous creeper (Băuhiniā purpurea) which grows wild in their jungles. Occasionally some Mündā cultivator grows a little hemp called jinri in Mundari (Crotolāriā junceā), and 'kūdrūm,' called ipil in Mundari (Hibiscus cannabinues), for making

ropes with. Attached to every decent Mündā house, there is, as we have said, a plot of bari land (M, bākri-piri) in which maize (M., jonheār), chillies (M., mărchi), brinjals (M., toko), pumpkin (M., kūkūrū). and other kitchen vegetables are grown. Every cultivator has a manure-pit (M., sārā-gārā) close to the basti and often close to each individual homestead. In this pit. cowdung, decayed vegetation, and all sorts of refuse are deposited from day to day. and finally burnt and carried to the fields as manure. These manure-pits add to the filth and stench of the village which, even without them, is, in places very trying indeed to the nostrils of a foreigner.

The unmarried young men and girls of a Mūndā family do not generally sleep at night in the family-residence. And to strangers and foreigners it is at first a mystery where they pass the night. But once you succeed in gaining their confidence, the Mūndās of a village

will tell you where the giti-ora of their young bachelors and that of their maidens respectively are. Although Munda bachelors, except in some localities such as in parts of Parganā Lodhmā, have no institution exactly like the Uraon Jonk-erpa or 'Dhūm-kūria,' all young bachelors of a Munda village or hamlet (tola) have a fixed common dormitory in the house of a Munda neighbour who may have a hut to spare for the purpose. And, similarly, all the unmarried girls of a village or a hamlet sleep together in the night in a house belonging to some. childless old Munda couple or to some lone. elderly Munda widow. The matron of the house exercises a general superintendence over the morals of the girls. These gitioras for boys as well as for girls are, in their own humble way, seminaries for moral and intellectual training. After young bachelors and young maidens are assembled in their respective giti-oras after their evening-meals, riddles (nūtūm-kāhāni) are propounded and solved, folk-tales (kājikāhāni), traditions and fables are narrated and memorized, and songs sung and learnt. until bed-time. Besides these dormitories. the other noticeable places in a Munda. village are the Sarnās, the Akhrā, and the

Although the greater portion of the

Sasān.

primeval forest, in clearings of which the Munda villages were originally established, have since disappeared under the axe or under the jārā-fire,* many a Mūndā village still retains a portion or portions of the original forest to serve as Sarnās or sacred groves. In some Mündari villages, only a small clump of ancient trees now represents the original forest and serves as the village-Sarna. These Sarnas are the only temples the Mundas know. Here the village Gods reside, and are periodically worshipped and propitiated with sacrifices. Besides the Sarnās,—there may be more than one in the same village,the other important places in a Munda village are the Akhrā or dancing-meet and the Sasan or burial-ground.

The Akhra is usually located almost in the middle of the village-basti, and consists of an open space under some old wide-spreading tree. Here, public-meetings are held, the Panchayat hold their sittings, offenders against social rules as well as suspected witches and sorcerers are brought to justice, and the young folk of the village assemble in moon-lit nights and on festive occasions to dance and sing. A number of large stone-slabs placed underneath the tree serve as seats for actors and spectators.

The village Sasān, too, adjoins the village-basti, and consists of a number of big stone-slabs lying flat on the ground, or propped up on small chips of stone at the corners. Under one or more of these stone-slabs, lie buried the bones of the deceased members of each family of Khūntkāttidārs or Bhūinhārs of the village. The bones of a Mūndā, dying away from his khūntkātti or Bhūinhāri village, will, if possible, be conveyed by his relatives, as a pious duty, to his ancestral village and there ceremonially buried under the family Sasān-diri or sepulchral stone-slabs in the Sasān of the

Kili or sept. No outsiders not even resident Mündäris of the village who do not belong to the original village-family, will be allowed to use the village-Sasān. And the Mündäs very properly regard these sepulchral stones or Sasan-diris as the title-deeds of the Khüntkättidärs and Bhuinhars of the villages.

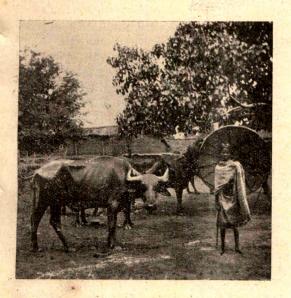
Leaving the village basti behind you, you come first to the 'dihāri-danr' Village Fields. (M., hātū-jāpā piri) lands. These are cultivable uplands nearest the basti, and are regarded as part of the village- " site itself. These 'dihāri-dānr' lands are mostly used as 'chirā-bāris' in which various rabi crops besides onions, garlics, and sometimes potatoes and similar other crops are grown. Portions of 'dihari-danr' lands are also used as birā-bāris (M. bianr bakri-ko). on which paddy-seedlings are reared for transplantation. Bevond these 'hātū-jāpā piri' lands; and further from the basti, you see stretches of uplands with their sides sloping down in step-like terraces into the bottom of intervening hollows. The uplands are locally called 'danr' or 'tanr' (M., piri), and the terraced low-lands are called 'don' (Mi loyong). The former are suitable for dry cultivation and the latter for wet cultivation. Lands standing midway between the don' and the danr lands are called 'taria' fields. These latter are, properly speaking, low-lying portions of danr lands. The drainage of the high lands further up passes over these 'taria' lands, rendering them capable of growing the earlier and lighter varieties of lowland rice such as the 'karhani' paddy. The 'dons' or lowlands are subdivided, according to their respective elevation, into 'garha löyöng' or the lowest don lands at the bottom of the depressions between the ridges, the 'sokra' lands or terraces of middle elevation, and the 'badi' or 'chowrā don' lands situate further up the

^{*} By the jara system, land is prepared for cultivation by burning down portions of jungles.

[†] In some rare instances, in a few villages in the Panch Parganas,—such as in village Diuri in Pargana Tamar, we find some ancient temple of Devi (Kali) resorted to even by non-Hinduized Mundas who pour libations of milk and even sacrifice fowls before the temple.

^{*} In rare instances, such as in village Goa or Goranear Murhu (Thana,—Khunti), more than one kili or sept established the village, the different kilis (the Mundhu kili and the Chutia Purthi kili) of Mundas arriving in successive bands and each kili clearing a separate block of lands which they occupy still. As no member of one kili may be buried in the Sasan of another kili, there are necessarily more than one Sasan in such villages. Similarly in village Khatanga in Thana Khunti, the different tolas were founded separately by men of the Tuti kili and by men of the Sarukad Purthi kili respectively.

sides of the slopes and immediately below the 'taria danr' lands. In the Bengalispeaking portions of the Panch Parganas. the 'garha don' lands are known as 'bahal' or dābar, the 'sōkrā don' lands as 'kānāli,' and the 'badi' or 'chowra don' lands as 'baid.' A sub-division of 'garha don' lands is the 'kūdardon' which, owing to the water of some spring flowing over it or some streamlet irrigating it, receives moisture throughout the year. It is on such lands that, besides the usual winter rice-crop, a summer crop called tewa rice is grown. The terraced don lands testify to the dogged perseverence and indefatigable industry of the Mundas. Years of patient labour of whole families of Mundas are spent in embanking hillstreams, levelling river-beds and valleys. cutting into stubborn ground higher up and forming them into little terraces of don



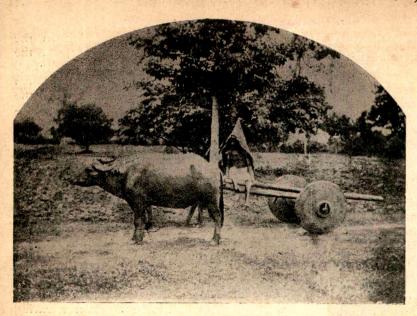
Munda Girl with a bamboo umbrella tending cattle.

lands. Generation after generation of Mūndās have toiled in the heat and in the rains to prepare these terraced rice-fields. And still they go on patiently reclaiming waste lands and preparing don lands, as their forefathers had done before them. Don lands in the cultivation of the tenant who prepared them or his descendants, are known in non-khūntkatti villages as 'kōrkar' lands and have special privileges attached to them.

(2) AGRICUTURE.

principal varieties of soil in the The Mūndā country are, -(1) the Soil. 'pānkuā' (M., pank loyong) or alluvial soil, found mostly in the Panch Parganas, and best suited for rice; (2) the 'nāgrā' (called 'nāgdhā' by the Sonepur Mūndas and chite in the Panch Parganas). - a kind of black sticky clay soil; (3) the khirsi consisting of equal proportions of clay and sand; (4) the 'ruguri' loyong or gravelly soil; (5) the 'bala' (M., gitil ote) or sandy loam; and (6) the 'lal matia' (M., 'ara hasa') consisting of a red ferruginous sandy loam, found only in danr lands.

Of food-crops, the staple is rice, which is grown both on 'don' as well as on danr lands. The general name for upland rice is 'gorā' (M., godā bābā) which is reaped in August and September, and includes several varieties of coarse rice only—such as, the alsangā, the karāngā, &c. Besides gorā rice, other important Bhādoi crops, such as gondli (M. gūdlū), kūrthi (M., hore), marūā (M., kode), and other millets and pulses are grown on danr lands. The third harvest of the year is the rabi harvest gathered in February and March. Among the more important rabi crops grown on danr lands are the rahar or cajanus sativa (M., rāhāri) and the mustard or sinapis nigra (M., mani). The upland crops are generally sown by rotation. Thus, after the marua crop is gathered from a field in October-November, gora paddy will be sown on it in the following May and harvested in September. In the next year, the same field will be sown with the 'ūrid' (M., rāmbara) pulse which will be harvested in September or October. This will be followed next June by a 'gondli' crop which, in its turn, will be reaped in August. A month or two later, sūrgūja or kurthi will be sown on the same field. Frequently rah r pulse, which is reaped in March, is sown along with gora or gondli on the same danr, and bodi is sown along with māruā. This usual cycle of upland cultivation is sometimes varied according to the usage of a particular village or the convenience or inclination of individual cultivators. In most Mundari villages, the uplands are poor in quality, and are therefore generally left fallow, by turns, for one, two, or three years at a time.



A Munda with his gungu or elongated rain-hat on, driving his sagar or country-cart through a dihari tanr land.

The low-land rice (M., loyong baba) may be broadly divided into two main classes :namely the 'garuhān' (M., hambāl bābā) or barkā rice grown on the lowest don lands and reaped in November, -and the 'lauhan' (M., rāmāl bābā) or light rice grown on the upper terraces known as chowra-don lands. The former class is the great winter crop of the year which is reaped in November and December, and comprises a large variety of fine rice such as the Kalamdani, the Tilāsār, the Rāi-chuni. latter class is reaped in autumn and comprises several varieties of coarse rice such as the Jhalar-genda and the Mugdhi. In speaking about Kūdar don lands, we have referred to 'tewa' rice which is grown on lands which retain moisture throughout the year and are therefore capable of vielding two crops in the year. Tewa fields are found only in Thanas Khūnti, Būndū, and Ormanjhi and measure altogether 1'18 square miles in the whole of the Ranchi District. Including dofasli danr lands, the entire area of lands, 'don' as well as 'danr' within the Ranchi District. cropped more than once in the year is only 39 square miles. Out of a total area of 7,103 square miles in the Ranchi District, 3,614 square miles or 50.88 per cent. are nominally under cultivation. But, making allowance for do-fasli don lands

and the cycle of cultivation in danr lands. the total net cropped area of the district does not exceed 2.482 square miles. Of this, 1,530 square miles (or 61.6 per cent. of the cropped area) produce rice, 'urid' is grown on 127 square miles, 'gondli' on 300 square miles, 'mārūā' on 110 square miles, sūrgūja on 157 square miles, and other crops on 255 square miles. Only 43 square miles in the whole of the district are covered with fruit trees.* The average gross produce of one acre of 'don' land. would, in a good year,

amount to about 17 maunds of paddy.

The Munda's methods of cultivation are Agricultural operations.

plantation.

very simple. There are two processes for the cultivation of low-land paddy, viz. the būnā (Mūndāri, hér) or sowing broad-cast, and the ropa (Mundari, roa) or trans-The former is generally made in June and the latter in July and August.

The 'būnā' process, again, is of two kinds, namely, 'dhūri-bunā' (M., (i) Buna. her-jeteā) or sowing in dust, and 'lewa' (M., āchāra) or sowing in mud. Before sowing or transplantation, the fields are generally ploughed up three or four times. The first ploughing, known 'chirna' (M., si-chātā) is made, if possible, soon after the winter-rice is harvested, or, at any rate, immediately after the first shower of rain in the month of Magh; the second and third ploughings known respectively as 'dobarna' (M., si-rura) and 'uthāonā,' follow, in būnā fields, shortly afterwards-either in Magh or in Fagun. These buna fields are generally manured in the month of Chait, by distributing over them cowdungt in small heaps, and then spreading out this manure either with the spade

*We are indebted for the above statistics to J. Reid, Esq, I.C.S., late settlement officer of Ranchi.

Other manures used by the Mundas are ashes, mud from old tanks, karanj flowers, and oil-cakes,

or by ploughing. The third ploughing is followed by harrowing and levelling with an implement called the 'kārhā' or mher. The last ploughing is called the 'puraona' or finishing. The 'puraona' and 'uthaona' are often the same. The land having been thus prepared for the reception of the paddy-seed, 'dhūri-būnā' is made in May or June by casting dry seed on pulverised ground.

In June, after the regular rains set in, 'lewa' or moist-sowing is made. The field which was once ploughed in Magh (January-February) is thoroughly ploughed up again after a heavy shower of rain in Asarh (June-July) so as to work up the soil into a state of liquid mud. The mud is then allowed to



The circular rain-hat of the Munda woman.

settle down for a day or two, after which the water which comes above the mud is drained off. The seeds which have already been made to germinate by being soaked in water for about twenty-four hours, and put into a covered basket, is now scattered on the surface of the mud. They are carefully watched until they take root and a few leaves spring up.

The last process in point of time is the 'ropa' (M., achārā) or trans-(iii) Ropa. plantation. On the day of transplantation, the field is once more ploughed up by the men with the help of the chowk, and soil and water are mixed up into a uniform puddle. The paddy plants

brought in bundles from the nursery where they were reared, are washed clean of all earth and one by one separately inserted in the mud by the women. It is indeed a very pleasing sight to see the Mundas, men and women, some with their picturesque rainhats on and others bare-headed, cheerfully working in their fields in the rains all the day long.

The paddy fields are weeded three times. The first weeding takes (iv) Weeding. place before the field is Grass and other noxious plants sown. that have come up since the field was last ploughed up are carefully picked up by the hand. This process is called 'tūsāng' in Mundari. The second weeding takes place in the month of Sawan (July-August) when the paddy-fields generally get infested with grass. This weeding is done with the help of the plough and the harrow. This process is known as 'bidhāonā' in Hindi, and 'kārāe' in Mundari. The last weeding is made in the month of Bhado (August-September). when such of the grass as escaped the previous weeding, are carefully picked up with the hand, and taken home to be used as fodder for cattle. This weeding is called hered in Mundari.

When the crops are ripening, they require to be watched. In the day-(v) Watching. time, this is done generally by the women and the children, but at night the watching is always done by men who stop in small temporary sheds erected for the purpose on or near the fields. These huts are made of straw spread over branches. of trees, and are locally known as kumbas

(M., gūiū).

The harvesting is done both by men and women. A threshing-floor (vi) Harvesting. or 'kharihān' (M., kolom) is prepared beforehand by scraping grass off a suitable plot of land, and making it. clean and tidy with a coating of cowdung (M., gūri) mixed with water. Rocky places or chatans, if available, are preferred. Otherwise, a plot of bari land or some mango-tope or other uncultivated land is utilised as a kharihan. The paddy stalks, as they are reaped, are left on the ground in small bundles, and are carried to the threshing-floor. Here the paddy stalks are arranged in circular heaps called chakars (M., chāki) with the ears on the inside.

The threshing is done at the kharihān (M., kōlōm) described above. The paddy-stalks are first spread out on the ground, and a few bullocks tied in a line are driven round

and round over them. As the threshing goes on in this way, the straw is sifted with a pitch-fork called 'ākāin.'

SARAT CHANDRA RAY.

THE LATE PANDIT SATYAVRATA SAMASRAMI

THE eminent Vedic savant Pandit Satvavrata Samasrami breathed his last on the 1st June. He was a Bengali Brahman, born at Patna, in the year 1846. where his father held a respectable position in the service of Government. The name Satyavrata was a later acquisition earned by an event in his childhood which is worthy of being chronicled. Young Kalidas, for that was his original name, when barely five years old, went one day to his father's garden with a family servant. There he plucked some beautiful roses which the servant brought home. Ram Babu, the father of Kalidas, was exceedingly wroth at the depredation on the flowers which he thought had been committed by the servant. He took him to task severely. Kalidas having come to learn the punishment that had been meted to his servant interceded on his behalf and himself pleaded guilty absolving the servant of all fault. He confessed to having plucked the flowers himself and that the servant was quite innocent. Ram Babu was overjoyed and felt proud of his being blessed with so truthful a son. He at once rewarded him with the name of Satyavrata (he who keeps the vow of truth). From that day Kalidas was called Satyavrata. Ram Babu was a specimen of the old type of Bengalis who left their Bengal home and went abroad in the service of John Company moving on with their English officers in the newly acquired territories in Upper India. They were the trusted comrades of their English officers and the Babu was the right hand man of the Saheb. During the troublesome days of the Indian Mutiny Ram Babu came out of a perilous situation. He was captured by the disaffected populace in Behar but ultimately rescued. Ram Babu's personal

appearance was exceedingly prepossessing. He had a flowing white beard, and wore a topi like an upcountry Pandit. In his dress and bearing he approached nearer to the higher class Hindustani than his countrymen of his mother province. This was as I saw him in the sixties. On his retirement from his service and business in Behar Ram Babu settled at Kasi, the home in old age of Upper Indian pious Bengalis, where they settle and wait for the call of the Great Destroyer (Maha-Kala, one of the designations of Siva, the Lord of Kasi) in calm contentment. Ram Babu became a Kasi-vasi (a fast and fixed resident of Benares).

Here he began to educate his boy Satyavrata after his own ideal. That ideal was to bring up Satyavrata as a high class Brahman Pandit not of the Bengal type but of Kasi-the greatest seat of Brahmanical learning. He placed him in a math (cloister of Sanyasis) under a chief disciple of the renowned Gaura Swami. Swami Viswarupa was the name of this teacher and he was of the best type of Sanyasisa man of profound learning and piety. I have seldom come across such a serene saintly face as that of Viswarupa Swami. I have read the story in Buddha's life of his meeting a Sanyasi in his drive through her capital town, whose sight made such a deep impression on this observant prince that he resolved to seek that path which would lead to his finding such a peace as the Sanyasi enjoyed. His previous sights of a decrepit old man, of a diseased miserable wretch, of the corpse being carried for cremation, all had filled him with thoughts of the miseries of man and the transitoriness of worldly pleasures, till at last the blessed sight of a Sanyasi inspired him

with hopes of discovering the path of truth which leads to the goal of peace and happiness. It was after this sight of the Sanvasi that he set out on his Great Renunciation. I pictured in my mind that! Viswarupa Swami as typical of that Sanyasi whom Buddha Deva saw. The Swami was in the habit of going out every evening towards the suburbs of the town and I viewed him with awe and veneration as he passed in my way in my evening walks. He was a specialist both in Vyakarana and Vedanta. He taught higher grammar to the end of the Maha Bhashya of Patanjali and the full curriculum of the Vedanta-Sutra. Bhashva and Upanishads. I could measure his mastery of the latter subject from the attainments of one of his pupils, an intimate friend of mine - the lamented Sivakrishna Vedanta Saraswati of Benares, whose knowledge of Vedanta was wide and deep. His eulogy of his Swami's learning was ceaseless.

Satyavrata owed his knowledge of grammar to this Swami. He was the only Bengali of his time and perhaps of all time who had gone through the entire curriculum of the Vyakarana Sastra of the school of Panini. Bengali Pandits as a rule never read Panini. They have their own modern compendiums of Vyakarana (grammar) of Vopa Deva. of Sanskhiptasara, Supadma, and Eastern Bengal has its Kalapa. But Panini is a sealed book in the Sanskrit tols of Bengal. The Calcutta Sanskrit College is the only institution where the Siddhanta Kaumudi is opened in the highest classes to meet the requirements of the M.A. Sanskrit Examinations of the Calcutta University. The late Pandit Täränäth Tarkavāchaspati did his best to popularise the study of Panini but it has been ever a hopeless task.

So Ram Babu achieved his ideal—his son became the greatest Bengali Vaiyākarana of his age. But Ram Babu entertained another ideal concerning his son's education. It was to restore the learning of the Veda among his countrymen of Bengal. To that end, he placed his two elder sons (Satyavrata and Brahmavrata) under a Gujarati Sāma Vedi Brahman—Pandit Nandram of local renown, under whom they mastered the whole of Sama Veda. They both did that which no Bengali Pandit has done in recent times. They learnt the correct chanting of the Sāma hymns—from one end of the Veda

to the other. I still remember the echo of the sonorous tunes of the Sama Veda hymns Pandit Satvayrata chanted in chorus with his pupils. It was at this period of the finish of his academical acquirements that I made his acquaintance and regularly attended his class to be introduced into the study of Panini. The University curriculum of the examination I was going for being elementary in its character my ambition to achieve special distinction in Sanskrit spurred me on to apply myself to private study outside College Pandit Satyavrata Sama-srami was my initiator in the study of Panini. I deplore the opportunity I lost of taking lessons in the Sama Veda. But my College studies occupied most of my time and energy and I could not spare myself for the chanting of Sama Veda hymns.

The two sons of Ram Babu finished the Vedic studies. Pandit Satyavrata received the title of Samasrami and his brother Brahmavrata that of Sāmādhyāyi. Thus was Ram Babu's wish fulfilled and he must have congratulated himself upon the carrying out the plan he had sketched at the outset when soon after he settled at Kasi he had placed his son under Swami Viswarup and Pandit Nandram. His son had become what no Bengali youth had become then or before. To have mastered the Vyakarana Shastra in the system of Panini and to have memorised the whole of Sama Veda and to chant them in correct accents was an unique attainment. This he had achieved. But the young academician had very small prospects of earning a handsome income to make his two ends meet. There was no opening for him in the Government service. there being no chair of Veda in the Sanskrit College. The provision for any study of Veda and Vedanta was considered as encouragement of teaching theology, a subject which the Government was precluded from patronising. Even the chair of Vedanta was abolished in the apprehension that a Christian Government was encouraging the study of heather theology. Little did it strike the abolishers that the cause of comparative philology, comparative religion, and philosophy suffered by yielding to the representations of some bigoted padris.

Pandit Satyavrata was naturally anxious to obtain some means of livelihood and also some useful occupation. This latter

he created for himself. He started the "Pratna-Kamra-Nandini" a monthly journal Sanskrit. This was perhaps second Sanskrit Journal that existed in those days. The first was the vidya-Sudhānidhi," with the better known alias "The Pandit," This journal was started by an orientalist of renown, Mr. R. T. H. Griffith, the then Principal of the Benares College, with a number of collaborateurs from the staff of the Sanskrit and Anglo-Sanskrit department of the College. Among that band of contributors were some foremost scholars of the day. Pandit Vithwala Shastri added to his Sanskrit learning a knowledge of Latin. He had translated into Sanskrit portions of Bacon's Novum Organum. Pandit Vapudeva Shastri was the first Indian Astronomer of his time. Pandits Rajaram Shastri and Bala Shastri were eminent Gram-marians. Pandit Vechanram Tripathi was relied upon for the correction of the final proofs. "The Pandit" was a diglot. On the English side the Editor had the cooperation of Babu Pramadadas Mitra of the Anglo-Sanskrit department. But the main portion of the Journal consisted of Sanskrit articles and publications. contributions of this galaxy of accomplished Professors quickly elevated "The Pandit" to the rank of a first class magazine. It soon acquired a European reputation. Professors Maxmuller and Goldstucker in England and their confreres in Germany and America and elsewhere looked with an expectant eye for something new-something fresh, in the lucubrations of these Eastern fellowlabourers in the field of Sanskrit.

Think of the audacity of a young tyro to light his small candle before such a brilliant chandelier. Yet the plucky Bengali Shastri brought out, single-handed, a Sanskrit journal, to the astonishment of the Pandit-Mandali (literary circle) of Kāsi. But the publication of a journal means not only literary ability of the editor but financial strength to meet the cost of printing. Pandit Satyavrata had very slender means... But he was not daunted by any thoughts of how to meet the printer's bill. He worked as editor-as copyist, as proof corrector, as duftry, as peon. I can bring to my mind the picture of the scene of his labours—in the first floor.

of a house selected in a narrow lane behind the temple of Annapurna with perpetual twilight during the day-composing his articles, copying them fair, taking them to the press, correcting proofs, packing and despatching the issues as they came out of the press. Such enthusiasm, such strenuous work, from daybreak till midnight. In the intervals of business he gave Vedic lessons to his pupils. But like the lessongiving that did not bring him money-let not the European reader entertain the idea that Brahman teachers of the Shastras take fees from their pupils—the labours bestowed on the "Pratna-Kamra-Nandini" were unproductive from the commercial point of view. The readers of a Sanskrit journal were few and far between. They who could read it and appreciate its value were men as poor as the editor—the goddess of wealth keeping aloof from these devoted lovers of learning. His only ambition was to see that his "Pratna-Kamra-Nandini" gave him the literary fame after which he thirsted. This he gained. The name of "Satyavrata Samasrami" was on the lips of many-of appreciative friends and of hostile critics.

It was in those days that the famous meeting of Swami Dayanand Saraswati, the founder of the Arva Samai, and the Pandits of Benares was held in the Anandbag near Durga Kund under the Chairmanship of Maharaja Isvari Narayan Singh, the predecessor of the present Chief of the State of Benares. Except perhaps on the occasion of Buddha's first preaching of his heterodox tenets at Sarnath in old Kāsi, never was there such an excitement among the learned classes and the religious orders of the Hindu community. Their representatives mustered strong to fight the stalwart intellectual athlete who believed in the Vedas but did not accept the orthodox interpretations. that are given in modern commentaries. He would not accept the authority of the Puranas, for in his opinion, they were spurious. His contention was that the word Purana (old) was always used as an adjective and there existed no substantive use of that word to denote the particular literature which present day Hindus accept as a part of their scripture. After a lengthy conflict the battle ended in a draw as claimed by the party of the Swami. But:

the Pandits claimed victory on the side issue that the word Purana has been used as a substantive in a text whose authority the Swami Dayanand had accepted. The manuscript was produced containing the substantive use of the word Purana. The Swami took the leaf of the manuscript in his own hands and remained pondering over it for some time. The assembly shouted victory for the Pandits and the crowd dispersed.

The Editor of the new Sanskrit journal. our Samasrami, was also in evidence there taking notes of the proceedings, having secured a seat in the polemical arena in proximity to the combatants. The Pratna-Kamra-Nandini was in great containing a full report of demand as curious reader may the debate. The find the account of that memorable meeting in the pages of that journal. My impressionwas, from what I heard from him and other friends when we met within a few days of the meeting, that his report was fair and not that of a partisan.

Pandit Samasrami's literary activities were varied. He used his pen in the columns of the Pratna-Kamra-Nandini but he used his tongue also in the traditional manner of the Pandits. He went out on tours, visiting large religious fairs like the Kumbha Mela of Haridwar, Courts of Princes, centres of learning, and returning with laurels won in Sabhas of learned Pandits met to exchange views on points of dispute. At Nadia, the principal centre of Sanskrit learning in West Bengal, he created such an effect on an old distinguished Professor that he gave away his elder grand-daughter in marriage to Samasrami and his younger grand-daughter to Samasrami's brother Samadhyayi who had accompanied him and taken part in their literary display. It was a romantic achievement—this winning of brides as prizes for learning.

Having now entered the life of a house-holder and beset with cares to provide the wants of the family, Pandit Samasrami settled in Calcutta, where he found jobs in the Asiatic Society through the generous patronage of Dr. Raja Rajendralala Mitra, the scholar and antiquarian and the tower of strength of the Asiatic Society at that period. He edited the Sāma Veda for the

Bibliotheca Indica Series, the Nirukta and works of Vedic literature. "Pratna-Kamra-Nandini" had disappeared. He now started the "Usha" and conducted it for the special benefit of his Bengali-There was no laziness in countrymen. him-work, work, work. He took interest in the Bengali drama, and was the guiding. spirit in a certain popular Calcutta Theatre. He took part in socio-religious controversies that at times agitate Calcutta Bengali: Society. I happened to meet him when he was busy with a controversy on the question of polygamy. Not content with advocating it with his pen he showed the courage of his conviction by justifying his brother Samadhyayi's taking a second wife in the lifetime of the wife he had married at Nadia. Perhaps he was right in the interpretation of the Smriti texts that permit polygamy under particular circumstances. But as eminent Pandits were also on the opposite side there is some relief that polygamy did not command unanimous verdict in its favour. This incident shows that even very learned men may sometimes provoked to show too much zeal in interpreting the letter of the law at the expense of the higher spirit of religion. The baneful consequences of the practice of polygamy Hindu writings have chronicled in the sufferings of Dhruva and Rama.

"Even the moon has its dark spots." What wonder if Samasrami's judgment was warped at times? To err is human. To expect perfection in frail humanity is expecting too much. In the midst of such engrossing pursuits he carried on the Brahman Pandit's traditional daily task of giving lessons to pupils. Scholars from remote provinces such as the Panjab travelled to Calcutta to receive the benefits of his ripe learning, but I am not aware whether he has left any distinguished Bengali pupil who can carry on his work of teaching the Sama Veda in Bengal. I fear Bengal has not utilised his Vedic learning. His was a unique figure, of a tall exotic plant on a soil where neither its seeds nor grafts have multiplied its species. It seems that the soil of Bengal is not favourable to Vedic learning.

A thousand years ago a King of Bengal, the famous Adisur, had to invite Vedic Brahmans from distant Kanouj to perform Vedic sacrifices because there was a lack of supply of qualified indigenous talent. The descendants of the Kanouj emigrants forgot their ancestral learning and practice and there was little Vedic light to be seen in Bengal for centuries. One remote descendant of one of those Kanouj Brahmans acquired a mastery of this neglected learning in Kasi and settled in his ancestral native province. But he received no cordial welcome nor patronage at the hands of the Pandits of Bengal nor of their patrons, the landed and well-to-do middle-class Hindus. No Vedic School was established where this

specialist could train pupils and disseminate the knowledge he had accquired with so much labour.

The Vedic publications of the Asiatic Society edited by Samasrami will keep his. memory green among scholars of all lands who will feel grateful to him for his services to Vedic literature; but the Bengalis did not show any appreciation of the only living Vedic Pandit whom they could claim as their own. His Mission to which his father—that selfless patriotic well-wisher of the land of his birth—had trained him was unfulfilled. Unlucky Bengal!

A B

THE CORONATION

T is rather difficult to form an accurate moral and spiritual estimate of the great function just witnessed in London. The English Coronation is said to stand by itself in the history of European royalism. No other people have anything like it. I do not know if they have anything like it even in the more poetical and stately ritualism of the East. It would be exceedingly inferesting to know if the ancient Hindu kings were coronated at all; and if so, what was the kind of ritual associated with their coronation. So far as my meagre knowledge goes and it does not go very far. I think the ceremonial investiture of the Hindu princes took place before their actual accession to the throne, when they were heirs-apparent only. We read thus in the Ramayana of the installation of Rama, during the lifetime of Dasaratha. though the ceremony did not take place owing to the intrigues of his step-mother. But the preparations were made. They had the rite of "anointing" called Abhisheka in Sanskrit, but it meant, the anointing of the prince as the recognised heir to the throne, And it was done in the lifetime of the reigning monarch. And it was this anointing as the heir-apparent which fully established his claims to the royal succession, and the anointed heir-apparent or Yuvaraja as he was called, seems to have ascended the

throne without any further ceremonial. It is as the heir-apparent that he received the assent and acceptance of his subjects. In virtue of this acceptance he subsequently ascended the throne upon the death of his predecessor in the royal office. This assent was sometimes refused, as we read in the Mahabharata, in the case of Prince Devapee. But as I said, I do not know if in the rituals associated with Hinduism, there was anything similar to the British Coronation. It seems, however, that at least in the ancient polity of the Hindus, they had certain things which bear considerable similarity to some parts of the British Coronation Service. We read thus in the Yajur Veda, IX, 40,—

O ye learned men, proclaim (from among yourselves) that man with one voice, your King, (the head of the State), who is just, impartial, well-educated, cultured, and friend of all. In this way alone shall ye attain universal sovereignty, be greater than all, manage the affairs of the State, obtain political eminence, acquire wealth, and rid the world of its enemies.

In the Epics—the Mahābhārata and the Rāmāyana—we find the ceremony known in our Coronation ritual as that of "presentation" forming part of the Abhisheka Ceremony of the heir apparent. Possibly in this "presentation" and acceptance is preserved the memory common to all Aryan communities, of the days when the chiefs of the Aryan State were openly and formally

elected to kingship by the community. It is a mere formality now. In our present Coronation Service, it is called the Recognition, and is described thus:-

¶ The King and Queen being so placed, the Archbishop shall turn to the East part of the Theatre, and after, together with the Lord Chancellor, Lord Great Chamberlain, Lord High Constable and Earl Marshal (Garter King of Arms preceding them), shall go to the other three sides of the Theatre in this order, South, West, and North, and at every of the four sides shall with a loud voice speak to the People: and the King in the meanwhile, standing up by his chair, shall turn and shew himself unto the People at every of the four sides of the Theatre as the Archbishop is at every of them, the Archbishop saying:
SIRS, I here present unto you King GEORGE,

the undoubted King of this Realm: Wherefore all you who are come this day to do your homage and

service, Are you willing to do the same?

The People signify their willingness and joy, by loud and repeated acclamations, all with one voice crying out.

God save King GEORGE.

THE CORONATION SERVICE.

The religious service proper comes after and not before this recognition. It begins with the singing of the Litany by two bishops, the choir singing the responses.

Next comes the Communion Service which is conducted by the Archbishop, who offered on the present occasion, the following prayer:

O GOD, who providest for thy people by thy power, and rulest over them in love: Grant unto this thy servant GEORGE, our King, the Spirit of wisdom and government, that being devoted unto thee with all his heart, he may so wisely govern this kingdom, that in his time thy Church and people may continue in safety and prosperity; and that, persevering in good works unto the end, he may through thy mercy come to thine everlasting kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

This was followed by gospel readings. After this the Creed was sung, the King and Queen with the people standing. It is the orthodox Creed of the Anglican Church.

THE CORONATION OATH.

The reading of the Creed was followed on the present occasion by a sermon, preached by the Archbishop of York, and then came the Oath. This Coronation Oath was administered by the Archbishop who went to the King, and standing before him, administered it as follows.

The Archbishop first asked the King-"Sir, is Your Majesty willing to take the Oath?" The King answered-"I am willing."

Then the Archbishop put the following questions, and the King, having a book in his hands, answered each question severally this wise :-

Archbishop. Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and the respective Laws and Customs of the same?

King. I solemnly promise so to do. Archbishop. Will you to your power cause Law and Justice, in Mercy, to be executed in all your judg-

ments?

King. I will. Archbishop. Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges, as by law do or shall appertain to them, or any of them?

King. All this I promise to do.

Then the King, arising out of his chair, assisted by the Lord Great Chamberlain. the Sword of State carried before him, went to the Altar, and there being uncovered. made his solemn Oath in the sight of all the people, to observe the promises: laying his right hand upon the Holy Gospel in the great Bible, (which was before carried in the procession inside the Chapel, and was now brought from the Altar by the Archbishop and tendered to His Majesty as he knelt upon the steps), who said these words:

"The things which I have here before promised, I will perform and keep. So help me God."

Then the King kissed the Book and signed the Oath.

THE ANOINTING.

Then came the ceremony of Anointing. It was preceded by the singing of an appropriate hymn.

At the conclusion of the hymn, the Arch-

bishop said the following prayer:-

O LORD, Holy Father, who by anointing with Oil didst of old make and consecrate kings, priests, and prophets, to teach and govern thy people Israel: Bless and sanctify thy chosen servant GEORGE, who by our office and ministry is now to be anointed with this Oil, and consecrated King of this Realm:. Strengthen him, O Lord, with the Holy Ghost the

Comforter; confirm and stablish him with thy free and princely Spirit, the Spirit of wisdom and government, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness and fill him, O Lord, with the Spirit of thy holy fear, now and for ever. Amen.

And then, the choir sang the following verse from the Old Testament: I. Kings, i, 39-40.

ZADOK the priest and Nathan the prophet anointed Solomon king; and all the people rejoiced and said: God save the king, Long live the king, May the king live for ever. Amen. Halleluiah.

While this was being sung, the King having been disrobed of his crimson robes, and having taken off his cap of State, went and sat down in King Edward's Chair. And then the Archbishop anointed him with the sacred oil taken from the Ampulla of the Altar, and pouring it with the holy Spoon on the crown of the head of the King, in the form of a cross, saying—

"Be thy Head anointed with holy Oil as kings and priests and prophets were anointed."

Then he poured the oil on the breast of the King, saying:

"Be thy Breast anointed with holy Oil."

And next on the palms of both the hands, saying:—

"Be thy Hands anointed with Holy Oil."

And he concluded with the words:-

And as Solomon was anointed king by Zadok the priest and Nathan the prophet, so be you anointed, blessed, and consecrated King over this People whom the Lord your God hath given you to rule and govern, In the Name of the Rather, and of the Son, and of the Holy Ghost. Amen.

A MEDIÆVAL LITURGY.

I have quoted passages from the Coronation Service to indicate to the Indian reader, generally unfamiliar with the elaborate liturgy of the Church of England, the essentially mediæval character of the rites. administered to King George last week. These rites had truth, moral strength, and spiritual inspiration to the people who had faith in the miracles and mysteries of mediæval Christianity. They have little meaning and no inspiration to the modern There are a few people, perhaps, even in England of to-day who have been able to keep their old and mediæval faiths intact. The Litany, and the Creed, had undoubtedly truth and inspiration for them. But even these have completely outgrown.

the mediæval ideas regarding the kingly authority and the royal prerogative. Our Coronation Rites are reminiscent of the days when kings ruled in Christendom by Divine Right. No modern European monarch claims this mediæval right, not even the Kaiser himself, at least in the old mediæval sense. The faith that lent sanctity to the person of the King, and divine authority to his Office, derived directly through the miracle of his Anointing and Crowning and Inthronisation, that faith is dead, and will never come back again. Not even the almost impossible possibility of the revival of clericalism in Christendom will be able to bring that faith back to life. Even modern clericalism will have to give new meaning to the old priestly office, and base its spiritual character and authority upon the actualities of modern thought and life. Even supernaturalism feels in our daythe absolute necessity of "Naturalising" itself. We see it in all the pseudo-science of Besantine theosophy. The mysteries of the old Christian faith, if they are revived at all, will have to base themselves not upon ancient legend but upon the actual spiritual experience of the modern man. But the training and disciplines of the higher spiritual life, without which no man can have these deeper spiritual experiences, are almost completely out of place in our ... present-day ideals and schemes of life. Rare everywhere are these deeper experiences. They are exceedingly rare in our modern rationalistic and materialistic civilisation. Consequently, the old mysteries of religion have so far received no new life and interpretation among us. And in view of it all, the Coronation Rite could not possibly have any deep moral or spiritual inspiration to us.

But as I said, not merely the theology that stands at the back of these rites, is mediæval, and has, therefore, no meaning for us, even the political theories embodied in them have been long exploded. The legend of the Holy Oil with which Kingr George was anointed last week is that it was originally given by "Our Lady" the Mother of God to St. Thomas, to be reserved for the Coronation of a King who should be a loyal champion of the Church. And the "Nation" of June 10th, pertinently asks.—

What sanctity has this anointing for His Majesty's

subjects to-day? The faith which saw in the anointed Sovereign a "mixta persona", half-spiritual, half-lay, which believed that through his unction he had received in a special manner the seven-fold gift of the most Holy Spirit, has passed away to return no more, not even in the most impossible event of the triumph in Europe of a clerical reaction. The philosophy of Suarez the Jesuit, no less than that of Milton the Puritan, has shattered for ever the religion that half-deified the hereditary ruler, and has driven the Sainte Ampoule to keep company with the Holy Graale in the Land of Faery. And yet practical England retains the phantom of the mystery.

THE CORONATION SERMON.

The best part of the Coronation Service was, I think, the short and inspiring sermon preached by the Archbishop of York. was the only part of the ceremonies which, to some slight degree, reflected the larger ethical consciousness of our time. It was even more than merely ethical. There was a background of noble idealism behind the utterances of the Archbishop. Service. reverent, selfless, dutiful, and devoted service, is the test of true spiritual nobility. In the realm of the Spirit, people rise to high rank and position, not through pomp and power, but through devoted service. The ideal master here is the real servant. "The kings of the Gentiles have lordship over them; and they that have authority over them are called benefactors. But ye shall not be so; but he that is the greater among you, let him become as the younger, and he that is chief as he that doth serve." And the Archbishop took for his text the words;-"I am among you as he that serveth." He said:-

The great day has come. Attended by the loving loyalty of millions of his subjects, and uplifted by their prayers, the King is here to receive from God his hallowing and his crown. In the venerable home of its history and its faith, an Empire comes into the presence of the King of Kings. Pause for one moment to hear a voice from Him. "I am among you as he that serveth". It is the word that tells the way in which He won and wields His Kingdom.

To be among them as he that serves—among the people in this homeland, among the multitudes of India, among the strong young nations overseas, as the one man raised above private and local interests to think of all, to care for all, to unite all in one fellowship of common memories, common ideals, common sacrifices,—this is indeed a kingly life.

THE ROYAL PAGEANTS.

If the religious service of the Coronation was dominated by mediævalism, the royal processions were equally dominated by the

spirit of militarism. I will not attempt to describe these regal pageants. Of course, people were mightily pleased with these. London loves sensations. It is easily pleased. and likes being excited and hilarious over the merest trifles. The preliminary preparations therefore drew immense crowds. immense even for this Modern Babylon.to our more fashionable thoroughfares along the route of the royal processions, night after night, for more than a week previous to the Coronation day. Ouite a million people had come to London to see the great show. Besides the leisured Britisher, people had come from the Continent and from America, and the British Colonies to witness pageants. Representatives of world's royalties were there. And they provided endless fun to the cockney crowds. The British mob takes a peculiar pleasure at the sight of crowned heads and jewelled personages, all our platform platitudes regarding equality and democracy notwithstanding. Even the accredited representatives of our socalled social democracy are not all of them quite above being flattered by royal recognition; and Mr. Ramsay Macdonald's recent lunch with the Kaiser has formed the topic of a little exciting discussion in the Socialist Review of this month. There are Socialists who did not like it. But Mr. Macdonald is, I think, unlike poor Keir Hardy, a representative man, in the Emersonian sense. He represents the inner psychology of the British democrats far more faithfully, I should think, than any other of his colleagues in Parliament. The fact is that the purple has not as yet lost its charm to the British eye; and the "dookes" are yet a powerful social talisman here. A royal function has therefore a strange fascination for the British populace. And it particularly pleases them to feel that all these are specially organised for their amuse-This is the view that the man in the street here takes of these pageants. Scratch the British Democrat, the loudtongued Socialist even not always excepted,—and you will always discover the jingo in him. The fascination of these military pageants lies in the fact that they make a very strong appeal to the inherent jingoism of the British mob. The gathering of the world's royalty in their small Island, the massing of thousands of troops in all their

glaring colours, setting off the gorgeous uniform of their officers, the lavish display of wealth in gaudy decorations and garish illuminations, all these impart a certain sense of self-importance to the British crowd. They make us feel quite imperialistic: and help to make us feel immensely pleased with ourselves and our rulers. Proverbially lacking in the imaginative faculty, we still have enough of imagination to be able vicariously to enjoy all this display of wealth and magnificence even if inside us we may not have had a dry and dirty crumb of bread for hours together. Even the starying Londoner whose home is on the Thames Embankment, is proud to think of his great Empire over which the Sun never sets. Really our statesmen do not know how they would be able to get on at all with these starving thousands, but for our glorious empire, which though it may not find food for all, at least provides these exciting pageants for their amusement and profit.

The Royal Processions were, in their way, very grand; but this grandeur was the grandeur of a huge military display. appeal was to our military instinct, and not to the larger and nobler ideas and ideals of our day. The whole show was reminiscent of the time when might was right, and the stronger brute made the better man. If no other record of our culture and civilisation is left a thousand years hence except a brilliant painting of King George V's Coronation Processions, or a reprint of his Coronation Service, posterity would not be able to distinguish our times from those of Richard Coer-de-Lion, or Charlemagne; except in the matter of our inferior physique and more showy uniforms. The miracles of modern science were represented only in the greater perfection of our implements of murder; while modern learning was represented by the surpliced clergy who looked like figures out of a mediæval painting. Our civic life was represented by the "coroneted" peers, and our social life by silked and pearled peeresses. And they reminded one more of by-gone feudal times than of the living actualities of our present life. As for the real people, the puissant nation, they were seen only in the unwashed faces that crowded the pavements along the royal route. And the whole thing showed that the forms of royalty even in England to-day have not been able to fit themselves with the new ideals that are slowly building themselves around the modern Throne.

THE KING IN THE MODERN IDEAL.

At one time it was thought that monarchical institutions will gradually die out as modern civilisation advances. This was a very common idea in the early part of the nineteenth century. The royalist sentiment was distinctly decadent all over the western world at that time. But there has of late been a very distinct revival of it of late years. This revival is evident everywhere, and is due to many causes. In England the first reaction in favour of the Monarchy came with the accession of Queen Victoria. The romance that at once gathered around the person and the Throne of the Girl-Queen; the spirit of chivalrous loyalty that her very helplessness evoked even in those who were looked upon as secret enemies of the British Throne; the healthy moral influence that the young monarch at once brought to bear upon the British Court and the conversation and manners of the British aristocracy: the marvellous intellectual progress and material advancement of the people during her long and happy reign; all these combined to practically remove whatever elements of republican discontent may at one time have existed in these islands. Outside Great Britain other forces have been at work undermining people's faith in republican institutions. These have been a sad failure in loth France and America. The State in France is almost perpetually in a state of unstable equillibrium: and the country is repeatedly found on the very verge of fresh revolutions. In America, politics is admittedly more corrupt than it is in any other civilised country. Republicanism has not as yet fulfilled its promises anywhere, in our time. It has nowhere made as yet for larger liberties or truer freedom of development of the populace. All that it has done is to substitute the tyranny of a ruling class, supported by a spurious and fictitous majority, often times secured by methods that would not bear close moral scrutiny, for the old tyranny so far as it was real, of individual kings or queens. These are responsible,

generally, for the present reaction against republicanism in Europe and even in America. Of course neither France nor America is likely to go in for monarchical institutions; but both do seem to feel the loss. On the other hand the growth of what may be called the new empires, that are almost a necessity of our present industrialism which wants large and expanding markets for its increasingly expansive productions, and the consequent possession of large dependencies by the Western Democracies, these have made a new call upon modern Western statesmanship to maintain the Throne at the centre of the Imperial Machinery, for without it it would be practicably impossible for free democracies to hold and exercise political suzereinty over vassal princes and subject peoples. It is evident already that the colonial system of France and America must be fundamentally different from that of Constitutional Monarchies like Great Britain or Germany. Cuba and the Phillipines must be helped to evolve along republican lines, ultimately incorporated with the other States of the Union as an independent federal unit. France in Chandernagore and Pondichery has already vested her subjects with the same rights as the people at home enjoy. In Africa she is more for establishing "protectorates" after the manner of Great Britain in Egypt, than for assuming direct governmental authority. But the experiment of these "protectorates" is yet in its infancy and its success is yet to be proved. Indeed, the British "Protectorate" in Egypt is still in a somewhat anomalous position; one does not clearly see how this anomaly can be removed except either by the removal of the protection altogether, or by an open and formal annexation of the country to the British Empire. And the trends of British policy in Egypt distinctly point to the second alternative. Whether viewed historically or psychologically, the preservation of the Crown is an imperious necessity of our modern "democratic empires" even as it was of the old despotic empires. We want it even for our home consumption also; because of the increasing love of our starving millions for barbaric shows and pageants. Our passion for colour and action, our love of wild displays, the growing demand of the civilised barbarian in our streets and

factories, for sensations and excitements, that like the wine he drinks, help him to forget for the time being his gnawing hunger or the biting cold. These are the various causes, some political, some industrial, some historical, some psychological, that have combined to revive the royalist sentiment in our day.

REVIVAL AND RESURRECTION.

But what the situation demands is not a revival, but what may be called a resurrection, of the rovalist sentiment in our day. We have commenced to realise the limitations of republicanism even as a few decades back we had realised those of the monarchical institutions. canism has confessedly failed to offer a more helpful instrument for the realisation of the modern civic ideals than the old royalism had done. Republicanism worked wonderfully well in the ancient city-states of Greece or Rome. It is working fairly well even in our own day, in the smaller, unambitious and less industrial community in Switzerland. But it is an impossible thing in our larger states. Indeed, the only rational and useful form of republicanism seems to be that of the old village communes. We cannot revert to that stage again. On the other hand, royalism, as we have known it so far, is also out of place in our modern life. The present revival of it, through the revival of antiquated shows and military pageants, shows more of a relapse into ancient barbarism rather than an advance towards the fuller modern ideal. The truth is, that it is impossible to revive, in our day, the old royalist sentiment. The forces that gave it birth are dead and gone. The relations that preserved it are dissolved. We may revive the old forms but we shall never be able to put life and reality into them any more. What the situation demands, what the thought and culture of our age is leading to, is not a revival of kingly pageants, but a resurrection of the kingly office. The difference between a revival and a resurrection is that while the one has reference to the body, the outer form and embodiment of a thing, the other relates to its inner life and spirit. Revival is really something physical: resurrection is something essentially spiritual. The revival of royalism

would mean the multiplication of vain shows and barbaric displays. The resurrection of royalism would mean the idealisation and spiritualisation of the kingly office and function.

The present royalist revival is, indeed, a mere reaction against the republicanism of the French Illumination. That republicanism came as a protest against the excesses of the eighteenth century royalist pretensions. It was essentially a denial of the old rights of kings. But denials are, in these complex matters, oftentimes only a half-truth. And protests rarely offer any true solution of the problems that call them forth. Denial is no proof, nor is a protest a reconciliation. The republican protest has done its work; it has killed the old pretensions: what is now wanted is a higher synthesis, a rational reconciliation between the great social need which the old royalty supplied, and the new social need that democracy has created. What we want is a reconciliation between the freedom of the subject and the authority of the king, between the independence of individual citizens and the control of the State representing the social whole to which the individual citizens belong. Republicanism sought to find this reconciliation in the democratic franchise upon which the authority of the President elected by the populace, is based.

But this franchise has completely failed to work out a real reconciliation between the individual citizen and the State-authority to which he is subject. The popular franchise has everywhere set up the new tyranny of the majority in place the old tyranny of kings. even this majority is a spurious something. The representatives either real or spurious of this majority who come into. possession for the time being of the machinery and authority of the State are a party in the current political conflicts of the country. And the parties to a conflict can never consistently with their position as a party offer any real solution of the conflict itself. And owing to this incapacity, sectional conflicts and class antipathies are distracting every political society in our day. And in this partisan conflict, the sense of the whole is entirely lost.

And it is in the revival of this conscious-

ness of the whole in and through some adequate and concrete symbol of the State or rather in the creation of it, for the consciousness of the whole is really a new thing, the result of the highest sociological thoughts and speculations of our age.it is in this concrete expression of the whole that we must seek for a rational solution. of the present conflicts of ideals in politics. The resurrected royalty will, perhaps, furnish this symbol. This new consciousness of the whole will put a new meaning into the old kingly office and function. It is the only thing that will be able to idealise and

spiritualise the kingly office.

Viewed in the light of this resurrected royalist sentiment, the king will cease to be a person, having multiplicity of personal relations and obligations. So far as these relations and obligations are essential for individual self-realisation, they, too, will exist for the king, but not in his kingly capacity, but always and only in his personal and private capacity as an ordinary human being, and an individual social unit. As a king, he will be neither son nor father, nor husband, nor brother, nor master, nor servant, neither aristocrat nor proletariat. He will stand absolutely aloof from every party and particularity of the social whole. The parties in the State and the different classes and orders in Society will be in him, but he will not be in them. He will not even be the head of the State, for even the head is a part; but he will be the sign and symbol of the whole body politic. He will not be the source either of law or of social authority, but the embodiment and incarnation of these. In him the Law and the authority of the State will be incarnated. The thing incarnated is logically greater than its incarnation. The Law, therefore, and the State will always remain greater than the: king, who. will receive the validity of his office and authority from these, but not lend validity to them. That was the old kingly ideal, this is the new kingly ideal. When the subject realises this ideal, he will recognise in the king his own larger self, and in the authority of the king the larger law of his own being, through submission to which can he fulfil his own personal law and attain the highest end of his own life as a social being. This is the new king-idea that is

slowly dawning upon the modern consciousness. It reconciles the essence of the republican idea with that of the royalist ideal. For when the

citizen realises this idea he can truly say—
"In the King, I am the King."
E. Willis.

THE PRESENT POSITION OF WOMAN

By Sister Nivedita of Rk.-V.

GENERAL CONSIDERATIONS.

T would be useless to attempt any comparative study of human institutions, apart from the ideals of which they are the expression. In every social evolution, whether of the modern American, the Hottentot, the Semitic or the Mongolian, the dynamic element lies in the ideal behind it. For the student of sociology, the inability to discover this formative factor in any given result constitutes a supreme defect. To assume, as is so often done, that one people has moulded itself on a moral purpose, clearly perceived, while in the minds of others the place for such purpose, is blank, and they are as they have happened to occur, is purely anarchic and pre-scientific. Yet some such conception is only too common amongst those writers to whom we are compelled to go, for the data of racial sociology. This is an unfortunate consequence of the fact that, for the most part, we are only impelled to the international service of humanity, by a strong accession of sectarian ardour.

Another error, to be avoided in a comparative statement, is that of endowing the more or less antithetic ideals and tendencies which we do disentangle, with a false rigidity and distinctiveness. It is easy to argue backwards, from institutions to ideals, in such a way as to tabulate whole realms of poetry and aspiration inexorably closed to certain peoples. But ideals are the opportunity of all, the property of none; and sanity of view seems to demand that we should never lose sight of the underlying unity and humanness of humanity. Thus, nothing would appear at first sight more fixed, or more limiting, than the polyandry

of Thibet. We might well assume, a priori, that to look for certain standards and perceptions amongst a populace so characterised were vain. That such a view would be untrue, however, is shown at once by Sven Hedin, in his recent work, Trans-Himalaya, where he tells of a l'hibetan gentleman imploring him never to shoot the wild geese, for these birds are known to have human hearts; like men, they mate but once; hence, in killing one, we may inflict on another a long life of perpetual sorrow. This one incident is sufficient to remind us of the high potentialities of the human spirit everywhere, however unpromising may be the results of a superficial glance. Again, we all know something of the marvels of constructive and self-organising power shown by modern Europe. When we look behind the symptom for the cause, we may feel impelled to the opinion that the master-fact in this regard is the influence of the genius of ancient Rome, acting first in the Empire, then in the Church, and lastly seen in the reaction of nationalities today. But of that fundamental Roman genius itself, it is increasingly difficult to make any statement that does not almost immediately commend itself to us, as equally applicable to China as the great leader of the Yellow Races. The actual difference between Europe and Asia, in spite of the analogy between Rome and the people of Han, may perhaps be found explicable on the basis of the differing place and materials on which these two instincts had to work. Perhaps the very foundation stone of sociological truth lies in that unity of humanity, which such considerations illustrate.

And lastly, we have to remember the widely differing values of different classes

of evidence. It is important always, if possible, to make a people speak for them-Identical material may be oppositely handled, as all will admit, by different persons, but we cannot go far wrong, in demanding that in all cases original evidence shall have a wide preference, over the report of his personal observations and opinions, made by a foreigner. It would also be well to stipulate for the same rights of scrutiny, over even original testimony, as would be exercised by competent persons in weighing evidence, with regard, say, to physical experiments, or a case in a court of law. Statements made, even by the natives of a given country, with the direct intention of witnessing or ministering to some partisan position, will not, on the face of it, have the same value as if it can be shown that they were made with no idea of a particular question having arisen. For instance, we may refer to the matter of the position of the Chinese woman in marriage. We are assured by most modern writers of authority that this is most depressing. In theory, the wife is completely subordinated, while in fact, the man always exploits to the full the opportunity thus given him. That marriage can be brutalised is doubtless as true in the case of China as in that of England. All that we have a right to ask is, whether it has also the opposite possibility, and in what degree and frequency. I assume that we are all familiar with the relation between the general development of a society, and its impulse to recognise an individual poet, and accord him fame. Bearing this relation in mind, we shall be able to measure the significance of a couple of little poems translated by Martin, in his tiny posthumous work—La Femme en Chine. these, one may be given here. It is by the poet Lin-Tchi to his wife,

"We are living under the same roof, dear comrade of my life.

We shall be buried in a single tomb,
And our commingled ashes will eternalise our union.
With what good will hast thou shared my poverty,
And striven to aid me by thy toil!

What ought I not to do to make our names illustrious by my wisdom, Thus rendering glorious thy noble example and thy good deeds!

But my tenderness and my respect have told thee this every day."*

* Paris. Sandoz & Frischbacher. 1876.

Is it not true that one genuine utterance from the heart of a people, is testimony that outweighs a whole volume of opinions, however honest, about them? The historical process, as manifested in different countries, may have led to the selection of various ideals as motives of organisation, but an open examination of data will make us very doubtful of statements that would deny to any nationality a given height of spirituality or refinement.

CLASSIFICATION.

The first point to be determined in dealing with the proper subject, of this paper, the present position of the civilised woman, is the principle of classification to be follow-We might divide women into Asiatic and European; but if so, the American woman must be taken as European par excellence. And where must we place the woman of Japan? The terms Eastern and Western are too vague, and Modern and Mediæval too inexact. Nor can we afford to discard half of each of these generalisations, and classify woman as, on the one hand, Western-whether Norse, Teuton, Slav, or Latin-and on the other Mongolian, Hindu, or Mussalman. Such a system. of reference would be too cumbersome. Perhaps the only true classification is based on ideals, and if so, we might divide human society, in so far as woman is concerned. into communities dominated by the civic, and communities dominated by the family, ideal.

THE CIVIC IDEAL.

Under the civic ideal—imperfectly as particular women may feel that this has yet been realised—both men and women tend to be recognised as individuals, holding definite relations to each other, in the public economy, and by their own free will co-operating to build up the family. The civitas tends to ignore the family, save as a result, like any other form of productive co-operation, and in its fullest development may pethaps come to ignore sex. In. America, for instance, both men and women are known as 'citizens'. No one asks, 'Are you a native, or a subject, of America?' but always, "Are you an American citizen?" The contemporary struggle off the Englishwoman, for the rudiments of political

equality with men, is but a single step in the long process of woman's civic evolution. It is significant of her conscious acceptance of the civic ideal as her goal. The arrival of this moment is undoubtedly hastened by the very marked tendency of modern nations towards the economic independence of woman; and this process, again, though born of the industrial transformation from Manual to Mechanical, or Mediæval to Modern, is indirectly accelerated, amongst imperial and colonising peoples, by the gravitation of the men of the ruling classes towards the geographical confines of their racial or political area. One factor, amongst the many thus brought into play, is the impracticability of the family as their main career for some of the most vigorous and intelligent of women. These are thrown back upon the civitas for the theatre of their activities, and the material of their mental and emotional development. Such conditions are much in evidence in the England of today, and must have been hardly less so in Imperial Rome. Nero's assassination of his mother might conceivably be treated as the Roman form of denial of the suffrage to woman.

Regarding the civic evolution of woman as a process, it is easy to see that it will always take place most rapidly in those communities and at those epochs when political or industrial transformation, or both, are most energetic and individuating. The guiding and restraining influences which give final shape to the results achieved are always derived from the historical fund of ideals and institutions, social, æsthetic and spiritual. It is here that we shall derive most advantage from remembering the very relative and approximate character of the differentiation of ideals. The more extended our sympathies, the more enlarged becomes the area of precedent. If the Anglo-Saxon woman rebelling in England, or organising herself into great municipal leagues in America, appears at the moment to lead the world in the struggle for the concession of full civic responsibility, we must not forget the brilliance of the part played by women in the national history of France. Nor must we forget the Mediæval Church, that extraordinary creation of the Latin peoples, which as a sort of civitas of the soul, offered an organised super-domestic career to woman, through-

out the Middle Ages, and will probably still continue, as a fund of inspiration and experience, to play an immense part, even in her future. Nor must we forget that Finland has outstripped even the Englishspeaking nations. Nor can we, in this connection, permit ourselves to overlook the womanhood of the East. The importance of woman in the dynastic history of China for example, during the last four thousand years, would of itself remindaus, that though the family may dominate the life of the Chinese woman, yet she is not absolutely excluded from the civic career. Again, the noble protest of his inferior wife, Tchong-tse, to the Emperor in 556 B.C., against the nomination of her own son as heir to the throne, shows that moral development has been known in that country to go hand in hand with opportunity. "Such a step," she says, "would indeed gratify my affection, but it would be contrary to the laws. Think and act as a prince, and not as a father!" This is an utterance which, all will agree, for its civic virtue and sound political sense, to have been worthy of any matron of Imperial Rome.

But it is not China alone, in the East, that can furnish evidence to the point. In ... India, also, women have held power, from time to time, as rulers and administrators, often with memorable success. And it is difficult to believe that a similar statement might not be made of Mohammedanism. There is at least one Indo-Mussalman throne, that of Bhopal, which is always held by a woman. Perhaps enough has been said to emphasise the point that while the evolution of her civic personality is at present the characteristic fact in the position of the Western woman, the East also has power, in virtue of her history and experience, to contribute to the working out of this ideal. To deny this would be as ignorantly unjust as to pretend that Western women had never achieved greatness by their fidelity, tenderness, and other virtues of the family. The antithesis merely implies that in each case the mass of social institutions is more or less attuned to the dominant conception of the goal, while its fellow is present, but in a phase relatively subordinate, or perhaps even incipient.

The civic life, then, is that which pertains

to the community as a whole, that community-whether of nation, province, or township-whose unity transcends: and ignores that of the family, reckoning its own active elements, men or women as the case may be, as individuals only. Of this type of social organisation, public spirit is the distinctive virtue; determined invasion of the freedom of welfare of the whole, in the interest of special classes or individuals, the distinctive sin. The civic spirit embodies the personal and categorical form of such ideals as those of national unity, or corporate independence. Its creative bond is that of place, the common home,—as distinguished from blood, the common kin,-that common home, whose children are knit together to make the civitas, the civic family, rising in its largest complexity to be the national family.

The characteristic test of moral dignity and maturity which our age offers to the individual is this of his or her participation in civic wisdom and responsibility. Our patriotism may vary from jingoism to the narrowest parochialism, but the demand for patriotism, in some form or other, we all acknowledge to be just. Different countries have their various difficulties in civic evolution, and these are apt to bear harder on that of the woman than of the man. The study of woman in America, where society has been budded, so to speak, from older growths, and started anew, with the modern phase, in a virgin soil, is full of illustrations. It would be a mistake to attribute the regrettable tendency towards disintegration of the family, which we are undeniably witnessing in that country today, to any ardour in the pursuit of civic ideals. High moral aims are almost always mutually coherent. Weakening of family ties will not go hand in hand, in a modern community, with growth of civic integrity. Both the progressive idea of the civitas, and the conservative idea of the family, are apt to suffer at once from that assumption of the right to enjoyment which is so characteristic of the new land, with its vast natural resources, still imperfectly exploited. Various American states exhibit a wide range of institutions, domestic and political. Some have long conceded the right of female suffrage, while in others the dissolution of marriage is notoriously frivolous. But we may take it as an axiom that the ethics of civitas and of family, so far as woman is concerned are never really defiant of each other; that neither battens on the decay of its fellow; but that both alike suffer from the invasions of selfishness, luxury and extravagance; while both are equally energised, by all that tends to the growth of womanly honour and responsibility in either field. Even that movement, of largely American and feminist origin, which we may well refer to as the New Monasticism,—the movement of observation and social service, finding its blossom in university settlements and Hull' Houses—is permeated through and through with the modern, and above all, with the American, unsuspiciousness of pleasure. It is essentially an Epicurean movementalways remembering, as did Epicurus, that the higher pleasures of humanity include pain -not only in the effort it makes to brighten and enliven poverty and toil, but also in the delicate and determined gaiety of spirit of those engaged in it, who have never been heard to admit that the hairshirt of social service, with all its anxiety and labour, affords them anything but the keenest of delight to don.

THE FAMILY IDEAL.

The society of the East, and therefore necessarily its womanhood, has moulded itself from time immemorial on the central ideal of the family. In no Eastern country it may be broadly said—the positive spirit of China, and the inter-tribal unity of Islam to the contrary, notwithstandinghas the civic concept ever risen into that clearness and authority which it holds in the modern West. As a slight illustration of this, we have the interesting question of the sources amongst different peoples of their titles of honour. In China, we are told, all terms of courtesy are derived from family relationships. The same statement is true of India, but perhaps to a less extent: for there a certain number of titles are taken from the life of courts, and also from ecclesiastical and monastic organisations. The greatest number and variety of titles of honour, however, is undoubtedly to be found amongst Mussalman nations, who have been familiar from the beginning

with the idea of the alien, but friendly tribe. In all countries, as well in Asia as in mediæval Europe, individual women, owing to the accidents of rank or character. have occasionally distinguished themselves in civil and even in military administration. If France has had her saintly queen, Blanche of Castile, China has had a sovereign of talents and piety no less touching and memorable in Tchang-sun-chi, who came to the throne in 626 A.D. as wife of Tai-tsoung: and military greatness and heroism have more than once been seen in Indian women. In spite of these facts, the civitas, as the main concern of women, forms an idea which cannot be said ever to have occurred to any Eastern people, in the sense in which it has certainly emerged during the last hundred years amongst those nations which inherit from Imperial Rome.

In the West today there are large classes of unmarried women, both professional and Fileisured, amongst whom the interest of the civic has definitely replaced that of the domestic life. The East, meanwhile, continues to regard the Family as woman's proper and characteristic sphere. family as the social unit determines its conception of the whole of society. Community of blood and origin, knitting the kinship into one, becomes all-important to it, as the bond of unity. The whole tends to be conceived of in Eastern countries, as the social area within which marriages can take place. That combination of conceptions of race and class which thus comes into prominence, constitutes caste, rising in its multiplicity into the ecclesia or samai. Throughout the art of Eastern peoples we can see how important and easily discriminated by them, is the difference between mean and noble race. The same fact comes out, even in their scientific interests, where questions of ethnology have always tended to supplant history proper. And in geography their attention naturally graviates towards the human rather than the economic aspects of its problems. compensating factor to the notion of birth, the East has also the more truly civic idea of the village community, a natural norm for the thought of nationality. But left to themselves, undisturbed by the political necessities engendered by foreign contacts, Oriental communities would probably have

continued, in the future, as in the past, to develop the idea of a larger unity, along the lines of family, caste, samaj, and race, the culmination being the great nexus of classes, sects, and kinships bound together by associations of faith and custom for the maintenance of universal purity of pedigree. The West, on the other hand, though not incapable of evolving the worship of blood and class, tends naturally to the exaltation of place and country as the motive of cohesion, and thus gives birth to the conception of nationality, as opposed to that of race.

Racial unity tends to modification, in the special case of the Mussalman peoples, by their dependence on a simple religious idea. acting on an original tribal nucleus, as their sole and sufficient bond of commonalty. Islam encourages the intermarriage of all Mussalmans, whatever their racial origin. But it would be easy to show that this fact is not really the exception it might at first appear. The race has here, in an absolute sense, become the church, and that church is apostolic and proselytising. the unit is constantly growing by accretion. It remains fundamentally a racial unit. nevertheless, though nearer than others to the national type. In the case of Chinese civilisation, again, the race-idea would seem to be modifiable by Confucian ethics. with their marvellous common-sense and regard for the public good, creating as these do, a natural tendency towards patriotism and national cohesion. Yet it is seen in the importance of ancestor-worship as the family-bond. The sacrament of marriage consists in the beautiful ceremony of bringing the bride to join her husband, in the offering of divine honours to his forefathers.

Amongst Hindus the same motive is evidenced in the notion that it is the duty of all to raise up at least one son to offer ceremonies of commemoration to the ancestors. The forefathers of an extinct family go sorrowful and may be faminestricken in the other world. In my own opinion, this is only an ancient way of impressing on the community the need for maintaining its numbers. This must have been an important consideration to thoughtful minds amongst early civilised peoples, faced as they were by the greater numbers of those whose customs were more primitive.

Only when a man's place in his community was taken by a son, could he be free to follow the whims of an individual career.

THE FAMILY IN ISLAM.

The family is, in all countries and all ages, the natural sphere for the working-out of the ethical struggle, with its results in personal development. The happiness of families everywhere depends, not on the subordination of this member or that, but on the mutual self-adjustment of all. In the large households and undivided families of Eastern countries this necessity is selfevident. The very possibility of such organisation depended in the first place on the due regimentation of rank and duties. Here we come upon that phenomenon of the subordination of woman, whose expression is apt to cause so much irritation to the ardent feminists of the present day. Yet for a permanent union of two elements, like husband and wife, it is surely essential that one or other should be granted the lead. For many reasons, this part falls to the man. It is only when the civic organisation has emerged, as the ideal of unity, that husband and wife, without hurt to their own union, can resolve themselves into great equal and rival powers, holding a common relation to it as separate individuals. The premier consideration of family decorum involves the theoretical acceptance, by man or woman, of first and second places respectively. In the patriarchal family—and the matriarchate is now exceptional and belated-the second place is always taken by woman; but the emphasis of this announcement is in proportion to the resistance offered to its first promulgation. That is to say the law was formulated at the very birth of partiarchal institutions, when it sounded as if it were nothing more than a paradox. It is this fact, and not any desire to insult or humiliate women as such, that accounts for the strength of Eastern doctrines as to the pre-eminence of man. Semitic institutions, and especially the characteristic polygamy of Mussalman peoples, are a testimony to this enthusiasm for fatherhood at the moment of the rise of the patriarchate. To a fully individualised and civicised womanhood, the position of wife in a polygamous family, might well seem intolerable. Such an anomaly is only really compatible with the

passionate pursuit of renunciation as the rule of life, and with the thought of the son. rather than the husband, as the emotional refuge and support of woman. Polygamy, though held permissible in India and China. for the maintenance of the family, does not receive in either country that degree of sanction which appears to be accorded to it in Islam. It is at once the strength and the weakness of Islamic civilisation that it seems to realise itself almost entirely as a crystallisation of the patriarchal ideal, perhaps in contrast to the matriarchal races by whom early Semitic tribes were surrounded. In the spontaneous Islamic movement for progressive self-modification, which time is witnessing, under the name of Babism, or Behaism, great stress is laid on the religious duty of educating and emancipating woman as an individual.

THE FAMILY IN CHINA.

China, though seemingly less dependent on the supernatural for the sources of her idealism than either India or Arabia, appears to have an intellectual passion for the general good. She appreciates every form of self-sacrifice, for the good of others. but is held back apparently, by her eminently rational and positive turn of mind, from those excesses of the ideal which are to be met with in India. She judges of the most. generous impulse in the light of its practical . application. As an example, her clear conception of the importance of perfect union between a wedded couple, never seems to have led her to the practice of child-marriage. The age of twenty for women, and thirty for men, is by her considered perfect for marrying.* Nor has any inherent objection ever been formulated in China, to the education of women. On the contrary, the National Canon of Biography, ever since the last (?) century B.C., has always devoted a large section to eminent women, their education and their literary productions. Many famous plays and poems have been written by women. And as a special case in point, it is interesting to note that one of the Dynastic Histories, left unfinished on the death of its author, was brought to a worthy conclusion by his accomplished sister.†

Martin.

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The fact that a woman shares the titles of her husband, and receives with him ancestral honours, points in the same direction, of respect and courtesy to woman as an individual. We are accustomed to hear that filial piety is the central virtue of Chinese life, but it is essential that we should realise that this piety is paid to father and mother, not to either alone.witness in itself to the sweetness and solidarity of family-life. I have heard a translation of a long Chinese poem on the discovery of the vina, or Oriental violin, in which we see a maiden sigh over her weaving, and finally rise from the loom and don man's attire, in order to ride forth, in place of her aged father, to the wars in the far north. It is on her way to the seat of action, that she comes across the binstrument which is the soul of song, and sends it back to her father and mother, that its music may tell how her own heart sighs for them day and night! All writers seem to agree in admitting that the devotion of children to parents here extolled is fully equalled by the love of Chinese parents for their children.

The essential part of the ceremonies of ancestral worship must be performed, in a Chinese family, by the sons. Woman may assist, it seems. But can never replace man, in this office. In the year 1033, the Dowager-Empress, acting as Regent, as a protest against the exclusion of women, insisted on herself performing the state worship to the ancestors, rendered necessary by the advent of a comet. This bold innovation however, merely exceptional. Again, the rule that a child shall be born in its father's house is one of unbending rigour, in spite of the great liberality with which women are often allowed, after marriage, to revisit the paternal roof.* These facts mark the memory of an energetic transition from Matriarchate to Patriarchate, which has failed nevertheless to obliterate all traces of the earlier. Chinese society ascribes the end of the Matriarchate, that is to say, the institution of marriage, to the mythical emperor Fou-hi, some two and a half millenniums before the Christian era: In confirmation of the tradition, this emperor himself is said to have been of virgin birth, that is to say, his mother was * Dr. Arthur Smith, Village life in China.

unwedded, a common characteristic of the ancient Chinese saints and heroes.* A similar persistence of the memory of the Matriarchate, is seen in Southern China. in the prevalence of the worship of goddesses, and notably of Kwan-Yin, Queen of Heaven. It should be said that throughout Asia, the worship of goddesses is vastly older than that of gods, and may be held one of the best means of studying the Matriarchate. The Chinese ideograph for clan-name is a compound of woman and birth, a distinct relic of the period when descent was reckoned through the mother. And finally, the persistence of matriarchal influence is seen, not only in the frequent political importance of the Dowager-Empress, or Oueen-Mother, but also in humbler ranks of society, by the vigilance which seems to be exercised by the woman's family, and even by her native or ancestral village, over the treatment accorded to her in marriage. According to Dr. Arthur Smith, it is this which is effective in staving off divorce as long as possible, and in punishing cruelty or desertion. Thus the woman's kindred enjoy a remarkable unwritten power, as a sort of opposite contracting party in the treaty of marriage, and exercise a responsibilty and care unexampled in Europe.

Nor is pure idealism altogether unrepresented in the life of Chinese women. This is seen in the tendency of girls to take the vow of virginity; in the respect felt for women who marry only once; and in the public honours accorded to such as, before sixty years of age, complete thirty years. of faithful widowhood. Both Buddhism and Tao-ism include orders of nuns, amongstwhom the Tao-ist communities are said at present to enjoy the greater social prestige. A regrettable feature of these ideals-which may play a part however in impelling Chinese society forward upon the exaltation of the civic life for women-is the fact that girls sometimes band themselves together, under a secret vow of suicide in common, if any of their number should be forced into marriage. Writers on the subject attribute this reverence for the idea of virginity to the percolation of Indian thought, into China, and such may possibly be its origin. But it is easy to understand that it might have arisen spontaneously, from these high

^{*} Giles.

conceptions of womanly honour that are inseparable from the stability of patriarchal institutions, joined to that historic commemoration of the heroic women of the matriarchate which has already been mentioned.

THE FAMILY IN INDIA.

In India, as in China, the perpetuation of the family is regarded as the paramount duty of the individual to the commonwealth. There is a like desire for male posterity, made universal by a similar rule that only a son can offer the sacraments of the dead to the spirits of his forefathers. But the practice of adoption is very frequent, and the intervention of a priestly class, in the form of domestic chaplains, makes this element somewhat less central to the Hindu system than to the Chinese, amongst whom the father is also the celebrant.

As throughout Asia, the family is undivided, and in the vast households of this type, domestic matters are entirely in the governance of women. Servants are few. in the inner or women's apartments, and even women of rank and wealth give more time, and contribute more personal energy, to the tasks of cooking, nursing, and cleansing, than we should think appropriate. Child-marriage, which, though decreasing, is still more or less the representative custom, renders the initial relations of the young bride to her husband's people, somewhat like those of a Western girl to her first boarding-school. But it is not to be forgotten that the woman shares in the rank and titles of her husband, hence the path of her promotion to positions of honour and priority, is clearly marked out from the beginning. The advent of motherhood gives her an access of power, and this recognition culminates in the fact that in the absence of sons she is her husband's heir, and always the guardian of her children during their minority. As a widow, she has also the very important right of adoption. Personal property of a mother goes to her daughters.

Anything more beautiful than the life of the Indian home, as created and directed by Indian women, it would be difficult to conceive. But if there is one relation, or one position, on which above all others the

idealising energy of the people spends itself. it is that of the wife. Here, according to Hindu ideas, is the very pivot of society and poetry. Marriage, in Hinduism, is a sacrament, and indissoluble. The notion of divorce is as impossible, as the remarriage of the widow is abhorrent. Even in Orthodox Hinduism, this last has been made legally possible, by the life and labours of the late Pundit Iswar Chunder Vidyasagar, an old Brahminical scholar. who was one of the stoutest champions of individual freedom, as he conceived of it, that the world ever saw. But the common sentiment of the people remains as it was. unaffected by the changed legal status of the widow. The one point that does undoubtedly make for a greater frequency of widow-remarriages, is the growing desire of young men for wives whose age promises maturity and companionship. A very pathetic advertisement lately, in one of the Calcutta dailies, set forth such a need on the part of a man of birth and position. and added, "Not one farthing of dower will be required!" Probably this one social force alone will do more than any other to postpone the age of marriage, and ensure the worthy education of woman. It is part of the fact that Hinduism sees behind the individual the family, and behind the family society, that there is no excuse made for the sin of abandoning the husband, and deserting the burdens and responsibilities of wisehood. If one does this, the East never plays with the idea that she may have fled from the intolerable, but holds her gravely responsible for all the ensuing social confusion. There was indeed a movement of religious revivalism in the fifteenth century—a sort of Hindu Methodism—which asserted the right of woman as equal to that of man, to a life of religious celibacy. But ordinarily, any desertion of the family would be held to be unfaithfulness to it. And all the dreams of the Indian people centre in the thought of heroic purity and faith in wifehood.

There is a half-magical element in this attitude of Hindus towards women. As performers of ritual-worship they are regarded as second only to the professional Brahmin himself. I have even seen a temple served by a woman, during the temporary illness of her son, who was the priest! Our

prejudice, in favour of the exclusive sacramental efficacy of man, instinctive as it may seem to us, is probably due to Semitic influences. Even Rome had the Vestal Virgins! In the non-Brahminical community of Coorg, the whole ceremony of marriage is performed by women, and even amongst Brahmins themselves, the country over, an important part of the wedding rites is in their hands. A woman's blessing everywhere considered more efficacious a man's in preparing for a journey, or beginning an undertaking. Women are constituted spiritual directors, and receive the revenues and perform the duties, of a domestic chaplaincy, during the incumbent's minority, without the matter even exciting comment. A little boy is taught that whatever he may do to his brothers, to strike his sister would be sacrilege. A man is expected to love his mother above any other created being. And the happiness of women is supposed to bring fortune in its train. The woman-ruler finds a sentiment of awe and admiration waiting for her, which gives her an immense advantage over a man, in the competiton for enduring fame. These facts are of course partly due to the intense piety and selfeffacement of the lives led by women at large; but still more to the dim memory of a time when they were the matriarchs and protectors of the world. There is no free mixing of the sexes outside the family, in any one of the three great Asiatic societies -Chinese, Indian, or Islamic. But the degree of woman's cloistered seclusion varies considerably in different parts, being least in those provinces of India where the communal institutions of primitive society have been least interfered with by contact with Mohammedanism, and at its strictest. probably, amongst the Mussalman peoples.

THE ECONOMIC STANDING OF WOMAN IN THE EAST.

Even a cursory study of the position of woman is compelled to include some mention of her economic standing. In societies where the family furnishes her main career, she is generally of necessity in a position of dependence, either on father or husband. Amongst Hindus, this is mitigated by a dot, consisting of jewels, given at marriage and after. This property, once

given, becomes the woman's own, not to be touched even by her husband, and in case of widowhood, if there is no other fund, she is supposed to be able to sell it and live on Amongst Mohammedans. interest. a dower is named, and deeds of settlement executed by the husband at marriage. It is said that every Mussalman cabman in Calcutta has undertaken to provide for his wife a dower of thousands of rupees. To pay this is obviously impossible, yet the institution is not meaningless. In case he wishes for divorce a man can be compelled to pay to the uttermost, and God Himself. it is said, will ask, on the Day of Judgment where is the amount that he left in default. It is easy to see how this is calculated to protect the wife. The custom gives point also to the beautiful story of Fatima. daughter of Mohammed and wife of Ali. who was asked by her father what dower she would wish named, and answered, "The salvation of every Mussalman!" Leaving her own future thus unprotected, in the risks of marriage, God Himself would not be able to refuse her dower on the day of Judgment.

I have not been able to discover what provision is made by the Chinese, for a woman, in case of a long and lonely widow-hood. Doubtless, in China as in India, the most substantial part of her provision lies in the solidarity of the family as a whole. If her husband's relatives cannot support her, a woman falls back upon her own father or brothers. As long as either family exists, and is able to support her, she has an acknowledged place. If she have sons, both she and they must remain with the

husband's people.

The whole East understands the need of a woman's having pin-money. In China, it is said, the proceeds of cotton-picking, and no doubt also what comes of the care of silk-worms; in India, such matters as the sale of milk, cattle and fruit; and among Mohammedans, eggs, chickens, and goats' milk, are all the perquisites of the mistress of the household. Like the French, the Eastern woman is often of an excessive thrift, and her power of saving, by the accumulation of small sums, is remarkable. That the women require, in the interests of the home itself, to have a store of their own, probably every man would admit. Of

course where the circumstances of the family are of a grinding poverty, this cannot be.

It must be understood that the present age, in the East, even more than amongst ourselves, is one of economic transition. Fifty years ago, there, as a hundred and fifty years ago, amongst ourselves, the main occupation of all women, and especially of those of gentle birth, was spinning. I have met many a man of high education whose childhood was passed in dependence on the secret earnings of, say, a grandmother. Such a possiblity no longer exists. and perhaps one of the saddest consequences. East and West, is the amount of unfruitful leisure that has taken its place. Instead of the old spinning and its kindred arts, Western woman, as we all know,—owing to the growth of luxury and loss of efficiency-has become still more dependent on her husband than she was. The main economic advance of woman among ourselves, lies in the striking-out of new professions and careers by unmarried women. This is not yet a factor of great importance in the East. In India, we have a few women doctors and writers; and a growing perception of the need of modern education. is raising up a class of teachers, who are training themselves to assist in the spread of instruction amongst women. Besides this, in a lower social class, the old household industries are giving place to the factory-organisation, and in many places woman is becoming a wage-earner. This change is, of course, accompanied by great economic instablity, and by the pinch of poverty in all directions. It is one of the many phases of that substitution of civilisations which is now proceeding. This substitution is a terrible process to watch. It is full of suffering and penalties. Yet the East cannot be saved from it. All that service can attempt, is to secure that institutions shall not be transplanted without the ideals to which they stand related. Accepting these, it is possible that Eastern peoples may themselves be able to purify and redeem the new, transforming it to the long-known uses of their own evolution.

INCIPIENT DEVELOPMENTS.

India, it should be understood, is the headwater of Asiatic thought and idealism. In other countries we may meet with applications, there we find the idea itself. In India, the sanctity and sweetness of familylife have been raised to the rank of a great culture. Wifehood is a religion; motherhood a dream of perfection; and the pride and protectiveness of man are developed to a very high degree. The Ramavana-epic of the Indian home-boldly lays down the doctrine that a man, like a woman, should marry but once. "We are born once," said an Indian woman to me, with great haughtiness, "we die once. And likewise we are married once!" Whatever new developments may now lie before the woman-hood of the East, it is ours to hope that they will constitute only a pouring of the molten metal of her old faithfulness and consecration, into the new moulds of a wider knowledge and extended social formation.

Turning to the West, it would appear that the modern age has not unsealed any new springs of moral force for woman, in the direction of the family, though by initiating her, as woman, into the wider publicity and influence of the civic area, it has enormously increased the social importance of her continuing to drink undisturbed at the older sources of her character. The modern organisation, on the other hand, by bringing home to her stored and garnered maternal instinct, the spectacle of the wider sorrows and imperfections of the civic development, has undoubtedly opened to her a new world of responsibility and individuation. The woman of the East is already embarked on a course of selftransformation which can only end by endowing her with a full measure of civic; and intellectual personality. Is it too much to hope that as she has been content to quaff from our wells, in this matter of the extension of the personal scope, so we' might be glad to refresh ourselves at hers, and gain therefrom a renewed sense of the sanctity of the family, and particularly of the inviolability of marriage?

PROBLEMS OF THE DAY IN THE PERIODICALS OF THE MONTH

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Colour Conflict and Imperial Federation.

POR brutal frankness it would be impossible to excel Mr. James Edmond, who writes in the July "National Review" on "The Australian Fleet." Mr. Edmond is a typical Colonial of indifferent education, vulgar antecedents, and infinite conceit. His claims to be heard upon the subject on which he writes lie in the fact that he is the editor of perhaps the most jingoistic of the papers, the "Sydney Bulletin." He stands for what he calls a white Australia. Australia must be absolutely a white-man's country: no non-white peoples, whether they come from within or outside the British Empire, shall be permitted to poach on this preserve. The Australian fleet, when it comes into existence, "will be found, (when the day comes for defining the situation.) to exist, first, for the purpose of keeping Australia a white-man's country against all comers, and second, (only second) for the defence of the mostly coloured Empire." The Empire must be for Australia and not Australia for the Empire. The real imperial unity can only be racial unity, and in view of it, even the German conquest of England would, the writer asserts, "be quite a minor evil compared with a great influx of our allegedly peaceful and loyal coloured fellowsubjects from India, or from anywhere else."

"In fact, if German conquest were the only visible safeguard against such an influx, it might even be welcomed. One country talks much of the Flag, the other thinks mostly of the Race. The Flag is calico, or some other form of soft goods; the Race is alive, and it is flesh and blood. The Flag connotes our fellow subject who may be a fetish worshipper or a tree-dweller; the Race implies a widely different relationship."

THE TWO IMPERIAL IDEALS.

There are two ideals of Empire in England: one liberal and rational, the other

narrow and iingoistic. The former looks forward to a time when the British Empire will be a federation of free communities of different colours and races, and will form thus, the first step towards the realisation of the poet's dream of a universal human federation. The other hopes to work out a closer union between the white dominions through the consolidation of their economic and political interests in a common work and privilege of exploiting and keeping in perpetual subjection the non-white peoples, constituting the present British Empire. The Australian Imperialist of the type of Mr. Edmond, belongs to this second class. If Imperial federation means a federation of the white colonies only, he is in favour of the idea, but if a really Imperial Parliament, with power to deal with really Imperial affairs all over the Empire, were to be vested with "the authority to decide that the coloured fellow subject has just as much right as a white citizen to move freely and settle freely throughout the Empire, then nogood Australian would dream for a moment of being represented in it." And if this ideal of an Imperial Federation gains force. and the coloured subjects of the Empire are granted the full rights of Imperial citizenship, then an Australian fleet, forming part of the Imperial navy, under the command of an Imperial Government entertaining such ideas, would have no use for the Australian people. "It is better to have no ships at all than to have them and place them in the hands of an enemy, and this would, most unfortunately, be a case of putting them in the hands of an enemy."

"The White Australia idea is not a political theory. It is a gospel. It counts for more than religion; for more than the flag, because the flag waves over all kinds of races; for more than the Empire, for the Empire is mostly black, or brown, or yellow; is largely heathen; largely polygamous; partly cannibal. Some of it is married to its deceased wife's sister, which may not be objectionable; but a huge proportion of it still believes at its heart in the burning alive of its deceased

brother's widow, and that is wholly reprehensible. In fact, the White Australia doctrine is based on the necessity for choosing between national existence or national suicide. Australia is so far from Europe and North America, and is so close to Asia, that if it opened its gates it could easily get a hundred coloured immigrants for one white—not the Kaffir variety of coloured immigrant; but a kind which is capable of competing in all kinds of skilled craftsmanship. Supposing this influx set in, the country's present working class would disappear for exactly the same reason which has prevented any white working class appearing in India, Burmah, or Ceylon. Probably it would be found, as in the Indian dominions, that a white ruling caste of about half a million folk would fulfil all requirements. That would mean the vanishment of nearly nine-tenths of the present white population. And with this new arrangement of things, a wonderful dream would pass like the smoke of yesterday's cigar.

THE IMPOSSIBILITY OF THE SITUATION.

But we shall be doing an injustice to the writer of this strong plea for a white Empire, if we do not recognise that he himself is fully aware of the endless complexities and the hopeless contradictions of the present situation in regard to Britain's Imperial possessions and policy. Empire is to be retained as essentially a white-man's empire, the coloured subject must be vigorously kept "in his place." In the first place, it must be recognised as suicidal to teach him the language of his masters, and thus enable him "to read Mill on Liberty, and to study the histories of Cromwell and Washington, and to assimilate the political doctrine that there should be no taxation without representation." But he will have to be starved, not only intellectually, but physically also. "Sanitation and all manner of improvements, which are making the coloured subjects of the British Empire so numerous, that when the time comes to argue the point with them, the argument will be a very difficult one,"- all these must be stopped. Nor would this alone solve the Great Britain, Mr. difficulty. Edmond points out, "is the home of missionary enterprise, and its missioners are addicted to teaching the coloured races that all men are equal in the sight of God, and when the coloured man really learns that he is equal in the sight of God, he will certainly wonder why he should not also be equal in the sight of Herbert Henry Asquith, Prime Minister and First Lord of the Treasury, who is admittedly a personage of less.

importance than God." So missionary enterprise also must be stopped. Something more yet must be done. Recent British policy in regard to Asiatic powers like China and Japan will have to be reversed. Great Britain has been extremely foolish in recognising Japan as her equal; whether she could help it, is a question that does not trouble this writer. Britain's apparently benevolent interest in China. which is striving for the status of a great world-power, her open approval of the establishment of the Russian Duma, the Persian and Turkish Parliaments and the movement towards representative institutions in China, while she herself persists in continuing to be the only great Asiatic power which denies its subjects any real Parliamentary control over their own destinies—all these are proofs of the policy of listless drift which has all along been pursued in the management of the Empire. "The position," Mr. Edmond declares, "is # anomalous to-day, and it threatens; to become impossible tomorrow."

. When the process of education has gone far enough, this great Empire—mostly black, or brown, or yellow, mostly non-Christian, largely polygamous, and adorned here and there with a thin fringe of cannibalism is likely to be confronted with some serious demands on the part of its more advanced coloured inhabitants. They will probably ask for a share in the government of the Empire, which demand, as the granting of it would amount to a wholesale transfer of the control of the Empire, will certainly be refused. They (will assuredly ask for some real (not merely nomimal) system of Home Rule, and as that would be a laying of the axe to the very root of British supremacy, there will be another refusal. They will probably demand that they shall have the same right as the Englishman to travel freely and settle freely throughout the Empire, and this matter may be complicated by a similar demand from any independent Asiatic power, which feels strong enough to raise that question, and which considers that Britain is weak enough, through foreign complications elsewhere, to allow of the question being raised. This last is a matter which would not seriously affect the British Isles. Consequently, the British Government, while utterly scorning the theoretical right of its coloured inhabitants to local self-government, and to a share in the control of an Empire which mainly consists of him and his kind, has professed most serious and pious scruples about depriving him of his right to invade Australia or any other of the over-sea dominions which may suit his fancy. It was only with great difficulty that Australia secured the privilege of keeping itself white, and even now, it is not allowed to adopt an honest, straightforward policy of exclusion, but has to achieve its purpose by devious ways. It was told that it was impossible to allow any direct or avowed infringement of the sacred principle that all British subjects are

equal. This attitude, in view of the denial of Parliamentary rights and privileges to the vast majority of British subjects, seemed to Australia one of the most humorous hypocrisies in history, but the day was inopportune for mentioning the fact.

Still, it appears, that a time will almost certainly

come, when one of two courses must be adopted.

(1) The White Australla policy must go; or

(2) It must be explained, once and for all, to the coloured man who makes up the great mass of the Empire that he is an inferior being (he is already treated as one) and will never be anything else. And the same matter must be expounded to Britain's coloured friends and allies outside the Empire.

INDIA AND THE EMPIRE.

India occupies a peculiar position in the British Empire, and whatever men like James Edmond may feel or say, the future of this Empire lies not with the dominions, as the self-governing white colonies are now called, but with India. Australia, whatever Mr. Edmond might say to the contrary, is not in a position to defend herself against any foreign enemy. Considering her close proximity to China and Japan, with whom her rivalry will gradually be the keenest, in case of any conflict with either of these powers, even help from the mother country can only come after the earlier weeks of the struggle are over. If any ready help goes to Australia in her hour of need, it must go from India alone. The same, to a large extent, is true also of certain portions of Britain's African Empire. And India's resources in men are the largest within the present British Empire. Not only from a military point of view, but also, equally, from the view-point of the industry and commerce of the Empire, India occupies a supremely important position in it. Australia has almost endless agricultural and industrial possiblities. The same is true, also, of Canada. They may produce, but where are the consumers? The self-governing dominions, unless properly fused with India as organic parts of a great imperial federation, will find themselves too helpless, both physically and economically to maintain their freedom or advance their industry and commerce. These are considerations which find no place in Colonial jingoism of the type of James Edmond. Compared to his plea, for a white Australia, the view pesented by His Highness the Aga Khan in the same number of the "National Review" is infinitely more statesmanlike. His Highness puts in a plea for

Mr. Gokhale's Compulsory Primary Education Bill, in this article. It could not be expected that with the details of His Highness's argument, everybody will find it possible to agree. He has said many things in this article which may be open to serious criticism. But there is great force in his concluding statement regarding India's position in the Empire. I quote it below.

It is to this, and from this, development of India as part of an Imperial whole, that we must look for the means of strengthening her and the Empire at one and the same time. For India must remain one of the pillars of the British Empire-and a most important: pillar, because she is to-day the Empire's largest potential market, and the greatest reservoir of man-power within the limits of British heritage. * * * The British Empire has, perhaps, 56,000,000 of white men; but these are scattered in four continents-strategically a bad position. Canada could be absorbed by the United States, South Africa overrun and Australia attacked before sufficient help from the Mother Country could reach them Yet India could put troops into South Africa as quickly as they could be sent from England; she could land soldiers in Australia long before England could do so; and forces from India could reach Western Canada almost as soon as from England.

But can India be depended upon if the policy of exclusion and contempt enunciated by the Colonial jingos, be followed? Even so cautious a public man as the Aga Khan practically says no. He, therefore, pleads for "the cement of self-interest, the amalgam of an identity of fate," such as will "compel the constituent portions of the Empire to work for the defence of all parts."

It is only from the realisations of this identity of interests that Great Britain can remain the foremost of States, for by herself, she has not sufficient population to defend her vast commerce and Empire.

II.

THE CONFLICT OF COLOUR*

I would, however, recommend those who want to have a clear grasp of the great inter-racial problem that is slowly but surely coming to the front in our time, through the renewed impact of the West upon the East, to read this interesting volume. The author, Mr. Putnam Weale, has a close acquaintance with current Asiatic politics, and has written some excellent books upon the general problem

* The conflict of Colour. Being a detailed examination of racial problems throughout the world, with special reference to the English-speaking peoples.—By B. L. Putnam Weale. Macmillan and Co., London.

of the conflict between Europe and Asia, both in what is called the Near and the Far East. In the volume before us, he brings together a mass of information, showing the seriousness of the inter-racial situation that is developing in the modern world. He points out "the disconcerting fact that the white world is far weaker than the coloured world; and not only weaker in numbers but far more divided against itself—because of the historical influence of the European doctrine of force -than is the coloured world." And the gravity of the situation, he tries to prove first and foremost of all by giving summaries of population based on the latest These figures are extremely interesting and instructive also, and I quote them below.

EUROPE AND ASIA. A COMPARISON OF POPULATIONS.

White-Europe: Russia ... 150,000,000 (1) Germany 63,000,000 . . . Austro-Hungary 49,000,000 Great Britain ٠... 45,000,000 (5) (6) France 39,000,000 Italy 36,000,000 ... Spain ... 20,000,000 7,500,000 (8)Belgium... Roumania 6,500,000 (9) ... Portugal 6,000,000 (10)... . . . (ii) Netherlands 6,500,000 ... Sweden 5,500,000 (12) Bulgaria 4,000,000 (13) Switzerland , 3,500,000 (14) Turkey (Non-Mahomedan pop.) 3,000,000 (15)(16)Norway 2,500,000 Denmark 2,500,000 (17)Servia ... 2,500,000 (81) **.** Greece ... 2,500,000 (19) . . .

(20)	Montenegro	* ***	·	250,000
	•	TOTAL	·	454,750,000
Coloured—Asia:				
(1)	China and Dep	endencies		450,000,000
, (2)	India and Depo	endencies		310,000,000
(3)	Japan and Dep	endencies		65,000,000
(4)	Dutch East Inc	lies		38,000,000
(5) (6)	Turkey in Asia			25,000,000
(6)	Persia	***		10,000,000
(7)	Indo-China			20,000,000
(8)	Siam			8,000,000
(9)	Afghanistan and Himalayan			
	States	•••		10,000,000
(10)	Phillipines	•••		8,000,000
(11)	Malay States			1,000,000
(12)	Borneo and other small islands			2,000,000

TOTAL ... 947,000,000 And Mr. Weale contends that this being the relative numerical positions of the

White and the non-White races of the present world, the Asiatics outnumber the Europeans by two to one; "and since there is reason to believe that the population of Asia is now growing much more rapidly than the population of Europe, it seems clear that the passage of each decade will emphasise more and more this remarkable discrepancy between the two rivals."

Those who talk so glibly of White domination of the world, like Mr. Edmond of the Sydney Bulletin, do not seem to either know or note these ugly figures, ugly from the European jingo point of view. But there is at the back of it, perhaps the consciousness that numbers do not count in these matters. They did not count in the past; if they did then Europe would not be in the position she already occupies today in regard to the non-White races of the world. But generalisations of this kind drawn from the experiences of the past centuries are invalid in our time. The White man is steadily losing his old superiority over the non-White in both scientific acquisition and army-organisation. Japan has proved the possibilities of the non-White in these respects. And Japan is by no means better fitted, either intellectually or morally or physically than the other great races of Asia. Modern inventions are no longer the exclusive possessions of the White man. And as time passes even his slight. predominance will be gone, except where it may be possibly maintained by unjust and irritating political restrictions. These restrictions will apply, however, only to those portions of the non-White regions that are under the complete political subjection of the White nations. And in these regions, Mr. Weale points out, the proportion of the White to the non-White populations is even poorer. In Africa there are only a million and a half of Whites as against 140 millions of non-Whites; and Africa is practically under the White man's domination to-day. In the British Empire there are, even excluding Egypt, over 400 millions of non-Whites and only between 55 to 65 millions of Whites: the proportion being almost seven non-Whites to one White. The Colour Problem, therefore, is a more vital problem to Great Britain than to any other Power.

I have not the time today, nor I am afraid would you be able in the present issue of the Modern Review to spare the space, for a detailed consideration of the way that Mr. Weale handles this complex question. I may return to him some other time. I will here only quote the last three paragraphs of his somewhat remarkable book. Perhaps it will encourage some of my readers to get the book and read it for themselves; it will give them a much larger idea of the kind of patriotism needed today to help the solution of this great and vital world-problem than they are likely to find in any other book.

The final question which we may now ask is, what may be the ulterior prejects of British statesmanship? Do they really expect that the British Empire, like the Roman Empire, is destined to drift quietly out of existence because the shadow of former power is held as the substance; or do they aspire to something a degree more noble? In other words, is there any definite goal ahead? or is it simply the policy of the ancient Chinese which is being pursued, the policy of building great walls to ward off evils, to keep them at arm's length, rather than go out and meet and defeat them? Candour forces the confession that it is this procrastination which seems to have become the avowed foreign policy of the British Government.

Yet such a policy is wholly unnecessary. local autonomy which the Great Dominions all possess -and which India should soon win-not only postulates the rise of local spheres of influence, but demands that every effort should be made to develop such a division of responsibilities with the utmost possible speed. It is responsibility, and the menace which

always underlies great responsibility, which is the sole connecting link between partners in national affairs as it is between partners in private affairs. Canada, Australia, South Africa, India, New Zealand,—each has a definite role to play. Where the waters impose a restraint, powerful local fleets to ride the waters become necessities-not coast guard fleets, but deepsea fleets; and where land meets land, there must forces be prepared to march. That this devolution, the first principle in world politics, has been long perceived is a commonplace; but the admission has only been made in a tentative and hesitating manner which leaves open the possibility of a return to more primitive methods and seems to be qualified with that inherent British distrust of everything that has been

sanctified by centuries of custom.

The continent of America is a self-contained and isolated continent: the continent of Europe, save for Russia, is a water-locked continent. So long as England holds the key to this second continent, the problems of the outer world—the world of colour will be worked out largely regardless of what the continent of Europe may think, and largely uninfluenced by the continent of America, save where a powerful sentiment may demand intervention. Before this position is materially changed, many years must pass. Restated then, the problem of colour becomes finally an almost British problem—a problem the solution of which really contains the future solution of the question of the British Empire. Let every English democracy understand this; let them press forward the solution as their common sense may ordain. It is at last quite certain that the question of colour is the rock on which the Empire must split, or on which may be builded the greatest edifice the world has ever seen.

N. H. D.

THE DEATH OF A STAR

(From the Bengali of Rabindranath Tagore).

From the depth of Heaven above, Into the dark ocean below; Plunged a star; While afar, The countless stars, speechless gazed, Amazed.— This speck of light, but now among them, Is in one single little moment gone, To where on the floor of the deep, There sleep A thousand stars, who sorrow-urged, Troubles' end in self-destruction sought; And bought Rest-with glory for e'er extinct.

The pain of laughter made him sore, Nothing more. With heavy heart, in that land of mirth, Smiling, he wandered from eve to dawn, -Alone. Thus laughter's flame with burning might . Fiercely bright Consumed the star in a blaze of light. Compelled to sing a song, Not his own: Forced to speak in a tongue To him unknown:

With an aching pain and void at heart He leaves the glittering shore, and braves The dark solitude beneath the waves. And you other stars, all the while,

Why ask you with your mocking smile, 'What is it to us? will his loss Make our lustre less bright than it was?' Not gaily to shine did he yearn; But himself in silence obscure To immure. He was in that starry poem, But a letter; -by self effaced Behind him he has left no trace, No sign to mark the vacant place, Mock not-but give him mercy's grace,

It sinks! It sinks! There sinks a star! In the dark sea! In the deep night! In endless space!
Oh heart mine! Dost thou also long By that dead star to sleep in peace?

In the dark sea! In the deep night! In endless space!

I PATTE

THE PROBLEM OF RACE EQUALITY

By G. SPILLER.

Hon. Organizer of the Universal Races Congress.

"Backward" does not necessarily mean "inferior."

—Ratzel.

T is generally conceded that we should be considerate to all races of men regardless of their capacities; but there is equal agreement, and rightly so, that we should be considerate to domesticated animals, for instance. Here, then, is our dilemma, for the most considerate of men, if he is sane, will not treat his horse exactly as he treats his compatriot, e.g., he will not expect both of them to converse, to reflect, to fashion and to obey the laws. Accordingly, considerate actions have to be adopted to the nature of the being we have dealings with, and if some races of men should prove to be very decidedly inferior to other races in inherited capacity, it is evident that they would have to be treated. apart to a very considerable degree, being excluded, perhaps, from all important functions in the community. This, of course, would not preclude our loving them tenderly and doing everything which conduced to their welfare.

Now, since it is hotly contended that "the negro is not a human being at all, but merely a different form of ox or ass, and is, therefore, only entitled to such kindness as a merciful man shows to all his cattle," and since this is as warmly contested by the negroes and other races concerned, it becomes a vital matter to grapple with the problem of race equality. Especially is this important because many races are actually being treated, or even mal-treated, as inferiors, without any strong presumption in favor of the alleged race-inferiority. If to this be added the all-too-ready tendency to regard other races than our own as "inferior races," and to force these into becoming our hewers of wood and drawers of water, it is manifest that there is urgent

need for some light to be thrown on the subject.

Moreover, if the brotherhood of man is to become a reality, as poets and prophets have fondly dreamed, and if the great nations of the world, irrespective of race, are to create a World Tribunal and a World Parliament, it is indispensable that the leading varieties of mankind shall be proved substantially equals. A parliament composed of human beings very widely differing in capacity is a palpable absurdity only realisable in Alice in Wonderland. Firmin, seeing the bearing of this, wisely remarks, "Les races, se reconnaissant égales, pourront se respecter et s'aimer" (De l'Egalité' des Races Humaines, 1885, p. 659).

However, we need not include in our problem every tribe and race whatsoever, but only the vast aggregate of mankind, say, China, Japan, Turkey, Persia, India, Egypt, Siam, the Negro, the American Indian, the Philippino, the Malay, the Maori, and the fair-white and dark-white races. These constitute, perhaps, nine-tenths of the human race. If an insignificant people here and there, say the Veddahs or the Andamanese, the Hottentots or the Dyaks, should be shown to be unquestionably inferior, this would constitute no grave inter-racial problem. The rare exception would prove the rule, and the broad rule would make the reality of the rare exception doubtful.

A century ago the issue we are discussing might have been very difficult of approach. Our knowledge of other races was then a negligible quantity, and of most of the important races we had no compelling evidence of higher aptitudes. This is altered now. We know almost intimately the various great peoples, and fortunately there exists today a common standard by which we can measure them at least in one

respect. This standard is supplied by the University. As a mere matter of theory it is conceivable that not one non-Caucasian should be capable of graduating at a University, and it is even possible to conceive that a number of peoples should not be able to force their way through the elementary school. The data, however, favour no such conclusion, for individuals of all the select races which we have mentioned above have graduated in modern Universities and in diverse subjects.* To appreciate this statement, especially in the light of disparaging remarks to the effect that the facial angle of certain races more nearly approaches that of apes than that of Caucasians, we must remember that not a solitary ape has yet been known to have reached the stage of being able to pass the entrance examination to an infant school or kindergarten. We must agree with Ratzel, who says, "There is only one species of man; the variations are numerous, but do not go deep."

objector might argue that the academic member of an inferior race is a shining exception, a freak of nature, and that from his feat nothing can be deduced regarding the average capacity of his race. This theoretical objection can be disposed of in various ways. We might meet it with the irresistible contention that no member of any species departs far from the average, for else a lioness could give birth to a tiger. Or we might, what is more satisfactory, test the objection by the data to hand. For example, of the ten million Negroes in the United States, many are said to be lawyers as well as surgeons and physicians, several thousand have graduated in Universities,† hundreds of thousands ply trades or have acquired property, and a few, such as Dr. Booker Washington and Prof. DuBois, are recognised as men of distinction. Nor is

* Certain inquiries at European universities where Asiatic and African students are to be found, tend to show that there is no good reason for thinking that they possess less ability than European students.

† See Prof. W. G. B. DuBois's searching volume, The College-bred Negro.

‡ M. Firmin, a Haitian, a full-blooded Negro, I am informed, has written a highly learned and remarkably judicious and elegant work on the Equality of the Human Races. Another Haitian, of humble and pure descent, but who later became President of the Republic of Haiti, General Legitime, has composed

even this a fair statement of the case. The Negro population of the United States is if not downtrodden, largely deprived of elementary education, and lacking, therefore, generally wealth and the corresponding opportunities for culture. Manifestly, if we assumed that the Negro race ceased to be thus severely handicapped. the possible number of university graduates among them would materially increase.* There remains alone the academic argument that under equal conditions the white race might show a greater proportion of professors or graduates, but the figures are wanting to decide this. Suffice it that we can not speak of exceptions where thousands of graduates are involved.

A final objection might be raised relating to the absence of great men among the Negroes of the United States. They have produced no Shakespeare, no Beethoven, no Plato. Which is perfectly true; but neither have the teeming millions of the white race of America produced one such towering giant through the centuries. Moreover, the time of the recognition of great men appears to be from about the age of fifty onwards, and altogether only a little over forty years have passed since slavery was abolished in the United States.

Needless to say, what is stated in the preceding paragraphs regarding the capacities of the Negro race—which, according to Sir Harry Johnston, embraces some 150,00,0000 souls—holds with increased force of the great Oriental peoples, who can point to complex civilisations and to illustrious sons and daughters.†

We must now examine the contention, that man is more than intellect, and that while the various races may be possibly

a luminous and comprehensive introduction to philosophy. A West Indian of immaculate Negro descent, Dr. Th. Scholes, has issued two excellent treatises on the races question. The Hon. John Mensa Sarbah, a West African, has written with conspicuous ability on the Fanti National Constitution. Many other works of equal worth composed by negroes, exist.

* It might be said that many of the so-called Negro graduates are not full blacks. Since, however, very many of them are, the argument remains unaffected. It should also be noted that "coloured" people are treated precisely as if they were full-blooded.

† "I consider that your propositions could be abundantly supported by instances taken from India", writes a Civil Servant who occupied for many years a responsible post in India.

equal on the whole as regards intelligence, they differ much in enterprise, morals and beauty.

Enterbrise is a vague term to define. So far as the qualities of the warrior are in question, these appear to be universal. The Greeks, the Romans, and the Carthaginians were certainly bold and daring. Egyptians, the Persians, and the Hebrews fought intrepidly. The Middle Ages found Christians, Turks, and Huns,—accomplished in the fine art of massacre. Gustav Adolf of Sweden, Frederick the Great, Napoleon, Wellington, splendidly led superb armies. Japan recently showed the world what matchless fighting stuff is to be found in the Far East. And so-called savage tribesnorth, south, east and west-appear to be no whit behind in the matter of dauntless bravery.

War, however, is supposed to offer a powerful stimulus, and it is argued that where the stimulus is gentle, it finds some races responding and not others. Inveterate idleness is thus stated to distinguish most non-European races. The Hon. James S. Sherman, Vice-President of the United States, "The [American] well grasps this nettle. Indian," he says, "is naturally indolent, naturally slothful, naturally untidy; he works because he has to work, and primarily he does not differ altogether from the white man in that respect. Mr. Valentin, this morning, very vividly pictured what the Indians were. He said, as you remember, that some drink, some work and some did not, some saved their money, some provided for their families, and some went to jail. Still I would like to know what single white community in this whole land of ours that description does not cover?" (Report of the Twenty-Seventh Annual Meeting of the Lake Mohonk Conference of Friends of the Indian and other Dependent Peoples, October 20—22, 1909, pp. 80-81.—Italics are ours.). Vice-President Sherman gives here the happy despatch to a very common fallacy. Man requires an appropriate stimulus to spur him to action whether it be of the warrior, the hunter, the shepherd, the peasant, the tradesman or the scholar, and West and East are at one in this respect. The inhabitants of China and Japan are world-famed for their industriousness, and the populations of Turkey, Persia, and India are also busy bees in the mass.

Similarly the Negro and the American Indian in the United States are falling into the habit of what is called work in the West, and primitive peoples generally are as active as the circumstances demand.

Fearlessness and industry may not form dividing lines between the races; but what of such attributes as initiative, inventiveness, progress? Historians inform us that in Dante's time the Western methods of agriculture were still those of the Ancient Romans, and they further show us that the red-haired Teutons about the beginning of our era, while possessing themselves a civilisation of a most rudimentary character, exhibited no desire to emulate the darkwhite civilised Romans with whom they came into contact. Should we, then, be justified in concluding from such facts that the European races in general and the Teutonic race in particular are unprogressive races? Or does this not suggest that complex social conditions determine whether a race shall be pushful, empirebuilding, inventive, progressive? So far as modern warfare is concerned. Japan ranges now admittedly with great Western Powers, and in industry and in science this Eastern nation is also taking its place in the front rank. Yesterday, as it were, despotic rule was supposed to hall-mark the East, to-day representative government is clamoured for in the few Oriental countries where it does not exist already. This, too, merely repeats the story of Europe's recent emergence from an autocratic régime. Taking further into consideration the imposing ancient civilisaof Egypt and Babylon, Persia and Phœnicia, and more especially the magnificent civilisation of China which is responsible for innumerable inventions and discoveries of the highest order, and bearing in mind that every country in the East is at present remodelling its civilisation on Western lines, it is reasonable to suggest that, so far as the spirit of enterprise is concerned, the various races of mankind may be said to be; broadly speaking, on an equality.

We must now examine another momentous factor, the moral factor. A few decades ago, due partly to unavoidable ignorance and partly to racial and religious prejudice, it was thought that moralities was a monopoly of the West. Bret Harte's Ah-Sin was the typical Chinese; cruelty and prevarication were alleged to be the special prerogative of the Mohammedan, the less developed types of men were head-hunters, cannibals, and shameless; and self-respect and respect for others were iridescent virtues only to be encountered in the Central Europe and the United States. Now, however, that we possess the beautiful Sacred Books of the East in translation, this view has lost almost every vestige of justification, for much in the Chinese, Hindu, Persian, Hebrew, and even Egyptian and Babylonian classics is of the profoundest ethical significance.

Coming to moral practice, travellers of unimpeachable repute have taught us that love of family and country, devotion to triends, succour of those in distress, are not virtues characteristic of any one particular race. Concerning the Chinese the distinguished English missionary and scholar, Dr. Legge, says in a Present-Day Tract—

"Take the Chinese people as a whole and there is much about them to like and even to admire. They are cheerful, temperate, industrious, and kindly, and in these respects they will bear a comparison, perhaps a favourable camparison, with the masses of our own population... I found those of them who had any position in society for the most part faithful to their engagements and true to their word. I thought of them better, both morally and socially, when I left them, than when I first went among them, more than 30 years before."

And such passages abound in modern works, not only in regard to the doyenne of the nations but in regard to most non-European peoples.**

Lastly, that there is little to choose in regard to physique, a glance at any good modern collection of fair-sized ethnographical photographs will show. It was the old drawings, little more than naive caricatures, and later the photographs of hideous exceptions, which supplied us with those types of other races that suggest startling race distinctions. Michelet and others have dwelt on the beauty of Haitians, and Firmin, with apparent good reason, thinks that the classic type of beauty is closely bound up with a high state of civilisation, a remark which Schneider (Die Naturvolker, 1885) endorses. Privation and affluence,

* "Among the cleanest—physically and morally—men that I have known have been some of African descent" (Prof. B. G. Wilder, The Brain of the American Negro, 1909). See also the chapter on the truthfulness of the Hindus in Max Muller's What Can India Teach Us?

refinement and degradation, leave their traces on uncivilised and civilised alike.

We are, then, under the necessity of concluding that an impartial investigator would be inclined to look upon the various important peoples of the world as, to all intents and purposes, essentially equals in intellect, enterprise, morality, and physique.

Race prejudice forms a species belonging to a flourishing genus. Prejudices innumerable exist based on callousness, ignorance, misunderstanding, economic rivalry, and, above all, on the fact that our customs are dear to us, but appear ridiculous and perverse to all who do not sympathetically study them. Nation looks down on nation, class on class, religion on religion, sex on sex, and race on race. It is a melancholy spectacle which imaginative insight into the lives and conditions of others should remove.

Considering that the number of race characteristics is legion, it would be embarrassing to assert that they possess a deeper meaning. Every small tribe seems to be the happy possessor of a little army of special characteristics, and one ethnologist actually speaks of five hundred tribes to be found in a radius of as many miles in a certain locality. The American Indians are said to be related to the Tartars, whilst possessing very distinct common traits; and each of the at-present recognised great racial divisions is equally capable of subdivision, and equally merges by degrees Again, we hear of redinto the others. haired, yellow-haired, fair-haired, brownhaired, and black-haired peoples, and we read of frizzly hair, woolly hair, silken hair, as well as of a few tufts of hair on the head in some tribes, and trains of hair trailing on the ground in others. Peoples differ in average height from less than four feet to over six feet. Some of these have very small and others very large eyes, and length of limbs varies considerably. bodies of some few tribes are richly covered with hair, while others are practically devoid of it. The variations in colour of skin, from pink to yellow, reddish-brown and black-brown, are very conspicuous, and the so-called Caucasian type alone embraces the fair Scandinavian, the dusky Italian, the dark Hindu, and the almost dark Fellah. Noses, lips, chins, cheek-bones, jaws,

vary prodigiously, and no less facial angle, forehead, and shape of skull. Accordingly the observable physical differences between so-called distinct races must be regarded as incidental on pain of having to assume hundreds of separate origins for the human race. Ratzel truly says:—

"It may be safely asserted that the study of comparative ethnology in recent years has tended to diminish the weight of the traditionally accepted views of anthropologists as to racial distinctions, and that in any case they afford no support to the view which sees in the so-called lower races of mankind a transition stage from beast to man."*

We commonly judge races nearly as much by their customs as by their physical appearance, almost as if the former fatally depended on the latter. Indeed, anthropologists and travellers often unquestioningly and unsuspectingly assume that the mental traits of races are innate and fixed, like the tendency to anger or to walking uprightly. Yet a Zulu, for instance, taken from his tribe where he appears to possess innumerable rooted and peculiar customs, very soon loses them nearly all. The American Negro Missionaries in Africa find that custom is deeper than physical appearance, since their fellow Negroes in Africa look upon them as Amèricans rather than as men of their own kith and kin. As one of the Honorary Vice-Presidents of the Congress, the first delegate to the second Hague Conference of one of the greatest Eastern Empires, convincingly expresses this in a letter to the Congress Executive:—

"Races show nothing but skin-deep differences. Differences of language, of religion, of manners and customs, are nothing but accidental modalities attendant on the respective historical evolution in the past—in no way sufficiently powerful to efface the sub-stratum common to all humanity, and in no way tending to hinder any co-operative effort in the fulfilment of the mission common to mankind in general."

Is it, then, to be inferred, we may be asked in astonishment, that we should encourage indiscriminate miscegenation, free intermarriage between white, black, and yellow races? The inference need not be drawn, since we may say that, just as in parts of Europe, for instance, Protestants, Catholics, and Jews live together amicably while yet intermarrying very rarely, so the

equality of the human races might be universally acknowledged and yet intermarriage not take place. However, we ought to note that in the West the fairest whites freely intermarry with the darkest whites, and that it is difficult to see why theoretically at least—any limit should be drawn.

What has been said above regarding the ephemeral importance of racial distinctions embraces, so it appears to the present writer, the bedrock truth which must be ever borne in mind in this controversy. The trunk of the elephant, the neck of the giraffe, are something singular in the animal kingdom. Man, too, possesses a unique quality which likewise sharply divides him from sentient beings generally. All other animals are almost altogether guided by individual or gregarious instincts and their wisdom, natural and acquired, almost completely dies with them. The bee's hive and the ant's nest represent wonderful structures: but these structures, wherever we meet them, are so strikingly alike that it is evident natural selection and not reason or tradition accounts for them. Only man as a race has a history, a history of speech and writing, a history of architecture and dress, a history of laws, and one of arts and crafts. The individual thought of thousands of brains has, to give a trivial instance, created the safety bicycles, and the collective thought of millions through the ages has built up our complex civilisation. And this thought is transmitted socially—through home and school education, through public institutions, or through the imposing accumulations of science, art, and industry. Except for such social transmission the work of the past would have to be commenced, Sisyphus-like, all over again by éach generation, and the stage of savagery and barbarism would be unending.

Man's social nature distinguishes him from his fellow animals absolutely in that no animal species, however gregarious, is it possession of traditional knowledge collected throughout the length and breadth of thousands of years, and fundamentally in that any attempt to turn an animal into a social being is doomed to fail miserably. To illustrate, the domesticated animals may readily be isolated at birth from their kind with no appreciable consequences to their

^{*} A comprehensive criticism of works that lay stress on the inequality of races is to be found in Jean Finot's Race Prejudice and in Friedrich Hertz's Moderne Rassentheorien.

development, while, on the other hand, a human being thus placed would probably grow up more brutish than a brute. Man's upright attitude, his comparative hairlessness, the place of his thumbs, the size and weight of his brain, are undoubtedly radical differentia in relation to other animals; but these in itself do not constitute him the premier species of the globe. The most hopelessly benighted pigmy in the forests of Central Africa possesses these characteristics nearly in perfection. The social and historical element makes man the civilized being, and it alone accounts for the successive ages of stone, bronze, iron, steam, and electricity.

A theory such as is here propounded ought to remove innumerable preconceptions from thinking minds. It is a theory which in a very real sense makes all men kin. It discourages inconsiderate pride of race, of sex, of birth, of nation, of class, and of religion. It encourages education, cooperation, science, strenuousness combined with modesty, and equal rights and opportunities for all men and women. It puts at its true value the eminently plausible but almost certainly unscientific doctrine that mankind can solely or mainly be improved in the only manner that animals can-i.e., by careful selection or breeding. Above all, it paves the way for national and international concord and co-operation, and for a fair treatment of backward races, subject peoples, and small nations.

In conclusion, the writer of this paper cannot refrain from expressing a fervent hope that the deliberations of this historic Congress may result in a better understanding and a higher appreciation of the different peoples on the globe, and may lead to the enactment of beneficent laws as well as to the formation of a powerful public opinion which shall promote this loftiest of objects.

Conclusions.—The present writer has taken the liberty to put forward as his conclusions certain proposals implicit in the Questionnaire published by the Congress Executive. He has preserved the wording as far as possible:--

1. (a) It is not legitimate to argue from differences in physical characteristics to differences in mental characteristics. (b) The physical and mental characteristics observable in a particular race are not (1)

permanent, (2) modifiable only through ages of environmental pressure; but (3) marked changes in popular education, in public sentiment, and in environment generally, may, apart from intermarriage, materially transform physical and especially mental characteristics in a generation or two.

2. (a) The status of a race at any particular moment of time offers no index to its innate or inherited capacities. (b) It is of great importance in this respect to recognize that civilizations are meteoric in nature, bursting out of obscurity only to plunge back

3. (a) We ought to combat the irreconcilable contentions prevalent among all the more important races of mankind that their customs, their civilizations. and their race are superior to those of other races. (b) In explanation of existing differences we would refer to special needs arising from peculiar geographical and economic conditions and to related divergences in national history; and, in explanation of the attitude assumed, we would refer to intimacy with one's own customs leading psychologically to a love of them and unfamiliarity with others' customs tending to lead psychologically to dislike and contempt of these latter.

4. (a) Differences in economic, hygienic, moral, and educational standards play a vital part in estranging races which come in contact with each other. (b) These differences, like social differences generally, are in substance almost certainly due to passing social conditions and not to innate racial characteristics, and the arm should be, as in social differences, to remove these rather than to accentuate

them by regarding them as fixed.

5. (a) The deepest cause of race misunderstandings is perhaps the tacit assumption that the present characteristics of a race are the expression of fixed and permanent racial characteristics. (b) If so, anthropologists, sociologists, and scientific thinkers as a class, could powerfully assist the movement for a juster appreciation of races by persistently pointing out in their lectures and in their works the fundamental fallacy involved in taking a static instead of a dynamic, a momentary instead of a historic, a localinstead of a general, point of view of race character-. istics. (c) And such dynamic teaching could be conveniently introduced into schools, more especially in the geography and history lessons; also into colleges for the training of teachers, diplomats, colonial administrators, and missionaries.

6. (a) The belief in racial superiority is largely due, as is suggested above, to unenlightened psychological repulsion and under-estimation of the dynamic or environmental factors; (b) there is no fair proof of some races being substantially superior to others in inborn capacity, and hence our moral standard need -

never be modified.

7. (A) (a) So far at least as intellectual and moral aptitudes are concerned, we ought to speak of civilizations where we now speak of races; (b) the stage or form of the civilization of a people has no connection with its special inborn physical characteristics; (c) and even its physical characteristics are to no small extent the direct result of the environment, physical and social, under which it is living at the moment. (B) To aid in clearing up the conceptions of race and civilization, it would be of great value to define these.

8. (a) Each race might with advantage study the customs and civilizations of other races, even those it thinks the lowliest ones, for the definite purpose of improving its own customs and civilization. (b) Unostentatious conduct generally and respect for the customs of other races, provided these are not morally objectionable, should be recommended to all who come in passing or permanent contact with members of other races.

9. (a) It would be well to collect accounts of any experiments on a considerable scale, past or present, showing the successful uplifting of relatively backward

races by the application of purely humane methods; (b) also any cases of colonisation or, opening of a country achieved by the same methods; (c) and such methods might be applied universally in our dealings with other races.

objects of encouraging better relations between East and West by encouraging or carrying out, among others, the above proposals, and more particularly (b) by encouraging the formation of an association designed to promote inter-racial amity.

COMMENT AND CRITICISM

N.B.—Contributors to this section are requested kindly to make their observations as brief as practiable, as there is always great pressure on our space.

We cannot as a rule give to any single contributor more than two pages. A page in small type contains 1200 words approximately.

Suffragette and Feminism.

May I be permitted to make a few remarks on Dr. Coomaraswamy's article in your May issue? I do not think he realizes that most women are feminists and in what their feminism consists. I am a suffragist and I find myself a suffragist because I am a feminist. Every day that I become more feminist, I find more reason for Woman Suffrage. And this is the case, anyhow, with all my women friends. If I were asked what being a feminist, in regard to women's suffrage, meant, I should say "bringing ideals into politics"but if you asked me for further definitions, I should want to write a book, and you would probably not want to publish it as a serial for the next two years! But I would refer your readers who may be interested in feminism, to a lady doctor's pamphlet, "Under the Surface", by L. Martindale, M.D., B.S. (London), where they will find some cogent reasons for the feminism which is behind the suffrage movement; and to Olive Schreiner's "Woman and Labour." I am convinced that the often unconscious manliness of the modern woman is nothing but a phase-pressed upon her by circumstances of life, over which, until she gets political freedom, she has no control. That ugly type of manly-minded woman is a false growth, like the womanly man of these days-though, oddly enough, a "womanly man" does not sound so bad. May be, amid the confusion of changing times, men are learning more tenderness, and women, more outward strength. Surely some ideal is growing through it all.

I believe that a true Indian nationalist movement cannot be anti-Western, any more than that the true woman's movement is against man. India needs the West, and the West needs India. That India should be true India—there I am in full agreement with Dr. Coomaraswamy. But it is difficult to lay down any rule as what being true to deepest conscience at any given time may mean. In India's case, it need not necessarily mean going against the West—it might even mean a closer study of real Western culture

and ideals-but it does most certainly mean rejecting everything unbeautiful, in West or in East. If and when the West in India is also true to its inner conscience, then we must have a wedding of souls, for which it is surely worthwhile to suffer, on both sides, difficulties in the making. It is something in the nature of weddings of souls for the good of states, that the feminists are seeking, too. Co-operation, sympathy, love, between different peoples—as Eastern and Western-as between different sexes, is the highest ideal upon which we can set our hearts. It is spiritual. Anything less than this would be unworthy of woman, who is now fighting for the right-which God gave her a long time ago, but which she and man, like children playing with a pearl on the seashore, had lost in the waves-the right to co-operate with man in seeking for the spiritual, and in making the Kingdom of Heaven come on earth. I assure Dr. Coomaraswamy that the suffragists seek economic independence of man. Has he read Mrs. Gilman's "Woman and . Economics"? That book voices the beliefs of the vast majority. Woman is fighting for love, motherhood, and honour, in the West to-day. She may not know how she is fighting-she may not be fully aware of the problems that she will have to face when she has the tool suddenly placed in her hands-the voteand is asked to formulate her ideal in practical politics; but she is fighting, nevertheless, in the prisons of England and out of them, for these three feminine things, love, motherhood, and honour. She can never find them any more until she has political freedom, and can exercise it in the cause of justice to the weak.

Now if woman is struggling not to be feminine in a degraded sense, as she has been often in the past, but to be Divine-Feminine, to be man's companion and not man's slave, it seems to me that we find India, also, struggling, not to be in some respects a slave to the West, but its mate and its beloved. If the modern woman is (in her deepest and unuttered heart) fighting for the right of motherhood, and India, for the right of spirituality, then the woman movement is a feminist movement, and the Indian,

as unspiritual, of spirituality as exclusive?

Dr. Coomaraswamy, Herr Weininger, and religious ascetics have stumbled in metaphysics on the question of woman and moksha. To say that women, as women, have no souls, but that "they have souls in so far as they rise above sex, in so far, that is, that their mentality is essentially masculine," is a contradiction in terms. "Masculine" is sex. The male ascetics have invented some stories, out of fear of their masculinity; perhaps? The Buddhist nuns, in so far as they held these unnatural sex-doctrines, were foolish women. The only way for man or for woman to find the soul is to forget both sexes! "In Heaven they are neither married nor given in marriage" said One who was Mother-Father. It is not in any philosophic sense "ultimately true" that the supreme Object of Wisdom or of Devotion is masculine, any more than feminine. It is "That", "It",—not "He" or "She", unless, as in the Kenopanishad, we are dealing with only one of Its aspects—in this case, the Feminine. How superb and indispensable She is, is brought out in those wonderful verses, where the very gods themselves are proved incapable of recognising Brahman without the help of Uma's vision. Herr Weininger's philosophy is youthful. It is harder for woman than for man to attain to moksha, certainly. But this is not because the woman-nature is less divine than man's, but because the woman-function attaches her by its nature more to earth. (Womanfunction is not only child-bearing and house-duty; these are training for it. But to write about that, Mr. Editor, would take another book!) If woman's function attaches her to earth, then all the more reason to worship, and not to deny, the soul in the woman's body, which, by its sacrifice, makes earth-life endurable, and brings moksha within reach for its mate.

"The neutral motherhood-dreading sex" is not a product of the vast majority of women's own willing. It is a product of numerous harsh and anti-maternal social conditions which women are fighting to get the vote, in order to change. My mother has taught me that silence, especially when dealing with children and with men, is often a wise course! (Perhaps I ought not to have let out this secret?!) The feminists may be quiet outside—but oh, they talk behind shut doors! Mrs. Pankhurst was once asked at a meeting what women would do when they got the vote. She answered "Give us the vote first, and we'll tell you what we'll do after"! To which my friend Dr. Coomara-

swamy will probably say "Amen".

· London,

MAUD MACCARTHY.

Fune 14th, 1911,

The Universal Races Congress.

Sir,-it would be difficult to say too strongly how earnestly I deprecate the remarks made by E. Willis in your last issue, on the meeting to be held in London this month, under the name of the Universal Races Congress. However just his strictures may be, on the opinions of individuals, it must be remembered that the whole scheme is the result of a suggestionthrown out by that undoubted friend of all humanity, Dr. Felix Adler. It is in fact largely inspired by a particularly warm and hopeful feeling towards the Orient in especial. One of the great desires of the promoters is to give Eastern thinkers a place in the

a nationalist. For who could think of a real India counsels of nations, which they may find it not unworthy of their ancestral culture to occupy and use. In view of intentions so excellent and generous, it comes with a singularly bad grace that an Indian paper should be the first to criticise in an adverse sense the knowledge and views of the Committee!

> With regard to the name of a particular contributor. it would be impossible to award high praise to the tact and discretion of E. Willis, in putting matters so personal into cold type, nor can one imagine that the scholar named will feel any great gratitude to your contributor for so doubtful a compliment. Besides, one had always understood that discussions in Committee were considered, amongst persons of honour, as of a more or less confidential character! It must surely have been some very strong motive which led E. Willis to overlook this fact! And most people will probably feel that this particular bit of gossip tends rather to prove the contrary of the writer's contention. We can hardly blame a body of foreigners. that they have a less intimate knowledge than our own, of the great lights of our society. It is surely sufficiently to their credit to be able to say that when they were informed, they acted immediately upon their new-found knowledge.

> But the serious indictment made by your correspondent deals with the alleged prejudice of the Congress Committee against race, and their prepossession in favour of environment, as a factor in the evolution of civilisation. When I read this complaint, my astonishment was great. Is it possible that your contributor so little understands current controversy. as to make this a grievance? Let me make a brief statement of the facts, as I understand them. Throughout Europe, the privileged nations, in order to confirm and perpetuate the world's present political inequalities. have been labouring hard to create a new science of ethnology, pseudo-ethnology. According to this, all that ever was done, was done somehow or other by the strain of the white man's blood and without that blood was not anything done that was done. Even Sir George Birdwood, writing the other day, on the Chitpawan Brahmins, betrayed his own admiration for them, along with the characteristic preconception by the exquisitely funny suggestion that Norwegian longships might have 'landed' the remote ancestors of that breed somewhere about the year 1000 B.C. presumably !-on. the shores of the Malabar Coast, hence their admirable. daring and public spirit. This is only a trifling ins'tance of the way in which the idea of race is being used at present, to the disadvantage of all non-dominant peoples. Hints are daily thrown out that the Japanese, being successful in certain ways, must have a strain of European blood. In actual fact, it is of course. probable that civilisation as a whole is almost entirely the work of comparatively dark-skinned peoples. Julius Caesar was probably a good deal nearer in colour to the modern Bengali, than to John Smith. But this is forgotten. It is first assumed that the whole of Europe is simply an extension of Manchester or Birmingham, and then all the achievements of man throughout the ages are claimed for that Europe.

In opposition to this, an attempt is now being made to show the importance of environment in determining civilisation; and even if this idea were being seriously overdone, still it would be to your benefit, as Orientals, to see that it had a fair hearing. Those who stand for the importance of environment, are really, under this name, striving to reach the unity of humanity. And it is certainly not for us at the present moment to say them nay. It is not uniformity of physical type that they are considering. The talk about the wool of the negro, the snub nose of the Mongolian, and the rest, if honest, is childish. What is actually at stake is equality of attainment, and the potentiality of man. And if any of us doubt the sacredness of the cause, let us ponder for a while on the fact that many of the greatest legislative enactments of Napoleon were anticipated by Toussaint L'Ouver-

ture, the great Negro hero!

The Asiatic tends to be hypnotised by race: the European, equally fascinated by the country and the national unit, has, in the past, ignored it too much. Perhaps it is a natural retribution that his first essay at giving it due importance should be a somewhat grotesque misapplication. In any case, it is for you, if I may say so, to do justice to the new idea of environment. The truth will ultimately doubtless be admitted to lie in a blending of the two, but in the meantime your success in the great battle of our time, educational enfranchisement, depends upon your beating off the field current nonsense about dominant races. A momentary political importance is purely accidental, and transient. All honour to the attempt now being made by the Universal Races Congress and its promoters, to bring about a recognition of this fact!

FRIENDLY EUROPEAN.

July 13, 1911.

"Emigration to America, -a Rejoinder."

The belated though by no means brief counterblast to my insignificant article in your issue for November, 1910 from a brother in America, came as a surprise and is still somewhat of a puzzle to me. Mr. Das does me the honour of declaring the article as mere bombast, but none dare deny that his attack is magnificent bombardment of a blundering foe. The pity is that he forgets that we are friends, and not foes; as will be seen from the tone of this reply.

Apart from the many wrong suppositions made by Mr. Das in his first paragraph and the uncharitable aspersions on my humble self by him and his comrades. I find that there are more points in which we agree than those where we differ. As a matter of fact, he supports many of my statements. difference between us seems evidently to be that I look at things as they were and came to the conclusion that under the circumstances, emigration was fraught with danger and difficulty; whereas Mr. Das maintains that "if the Hindus did not come here to make money and go back home,' if they gave off their turbans, cut their long hair and shaved off their beard, (strange restrictions for a land that boasts of freedom!), if they were not 'blind religious fanatics by birth' (which, please mark, is much harsher language than implied in my phrase 'ignorant labourers'), if some of them did not go to the excess of drunkenness," if these and sundry other drawbacks did not exist, the Hindus would be desirable immigrants indeed. But though the racial and colour bar is not so strict against us now, as in the days, of the 'depression' and the 'yellow peril,' when starvation and ignominy stared us in the face, the other factors of the problem remain constant. To do him credit,

my critic has the candour to call a halt to further immigration for at least two years (why only two?), "For," says he, "new arrivals will generally run the risk of being sent back by hook or by crook, and most of all by the 'hookworm' crank, the latest scareof the Immigration Bureau of San Francisco. They have found that almost every Hindu has 'hookworm' disease. If he satisfies all other conditions, he is likely to catch the 'hookworm' and is sent back along with those supposedly dangerous contagion-spreading germs. If they persist in coming at present, the anti-Asiatics will more bitterly agitate; and it will not take very long for the American Congress to pass a law for the total exclusion of the Hindus." And for. this stroke of ill-fortune and the 'tremendous amount of harm' done thereby, we shall have to thank not the men who, deeming discretion to be the better' part of valour, sounded the note of caution and warning "why emigrate!" but those who advocate that 'more of us must emigrate to the United States of America' and obviously take delight in belabouring their countrymen who out of a sense of duty take on themselves the thankful task of telling unpleasant truths to 'over-enthusiastic' adventurers. If to-day Mr. Das thinks it incumbent on him to prevent immigration for some years, although 'vitally concerned' in its increase, I may be excused for having thought likewise nine months back, when things wore an aspect of gloom and dismay specially for the Sikhs.

As for the students, those who were in the States during 1907-8, will testify that 'for one who succeeded in supporting himself, a dozen suffered defeat and anguish.' I personally know of several instances, in which young Hindus were driven to distressing straits, and dangerous resolves. It is possible that considerable improvement has taken place since then and may be more so in the West than in the East of America, where it was my privilege (though 'highly educated') to be a student, a labourer and on one or two occasions, even a social and religious lecturer.

It appears to me that Mr. Das simply found in my article an excuse ready at hand to ventilate some of his own peculiar views. In doing so, he however launches into rather slippery ground. For instance, when he advocates permanent settlement of Hindus in America, along with their women-folk, this is hardly consistent with the warning uttered by him in the same breath that the Hindus should not go out at all for some years. It would be strange indeed if 'the American people had very little objection, against us' if we inflicted our presence on them for a lifetime, when even a few years' stay is regarded intolerable. Even if our countrymen were allowed to stay for an indefinite period, it would not be worthwhile for a large number to do so, without possessing the full rights of a naturalized citizen, which the Americans are not likely to grant us in a hurry. Nay,—they seem determined to shut their doors against all Indians, unless we ourselves create a favourable impression by sending much better specimens of our race. The prestige of the early immigrants has, slowly but surely, been lowered by some thoughtless students and by not a few imprudent workmen who followed in their wake.

My view of the situation is that "Indians, like other Orientals, will be tolerated in America only as temporary sojourners and only thus canthey do the utmost practical good to themselves and their country."

I might go so far as to say that if things are really as rosy as described by Mr. Das, now that the financial panic and the political scare are over, let. us do it wholesale and be done with it. Let the better class of our young men go out in larger numbers than hitherto to American Universities and factories, with the consent of the Indian and American governments, and if possible, under the auspices of a responsible organization with branches in countries. These societies should be sufficiently strong to secure employment and good treatment for the immigrants, to succour them in their need, to save them from evil company and 'vile' civilization; in one word, to guide them along wholesome lines, so that on their return, they might be an object of pride and a power for good to the land of their birth.

Adversity has its uses and pitiable indeed would be the people who could not put up and wade through a certain amount of suffering and sorrow without repining; but there is no harm in providing safe-guards against a rainy day, there is no honour in needlessly running headlong into ruin. All honour to the few who battle manfully against hatred and hardship in a strange land! If we warn others not to follow their bold example at particular inauspicious periods, let not the suggestion make them doubt our sincere desire to advance their welfare and our earnest wish to smooth things for them.

SHIV NARAYAN.

NOTE BY THE EDITOR .- In this connection a passage in Mr. Sudhindra Bose's article in this number may be read with advantage.

"The Contemptible Bengali."

Sir,—While sympathising with much that you said in your last issue, about the desirability of an Indian president, whenever possible, for the Congress, your note on this subject seemed to me so unnecessarily strong, that I trust you will allow a word of protest, regarding a method that does not seem characteristic of the Modern Review. There is no question as to the appropriateness of any honour that can be paid to Mr. Gandhi in this present year. But this fact need not make us suspicious of other good friends, merely because they are foreigners. There is nothing very recondite about the Indian national cause, nothing that any decent man of any race anywhere ought to find it difficult to support. Moreover, even if there were, it is a well-known fact that a growing national sentiment, in an hour of national crisis, can assimilate any number of foreigners and their services. There has been no great war fought in any country that has not had its foreign recruits, sometimes of much importance. If the Congress has this year elected a foreign president, is it not open to us to believe that this can be made into all the better an opportunity for doing honour to the redoubtable champion of Indian rights in South Africa?

It is, however, the paragraph which succeeded this notice in your Editorial Notes of last week, to which, Sir, I would more specially draw your attention. If the quotation had been made by Mr. Ramsay Macdonald in the spirit which you assume, I should absolutely agree with you that forgiveness would be impossible. The suggestion is one to which honour itself would forbid the very thought of pardon. But to myself it appeared to have been made from exactly

the opposite standpoint. The interesting old Rajput, Sir Pratap Singh, is supposed to have said that Bengal depended for both honour and honesty on the strong arm of the British police. Within a few hours of the English withdrawal there would be neither rupees nor virgins left in Bengal. Obviously, the moral here pointed by the European visitor was Sir Pratap Singh's own extraordinary political ineptitude! No English soldier, of any rank, under parallel circumstances, would have been the fool to make such a statement, and to make it in public too, even if he believed it! The question of its truth or untruth is not to be discussed by any sane man, but the deeper lesson, of the utter harmlessness of a people whose highest courage and military potentiality are combined, under present conditions, with this degree of political empty-headedness,-Ah, that has its interest and significance for the European reader! Nor can we blame Mr. Ramsay Macdonald for including in his book so telling a point.

To take the matter, Mr. Editor, as you yourself did, is, I am convinced, to give it a seriousness and import which no one expected less than its teller. To take it as it was intended to be taken, makes it of value to us,

as well as to the Briton.

Yours étc.

INTERESTED READER.

NOTE BY THE EDITOR.

The foregoing communication comments on two "Notes" in our July number. Let us take them

separately.

We have no hesitation in accepting as true all that our correspondent says regarding "Presidentship of the Congress." But this does not in any way oblige us to recede from the main position we took up in our "Note." We still think that there has been no occasion to go out of the circle of Indians in search of a President. When, however, "Interested Reader," for whose literary judgment we have great respect, says that our Note was unnecessarily strong, we must admit that possibly we were unconsciously led to import more warmth into the discussion than was justifiable.

One paragraph of our "Note" did injustice, we think, to human, and therefore, English capacity;and this is a conclusion which we arrived at before receiving the above communication. The paragraph

"We may also ask, is it possible for an Englishman. to give utterance to a really sincere (and when we say so we do not accuse any man of conscious insincerity) and inspiring Indian National Ideal?"

A negative answer was implied in the above. That was wrong. It is possible for a foreigner, even if he be an Englishman, to formulate such an Ideal, if he be sufficiently well-informed regarding India and possesses a truly liberal and sympathetic imagination.

Regarding our Note "The contemptible Bengali again", we do not think we should be justified in sticking to a worse interpretation when a better and more charitable one,—one more in keeping with Mr. Ramsay Macdonald's well-known friendliness to Bengalis-is forthcoming. "Interested whose identity we are not permitted to disclose, is far better able to judge of the meaning and spirit of a piece of English than we are. We, therefore, no longer accuse Mr. Macdonald of unfriendliness to the Bengalis or of bad taste and manners. But we are sorry that we still think that he was not well-advised

We also think that he made a mistake, both historically and in spirit, in taking Sir Pratap as either an exponent or an embodiment of the spirit of Chitor. But to do him justice, let us again quote from his book, "The

Awakening of India."

"The first Rajput Chief I met, the well-known Sir Pratap Singh, of whom so many romantic tales are told, was deploring the fact that the hand of age was upon him, that there was no chance of another war, and that the probability therefore was that he would have to die on a bed. Pax Britannica was nothing to him except an evidence that the Golden Age had passed. He was praying to be allowed to lead his polo team against the Bengal politicians, and was promising to do the necessary damage with the handles of the clubs. It is he who is supposed to have said that within a few hours of the British withdrawal from India there would not be a rupee or a virgin left in Bengal-or something to that effect. He is a son in spirit of one of those famous Raiput heroes who, finding himself dying, sent to Lanza, Prince of Multan, begging as a last favour "the gift of battle." When the prince agreed, Rawal's "soul was rejoiced. He performed his ablutions, worshipped the gods, bestowed charity, and withdrew his thoughts from the world." Two or three days under the same roof as Sir Pratap made me understand the spirit of Chitor.

"Whoever comes to India and does not sit down on the plain below Chitor with a history at his elbow and a plan on his lap, and then go up the hill-on an elephant if possible—to the ruined temples, palaces, bazaars, tanks, and the still almost perfect towers, might as well have stayed at home. What man has read Tod's story of Chitor without feeling something of a hero himself? As a tale of the finest chivalry it should be in our school books. My friends are dinning into my ears that there is no India. I do not know, but Chitor gives me something to go upon."

Pp. 24-26.

Two things seem to us clear from the above extract.-(1) that the author admires Chitor, and (2) that he takes Sir Pratap as an exponent or an embodiment of the spirit of Chitor. But Sir Pratap belongs to Jodhpur, not Chitor, and the sons of Chitor who have made her immortal were never braggarts or sycophants; and they were chivalrous enough not to insult even those whom they thought weak or cowardly.

As to Sir Pratap's contemptuous reference to Bengal politicians he does not perhaps know that the Moslems

in printing the passage which we criticised last month, and their Raiput generals did not find Bengal the easiest province to conquer and that in recent years. Bengal has not shown less genuine courage than any other province of India. It is easy to be insolent to those who cannot injure one. But has Sir Pratap the courage to address even one word of justifiable criticism or protest to any of those who can make or unmake him?

> We are sorry Mr. Macdonald did not discover that what Sir Pratap "is supposed to have said" is adirty invention of some base Indians meant to please their masters which adds relish to the vulgar tabletalk or other gossip of a certain class of foreigners. If any proof were needed of our assertion, Mr. W. T. Stead has furnished it in the June number (p. 590) of The Review of Reviews. He says:—

[IF THE ENGLISH LEFT INDIA.]

In a charming story of a Sikh of Sikhs in the June Cornhill, Major G. F. MacMunn incidentally

mentions what this Sikh officer said to him:-

"Pah, Bengal!" quoth he; "if the English leave the country, we would see to it that there be neither a merchant nor a virgin left in Bengal in a month." From which saying, again, I saw why India needs the English, chatter the B. A.'s never so wisely. The good English must keep the peace for the millions who cannot keep it for themselves.

'The opinion of two Afghan brothers was also taken.

One said:-

"Ho! ho! Sahib," laughed he, "What should we do, eh? I will tell you. Afzul here, and young Wali Dad, who is with his regiment, we should raise fifty of our own and our fathers' retainers, Alizais and Gandapurs, and we should ride straight for Bikaneer. "Ah," said I in my ignorance, "why for Bikaneer?"
"Because," said my friend the benevolent magistrate, "in Bikaneer city all the rich Hindu merchants keep their treasure." "Yes, indeed," said the cavalry brother, "and the Hindu banniah women are the finest in India." And once again I saw clear that a country of conflicting races and religions needs a rule that has at its back the drawn sword and the galloper gun.

So this beast of a Sikh officer is "a Sikh of Sikhs!"

What have true Sikhs to say to this?

Sir Pratap will note that what he is supposed to have said of the Bengalis, the Afghans are reported to have said of the Rajputs. We hope he will appreciate the compliment.

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

She Buildeth Her House: by Will Levington Comfort. F. B. Lippincot Company. Philadelphia and London. 1911.

We have already reviewed this new American writer's first novel, 'Routledge Rides Alone,' in these

pages. The present volume is his second venture into the field of fiction. The plot is simple. Paula Linster, a beautiful girl of twenty-eight, of a highly refined and delicately sensitive temperament, used to earn her living in New York by reviewing books for a periodical edited by Reifferschied, the strong, silent man, full of genuine kindness for every honest worker

on his staff, whose good word was valued by every important literary man in the country. A man named; Dr. Bellingham posing as a psychic healer, but who was really a sensual egotist and an occultist whose: aim was to prolong his own life by drawing his vitality from fresh and untapped sources of energy, specially healthy and strongsouled young girls, came in her way. and tried to victimise her by controlling her thought and will and drawing her in sympathy towards him. At the same time her mind came under the influence of a brilliant new author whose wisdom and spirituality as revealed in his book which she had reviewed appealed strongly to her imagination, and she started in correspondence with him. One day she happened to learn from her fellow-lodger Selma Cross, the actress, that Quentin Charter, the author alluded to above, had been addicted to drink and had relations with her some years ago. This so shocked her that she fled from her erstwhile 'ideal man' to the island of Saint Pierre in the Carribean Sea, whither she was directed by the thought of a holy Catholic priest named Father Fontanel of whom Quentia Charter had written very highly in one of his letters to her. There both Bellingham and Charter followed her, and within a few days a great eruption of the volcano Mont Pelee annihilated the little town with Dr. Bellingham, but Charter hid in a well with Paula (whom he had met in the island and learnt to admire without as yet knowing her identity) and both were miraculously saved. It was at St. Pierre that Paula had regained her trust in the reformed Quentin, a man of strong emotions, 'a giant with wolves pulling at his thighs and angels lifting his arms' as Father Fontanel put it, and in whom the angels had finally become victorious, and within the well, in the midst of a mighty cataclysm of nature, Paula whispered her first love-notes to her mate. They returned to New York and got married, and Paula entered her new home in one of the Western States.

The finest descriptive chapters in the book are - those which deal with the weaning of Charter the dipsomaniac from his drink habit and the eruption of Mont Pelee. This style is intensely forceful and condensed, abounding in scientific illustrations and Americanisms. Certain subsidiary characters are well drawn, such as Selma Cross the actress, Peter Stock the Pittsburgh millionaire, Reifferschied the Editor, and Father Fontanel the Catholic priest, in whom the passions were so thoroughly subdued that his countenance beamed with a heavenly radiance; and the three main characters, Paula Linster, Quentin Charter and Dr. Bellingham have been depicted with consummate ability. The subtle and corrosive influence. of a certain type of hypnotists and mental magicians on civilised feminine minds has been very skilfully delineated. The central theme is the eternal battle between the flesh and the spirit, between Ormuzd and Ahriman, and the one feature of the book which specially appeals to us Orientals is the author's reverence for the mystic East and its philosophy. His hero is almost a Vedantin, whose soul, after the subjugation of his lower self, is in tune with the Infinite. The author believes in re-incarnation, and also in the mortification of the flesh in the matter of food, drink and reproductive energy as the sine qua non for the evolution of the soul. There is a refreshing breath of spirituality in this writer's \works, and this is no small praise to one who belongs to a country where materialism is believed to be rampant. As a work of fiction the book is invigorating and wholesome, and acts as a tonic on the shattered nerves of the reader whose brain has been stuffed with 'sex problems' of the modern fashionable novelists. The get up of the book is, as might be expected, excellent.

Cooking Stove—Economic and Hygienic. More specially for invalid cooking, by I. M. Mullick, M.A., M.D. Pp. 32.

It is the reprint of a lecture delivered at the Calcutta. Medical Club. Dr. Mullick proves scientifically that steam-cooking is in many respects superior to boiling. In the latter, the substance boiled loses nearly a fourth. of its nourishment in the water and almost all its soluble salts, thereby rendering the thing not only poor in nourishment and salt, but also insipid and tasteless. Moreover the water in which the thingis boiled contains many foreign substances which affect considerably the composition and taste of the food cooked therein. Cooking in steam has none of these disadvantages. Cooking is more thorough, softer and both hygienic and economic. The first desideratum which is the primary one in this connection, is a stove which will cook nicely, with the least waste of material and fuel and save time and trouble on the part of the operator. And such a stove ("Ic-mic" cooker) has been invented by Dr. Mullick, himself, the principle being "Steam-Cooking with air jacket insulation."

Little Boys' Own Book. The Direct Method in English, by B. Animananda, Superintendent, Little Boys' Own School, Calcutta (41-1 Durga Charan Mitter's Street). Pp. 59. Price six annas.

This book has been written for the guidance of teachers in teaching English by the Direct Method. The lessons are the result of actual experience gained in the class room and the author has tried to graduate the lessons carefully. The 'Note' and the 'Hints for Teachers' given in the Introduction, as well as the footnotes, are all useful. The book may be conveniently used by our teachers.

The Philosophy of Mathematics, by Carcherla Srinivasa Rau, F.T.S. Pp. 44. Price 8 annas.

The title is a misnomer. It has nothing to do with Mathematics or its Philosophy. The author is candid enough to say that he is not "well versed either in Mathematics or in Vedanta"; yet he has ventured to write a book on the Vedanta on a Mathematical basis. The work is a perfect Babel and we have not been able to appreciate its worth.

The Gospel of Guru Nanak, by Professor T. L. Vaswani, M.A., (Annual Address on the occasion of the 38th Anniversary of the Karachi New Dispensation Brahma Samaj, 4th Feb. 1911). Pp. 14.

The 'Gospel' is inspiring and should be widely read.

Gayatri, by P. T. Srinivas Iyengar; published by Messrs. Higginbothan & Co., Madras. Pp. 18: Price 4 annas.

It is a 'historico-critical study of the Gayatri.' The author is no respecter of persons; he has proceeded to his work fearlessly and without any bias. The pamphlet is worth reading and will repay perusal.

A Lecture on Manual Training by Herbert W. Green, Organising Instructor of Manual Training to the Travancore Government. Pp. 12.

In this pamphlet, the author explains the aim and chief purpose for which Manual Training should be introduced into our schools.

The Religion of the Future (Pratapnarain Sinha Booklets) by Babu Hemendranath Sinha, B.A., Pp. 47: Price 4 annas. (To be had of Prema-nanda, Jogananda and Jnanananda Sinha, 71/1 Simla Street, Calcutta).

The sub-title of the book is 'an out-look for higher' Hinduism.' The ideas of the author are very liberal.

Llementary Education by Mr. A. P. Patro, B.A., R.L. Published by Messrs. G. A. Natesan & Co., Madras.

The author is an advocate of free and compulsory Primary Education. He says that the history of elementary education in all civilized countries, discloses the fact that without compulsion the education of the masses cannot be advanced. So in India also com-But "it is not intended pulsion will be necessary. that full effect should be given at once. The possibilities of expansion should be provided. Cautious experiments should be made in specified centres." The author has made a careful study of the subject and has exposed the fallacious arguments of the opponents of free primary education. His suggestions are practical.

Trigonometry (strictly according to the syllabus presented by the Indian Universities) by Babu Lalit Kumar Ghosh, M.A., Senior Professor of Mathematics, B. N. College, Bankipur. Pp. 27. Price Re. 1-8.

The book under review is an attempt at simplifying the study of Trigonometry. The articles have been clearly and carefully explained. The most important feature of the work is the insertion of a chapter on graphs. The author has explained fully how to construct graphs of Trigonometrical functions and how to obtain the solutions of Trigonometrical equations graphically.

It will prove useful to those for whom it is intended. Child Marriage. Pp. 9.

It contains poems on (i) The Dawn, (ii) The Child Wife, (iii) The Pardanashin and (iv) the Widow or a sacrifice at the altar of custom, by A. Christina Albers.

Leprosy and its Treatment by Pandit Kriparam Sarma, Third Edition. To be had of the author, 8, Nandi Bagan Lane, Salkia, Howrah. Pp. 231.

Pandit Kriparam has been, of late, much talked of in newspapers and is considered in some circles to be a leprosy expert. He has cured some cases of leprosy of the worst type; but still he is looked upon with suspicion even by many liberal minded persons. And why? It is not wholly due to the jealousy of the medical profession; Pandit Kriparam himself is partly to blame. If he is a philanthropist, why does he not publish his formulas? We want clinical cases—the symptoms of each case and the medicines, prescribed. Dr. Lukis was once requested to examine a patient of Pandit Kriparam's and to express his opinion as to the nature of the disease. But he did not like to be has tried to build up a conception of Indian ideals in

mixed up with any experiment with secret remedies. He was perfectly justified in declining to examine the case. No one likes to be made a cat's paw of: moreover he could not encourage what he considered to be

quackery

The Pandit's father also kept the composition of his prescriptions secret. The Pandit himself writes, "When the proposal for starting a Leper Asylum (at Hyderabad) was going on between my father and Dr. Lawrie, the latter insisted that before he could agree to put the patients in charge of my father he must see his prescriptions. To this my father declined and the negotiations with Dr. Lawrie fell through' p. 37. In this matter the Pandit has followed his father's example. When Colonel Hendley, Inspector General of Civil Hospitals, Bengal, wrote to him to say "If you like me to have your alleged cure tested in the Leper Asylums under my control would you be so good as to furnish me with full details of its nature and its exact composition?"-he replied-"There are eighteen forms of leprosy, and one medicine certainly does not suit for all. Besides, some of the ingredients of my medicines are deadly poisons and I dare not entrust them with inexperienced hands." Colonel Hendley could not be entrusted with the composition on the plea that some of the ingredients were deadly poisons!

When Dr. Drury, the then principal of the Medical College, was asked why the services of Pandit Kriparam were not being utilized, he said that nothing could be done unless and until the Pandit's treatment was fully known to him and other medical men. "So here again"—writes the Pandit, "the same question arose as between Dr. Lawrie of Hyderabad and my revered father, and also as stated in the letter of Colonel

Hendley to me." p. 59.

If this is not dealing with 'sectret medicines' we do not know what 'dealing with secret medicines' means.

In the third edition of the book under review, the the Pandit says—"The charge against me that I treat if with secret medicines is 'quite baseless. I have no objection in giving out some of my prescriptions in treating the first Belgachia case, if it serves any useful purpose to the public." For internal use he used to give to the patient a mixture of 32 drugs. He gives, indeed, the names of these drugs-but we are still in the dark as to the proportion of these drugs and to the dose of the mixture. People are not satisfied with evasive answers. We want it's full details and exact composition as well as the symptoms calling for that medicine.

If he cannot make up his mind to be frank with the medical profsssion, we can have no sympathy for his scheme. He may have been doing a lot of good to the people but that is not serving the cause of medical science.

The book reads more like self-advertisement than a treatise on Leprosy and its treatment. Manes CH. GHOSH.

The Aims of Indian Art: The Influence of Greek on Indian art: Indian Drawings: Selected Examples of Indian art. By A. K. Colomaraswamy, D.Sc.

In their beautiful covers of grey-blue and tussore, with their equal, but hidden, beauty of paper, type, and margins, these four notable contributions to the study of Indian art lie on my book-table.

In The Aims of Indian Art, Dr. Coomaraswamy

art as from the inside, and very beautiful and attractive are the words in which his essay is couched. His first object is the characteristically Oriental one of exalting meditation to its true place as the source of effort. First, the artist must see the mental vision. His drawing must be an attempt to put on paper the thing he sees within his mind. Such pictures come only too easily to the great painter. "Could he but control his mental vision, define and hold it! But 'fickle is the mind, forward, forceful, and stiff; I deem it as hard to check as is the wind'; yet 'by constant labour and passionlessness' it may be held, and this concentration of mental vision has been, from long ago, the very method of the Indian religion, and the control of thought its ideal of worship." The author emphasises this point by a very apt and clear quotation from the Sukranitisara of Shukracharya:

"In order that the form of an image may be brought fully and clearly before the mind, the image-maker should meditate; and his success will be in proportion to his meditation. No other way—not indeed seeing

the object itself-will achieve his purpose."

"For realism that represents keenness of memory picture, and strength of imagination, there is room in all art; duly restrained, it is so much added power. But realism which is of the nature of imitation, of an object actually seen at the time of painting, is quite antipathetic to imagination, and finds no place in the ideal of Indian art," says the author himself.

The rest of this short but admirable essay deals with symbolism, pattern, tradition, formality of beauty, and two of the great religious symbols of Indian creating, namely the Nataraja of the South, and the seated Buddha of the North. It points out that living art must always be both national and religious. And it

ends with the words:

"When a living Indian culture arises out of the wreck of the past and the struggle of the present, a new tradition will be born, and new vision find expression in the language of form and colour, no less than in that of words and rhythm. The people to whom the great conceptions came are still the Indian people and when life is strong in them again, strong also will be their art. It may well be that the fruit of a deeper national life, a wider culture, and a profounder love, will be an art greater than any of the past. We stand in relation both to past and future; in the past we made the present; the future we are moulding now, and our duty to this future, is that we should enrich, not destroy, the inheritance that is not India's alone, but the inheritance of all humanity."

In The Influence of Greek on Indian Art, we have a Paper read at the Copenhagen Congress of Orientalists in 1908. It is an eloquent and convincing attempt to expound the reasons for thinking that the image had an origin in India, independent of Greece. The first and most important of these reasons, according to Dr. Coomaraswamy, lies in the essential difference of purpose and intention between the Greek and the Indian impulses in image-making." Greek desires to represent man himself. He finds in the beauty of the human form the highest vision of beauty that he can imagine or conceive. To the Indian, on the other hand, even the human form is only beautiful because of what it symbolises and conveys. Its glory is a wholly transcendental glory. That statue-making for decorative purposes occurred in early and pre-Hellenised Indian art is seen at

Barhat and Sanchi.* The absence of images proper from these works does not prove that contemporary images were not made, since it would be in complete accordance with later Indian religious custom, to make those images of impermanent materials.

Again, much that we find to be common to early Indian and Greek art constitutes no proof of any taking over, by one art from the other. Early civilisation was a good deal less differentiated than that of the present day, by political frontier-lines. Greek and Hindu might well derive many things from a common origin.

Over and above all these arguments, the masterfact remains that it was not until the foreign influences of the Kushan, or so called Gandharan period had faded that the great and distinctive achievements of

Indian art were attained.

Indian Drawines is a most choice and beautiful volume, the first of the annual publications of the India Society, London. It contains an essay illustrated with line-drawings, of some thirty pages, and in addition some thirty exquisite reproductions of Indian drawings. Dr. Coomaraswamy, as is well known, distinguishes between two schools in Indian drawing, namely the Mughal and the Rajput. But he has purposely refrained in this work from making this distinction too hard and fast. He has given plentiful reproductions of works of both schools, the wonderful portraits of the Mughal, as well as the intensely idealistic works of the Rajput. He points out that the growth of Indian art in all its phases is one and continuous, from the frescoes of Ajanta and Sigiriya onwards. And in the pictures that he gives us, we see embodied man-making energy of the Mohamedan idea, together with the tender and stately simplicity of Hindu culture. Where could there be anything more perfect than the Entry of Krishna and Balarama into Mathura, or the seventeenth century Head of a Girl, taken from the Bodleian? Many persons again prefer the Swavambara of Damayanti to anything else in the collection and certainly the sweep of the draperies of the ladies of honour, who bear the shy and prayerful princess is inimitable. But besides all these, there are abundant examples of animal and vegetal forms, and treatments both realistic and conventional of. birds and dragons and craft-motifs. The book is one that ought to be possessed by every library and every collector.

The Selected Examples of Indian Art is in some ways the most ambitious of all these works. It consists of a portfolio containing a pamphlet-index, and no less than forty reproductions of specimens of Indian art. Fifteen of these are of paintings, and the rest of various forms of sculpture. And of the pictures, numbers One, Two, Seven, Eight, Twelve, and Fifteen are coloured. Of all, one of the most beautiful is The Pachisi Players, who, unexpectedly

enough, are two women!

The last three of the fifteen picture reproductions are modern in subject,—The Banished Yaksha, by Abanindro Nath Tagore, The Dancing Apsara, by Asit Kumar Haldar, and Sati, by Nanda Lai Bose.

When we come to the photographs of sculptures, we find that they range over an enormous field.

* Dr. Coomaraswamy might have added statuemaking for purposes of portraiture which is seen at Karli, and integral to the facade of the great Chaitya.

There are Buddhas of Ceylon, Sarnath, and Java. Puranik Hinduism is seen in Ellora and in Southern Indian and Cevlonese work generally. And we even come upon the Mahayanism of Nepal. The portfolio is intended for the use of schools and colleges. It is for this reason that its items range over so many fields. Undoubtedy the collection is very valuable for its purpose. A large artistic and geographical conception arises in the mind as we turn over the plates. It certainly demonstrates the fact that Indian art is great, and that wherever it may be found,-in Java, in Ceylon, in Southern India, or in Nepal,it is eternally and indivisibly one. It is much to be hoped that the two essays may be republished by their authors as part of some large critical work, on the Nature and History of Indian Art. N. >

SANSKRIT-ENGLISH.

The Sacred Books of the Hindus (No 24). Volume viii, Part I. The Nyaya Sutras of Gotama, translated by Mahamahopadhyaya Satisa Chandra Vidhyabhusana, M.A., Ph.D., Principal, Sanskrit College, Calcutta, and published by Babu Sudhindranatha Vasu at the Panini Office, Bahadurganja, Allahabad. Pp. 62. Annual subscription: Inland Rs. 12, Foreign £ 1. Single copy Re 1/8.

The work contains.

(i) The Sanskrit Text of the Sutras

(ii) The English Translation of the Sutras and

(iii) Explanatory notes in English.

We do not know why the pada patha and the meaning of the words of the Sutras have not been given in this part. But we hope the translator will supply these omissions in the remaining parts and thus enhance the value of the book.

As regards the merit of the work, it is needless to pass any opinion, as the very name of Mahamahopadhyaya Satis Chandra Vidyabhusan is a sufficient guarantee that it will be an excellent edition of the

Gautama Sutras.

The Sacred Books of the Hindus (No. 23). Vol. vii. Part I. The Bhakti Sutras of Narada, translated by Babu Nandalal Sinha and published by Babu Sudhindranath Vasu at the Panini Office, Bahadurganj, Allahabad. pp. xv+32+iii. Annual Subscription—Inland Rs. 12. Foreign £1. Single copy Re. 1-8.

The book contains a very valuable introduction in which the translator discusses the following points-

(i) The Doctrine of Devotion: its philosophical basis.

- (ii) Who are adhikari i.e., entitled, to the path of Devotion?
 - (iii) The Object of Devotion.
 (iv) The Culture of Devotion.

(v) The Forms and Expressions of Devotion.

(vi) What is the Nature of Devotion?

In addition to the introduction, the book contains.—.

(i) The Sanskrit Text of the Sutras.

(ii) The meaning of every word of the Sutras.(iii) The English Translation of the Sutras.(iv) Explanatory notes in English.

(v) An Alphabetical Index of the Sutras. It is an excellent edition of Narada's Bhakti Sutras and should have an extensive sale.

. Mahes Chandra Ghosh.

GUJARATI.

Revahai Dharma Shikshana Mala, Parts I and II. Published by Bhaishanker Nanabhai, Solicitor, and written by Shastri Kalidas Govindji, Bombay. Cloth bound pp. 103; 154. (1909 and 1910) Price 0-4-0 each.

The fame acquired by Mr. Bhaishanker Nanabhai as a member of the Bar is so overwhelming that it has completely obscured his leanings in favor of literature, of which he was a votary in his younger days, and of religion, which he never gave up. It is pleasant to find him reverting to his old associations. The above two books were caused to be written by him, firstly to commemorate the name of his deceased wife and secondly to teach children, lessons on Niti i.e. morality, social, domestic and public. For this com-mendable purpose the learned Shastriji has culled suitable examples from our old books and made them instructive and interesting enough. But we are afraid, the language in which they are couched, and the "high subjects" like marriage and its philosophy chosen by him, make the book not of much use to those for whom it is intended. The marriage ceremonies and customs all belong to Kathiawad, and many of them are not prevalent among and so not familiar to the people of Gujarat. However it is but a slight blemish. The book has got three fine photographs, of Mrs. Revabai, Mr. Bhaishanker and the Shastri, and is well got up.

Report of the Third Gujarati Sahitya Parisnad, held at Rajkot, Kathiawad, in October 1909, published by the local Managing Committee, pp. 400 to 600, Cloth bound, with photographs, (1911). Price Rs. 2-0-0.

With commendable promptness the Managing Committee of the Sahitya Parishad have published this Report of their work, and the collection of papers either read at or sent to the conference. This third Literary Conference was a landmark in the history of Kathiawad, and the zeal with which the secretaries did their work, in running up a literary and historical Exhibition as an adjunct of the conference, at very short notice, combined with the praiseworthy discharge of all their duties speaks volumes for the singleness of purpose with which they worked. The first two hundred pages perpetuate the struggles, the pains and the success of those who worked on the spot, and while they furnish an object lesson of the thoroughness of method with which such organisations can be worked up to those who will succeed them in future, they at the same time demonstrate the difficulties-slight and of epherical interest in themselves-which such organisers have to encounter and surmount in order to secure uniformity and general approval for all they do. The gathering was a most brilliant one and was blessed by British Officers and Native States alike. For the first time in the history of Gujarati Literature a lady-the Rani Saheb of Gondal-came forth to act as the Head of the Reception Committee and for the first time too did a Political Agent, of the wide sympathies of Mr. Claude Hill, I.C.S., C.I.E., favor it with his presence, speech and good wishes. Of the value of the contents of the volume, it is impossible to give a true estimate. The papers focus in themselves the intelligence and the brain of present day Gujarati Literature. It is a very treasure-house of literary

gems, of course, not all of the same water or lustre. There is not a distinguished man of letters whom one would find to be absent here. The carefulness and foresight with which the committee had framed the list of subjects, on which papers might be invited; was meant to go a great way towards drawing out certain latent powers of the Gujaratis for such subjects as history, antiquities, archaeology, &c., and the result has not been disappointing, though very small. To all those, however, who are desirous of guaging the present powers or estimating the present condition of our Literature. we would confidently recommend this volume. If they will consult it they will do so with the greatest benefit to themselves, Europeans, Parsis, Jains, Hindus, ladies and gentlemen, have vied with one another to render what aid they can to the cause of letters. The Parishad has been able to make new departures also: (1) the nucleus of a permanent Library has been formed, and (2) by the generosity of the Political Agency and others, prize medals founded; and for all this the Committee deserves praise. The only features which mar the work, otherwise admirable in every way, are that the get up of the volume could have been made more attractive, and that a little more labour would have furnished it with at least a table of contents, if not an index. As it is, when one takes up the book and turns to it for looking up a paper or reference and finds no ready guide for the same, one's feelings are not of any very great admiration for the labours of the publishing committee, though it must be said the resentment is sure to wear out, when one calmly contemplates the other parts thereof.

(1) Nava Yugni Vato, Pt. 1. Pp. 112. Price 0-2-6 by Amratlal Sunderji Padhiar.

(2) Laghu Lekha Sangraha, Pt. 1. Pp. 80. Price 0-2-0 by Manilal Nathubhai Doshi, B.A.

(3) Sansar man Sukh Kyan chhe, Pts. I, II. Price o-3-o. Pp. 152, by Vadilal Mohilal Shah.

(4) Swami Ramatirtha, Pts I, II, III. pp. 218. Price o-2-6.

(5) Arya Dharma Niti.(6) Abla Hita Darpana.

All published by the Society for Cheapening Gujarati Literature, at Kalbadevi, Bombay.

We have received a bundle of these six handsomely cloth-bound volumes with great pleasure. The binding is so done as to give them all an appearance of holy or sacred books, like the Gita or Bhagvat. Three of these (4) (5) and (6), we have already reviewed, and the remaining three are also useful. (1) gives little readable stories in Mr. Padhiar's usual and attractive style, (2) is prepared from certain writings of Mrs. Annie Besant, on matters ethical, and (3) is a sort of a general essay on how to get happiness in the world. These books are no doubt useful in their own way but the Secretary will have to keep his weather eye open to see that as time progresses, no worthless publications are attracted to the scheme but that it concerns itself with really sound and good books written by well known literary authors and not by men of vesterday merely.

Satya, a monthly periodical edited by Motilal Tribowandas Dalal, Vakil, High Court, Bombay. Annual subscription, Rs. 2-4-0.

This new periodical augurs well in every respect for its existence. Unlike many others who venture on this path, the Editor has laid by a stock of "matter" enough to last him for 2 or 3 years to come so that single-handed he proposes to go on with his venture at least till that time. He is well known for his lucid style, cogent reasoning and argumentative writing. What he says he always says in clear cut, unmistakable language, and the fund of information on which he draws is really very big. The articles in this issue are very valuable and well thought out, and they range from the serious and sound to the comic and light side of literature. Those on the mistaken idea of a Hindu's frugality and on the real meaning of the traditional Samudra Manthana (churning of the ocean) are specially readable. We wish him success, and trust he would be able to keep up the high tone with which he has started.

K. M. J.

NOTES

A civic Hall and its architecture.

Now that advertisements have gone out calling for plans for Federation Hall, we may perhaps call attention to the desirability of some historical motif, in the making of those plans. First and foremost in the building of a great audience-hall, comes the necessity of space and fine accoustic properties. But these are not all that we are called upon to think of, when we consider the ideals to which Federation Hall is to be attuned. And one of these

wider necessities is that of a great open space in front of the building, to serve for many an occasion when the inside of a hall would not be so appropriate. There have been two perfect styles in Indian architecture, one the Buddhistic, as we are fain to call it, and the other the Indo-Saracenic. Either of these would give us the starting-point we want. But we confess when we think of Cave Nineteen, Ajanta, with its large massive facade, and the three tiers of places—the porch, the window-sill, and the window-base itself, we cannot re-

frain from picturing to ourselves the spectacular display to which it might be made the background. That great window-seat, with its two lines of processional path beneath it, might be used for the central point in any pageantry. There, kings might be crowned or the dead might lie in state. And the porch-top, on the other hand, offers itself as the obvious rostrum from which to harangue a multitude. A vast court with a beautiful piece of architecture, caught from our own history, to call the people to it, the whole leading up to the great hall itself, in which so many are to be at home—is this not a dream worthier of the occasion than those which take no account of beauty, no account of civic inspiration, and no account of the exaltation of a setting, and think only of the exigencies of numbers and the cheapness of materials? Great undertakings may fail of greatness at any point. It is not size, or cost, or even importance, that determines greatness. And certainly, in the one country that even now has power to lead the world in architecture,—if only she would be true to her simple old methods, instead of running after the flimsy showiness of foreign fashions!—it could hardly be counted unto us as greatness, if, ignoring the voices of our past, we built the civic hall of the future out of mongrel styles, none of which were our own.

"Abhimanyu."

Abhimanyu by Samarendra Nath Gupta, is a picture that might have been called "At Bay" or "The last of a Forlorn Hope." Abhimanyu, the son of Arjuna, faces the seven heroes, bent on his destruction. His quiver of arrows is exhausted. His bow itself is broken, and he falls back, for weapon, on the wheel of his dismembered chariot. He has broken the line of the Kuru hosts, and is in a world of the foe. There is nothing before him but defeat and death. Yet there is no slackening of his grip. The delight of the play of battle has not left him. No shadow falls across the young face. No touch of despair or fear invades the pride and freedom of his bearing. So should a hero, and the son of heroes, fight, not counting the odds of battle, looking not at the end, but delighting in the conflict for its own sake, making friend and foe the same. The great fault of this picture. is one of execution. The face of the voung hero is strong and masculine enough, but the form, the waist, the half-seated limb, are all entirely feminine. One feels that this is the result of want of study of life, on the part of the artist. India is a country in which there are unique opportunities for study of the human body. We are nobelievers in the bony anatomy of the dissecting-room, or the nude un-drapedness of the artist's model, as a preparation for the artist. These two things account for some of the worst faults of modern European art. The true anatomical opportunity of the artist lies in the observation of life. life on the roadside and the river-banks. The boatman, the coolie, the gardener, the woman with her beads, the exquisitely costumed figures that hurry past us on our streets, the children that play about our lanes.

Better than years of Paris is an hour of Calcutta or Benares, in this respect. We are the less happy, therefore, when an artist who should by this time have observed, thought, and assimilated, till he has a firm grip of form and movement, falls back on the childish European habit of dressing. and posing a figure, in order to draw from it, and when for the purpose of drawing a man,-he takes a woman as his model. For this is what the artist here has evidently. done. Even the dress and ornaments of his warrior-prince, though they may be defended in detail, produce in their totality, a feminine effect. There is nothing here of the roughness of masculine strength. There is none of the blood and dust of a struggle to the death. The young noble is dressed as if for a durbar, and even the jewels in his hair have not been disarranged!

In decorative quality, however, the picture is most attractive. Rich and glowing as is the reproduction, the original is still more beautiful. In feeling for beauty, Samarendra Nath Gupta has qualities that ought to carry him far. He needs to grapple with ideals, and bring the utmost powers of his intellect to bear upon the presentment of great personalities and critical moments.

Morocco.

Spain, France, Germany, all assert that they have their rights to maintain in NOTES 219

Morocco. Undoubtedly they have; particularly as they have better navies and armies than the Sultan of Morocco. It is he and his people who evidently have no rights.

Can an Empire be not an Empire?

The following telegram appears in the morning papers:—

London, July 24.
In an interview in the "Review of Reviews", Mr. Fisher, Premier of Australia said, "We are not an empire. We are a very loose association of five nations, each independent of each and for the time being in fraternal co-operative union with the others but only on condition that if at any time for any cause we decide to terminate connection no one can say us nay. There is no necessity for us to say that we will or will not take part in England's wars. If we were threatened we should have to decide whether to defend ourselves or whether if we thought the war unjust and England's enemy right to haul down the Union Jack and start on our own."

Telegrams from Sydney state that the daily papers unanimously deplore Mr. Fisher's statements declaring that they are a gross misrepresentation of the Austra-

lian spirit and a perversion of his office.

There are several difficulties in the way of discovering Australia's real opinion on the subject. In the first place, it is Reuter who summarises the opinion of the Australian dailies, and we know, to our cost, how accurate Reuter occasionally can be. In the second place, it is no easy task to decide who is more competent to guage and voice Australian opinion,—whether Mr. Fisher, the Premier of Australia, or, the editors of the dailies. In any case, the opinion of a man who has won his way to the premiership of a democracy is not entirely negligible. However, as India is not one of the "five nations," we need not bestow further thought on the matter.

Hindu Marriage Reform League.

Last month at a meeting held under the auspices of the Hindu Marriage Reform League the Hon. Mr. Justice Asutosh Mukerjee said:—

It had been demonstrated with scientific accuracy hat in the matter of their marriage customs they had altered the law which had been in existence in ancient times. In fact their marriage had been the ruin of their race and they might take it as a unanimous testimony of persons competent to speak on the subject that from a scientific point of view if their race was to be saved their marriage laws had to be altered. He knew that that would come as a very unpleasant surprise upon many of his seniors and he sincerely trusted that it would not be regarded as an unwelcome truth by his younger friends. People who had committed mistakes in the past could not redress them,

but young men and young women, who had not fallen in the track, might certainly pause and consider what their future action would be.

Mr. Justice Mookerjee in declaring the meeting closed said:—

"If we do not take warning in time—the warning which is given in our sacred books and which is given unanimously by the scientific men of the Twentieth Century—the extinction of our race is a settled fact. Therefore, I ask you to bear in mind that you should not defy the laws of nature."

Owing mainly to economic causes, one of which is that the higher the academic distinction of a young man is the larger is the so-called dowery which his parents or guardians can extort from his prospective father-in-law, among the educated classes at present the marriageable age of bridegrooms has been rising at a satisfactory pace. The age of brides has also risen to a slight extent. But it is sad to reflect that in their case sixteen is still really thought of as a safe maximum age, though it is mentioned in pledges and resolutions as the minimum,—a minimum which is seldom reached.

Marriage of the Gaekwar's daughter.

It has been going the round of the papers, uncontradicted, that the Gaekwar's daughter is going to be married to the Maharaja of Gwalior, who has a wife living. Some blame the Gaekwar, while others try to whitewash him by trying to throw the blame on his wife or his daughter or both. We have neither the means nor the least desire to pry into the domestic secrets of the Maharaja of Baroda. Polygamy, whether among princes or among peasants, is bad and must be condemned. The apportionment of the blame need not concern us much.

Mr. Basu's Marriage Bill.

We are glad to find that Mr. Basu's Special Marriage Amendment Bill has been receiving increasing support. It is significant that even the Hindu residents of Kashi (Benares) have supported it in a public meeting. If we are not mistaken, no important public meetings have been held in Bengal to support this Bill. This is much to be regretted.

Education and Sanitation.

The Amrita Bazar Patrika has been telling us that persons suffering from

malaria and other debilitating diseases cannot properly receive education and that people must first live before they can learn. This is quite true. But it is wrong to argue that sanitation must precede education, as the *Pioneer* has also done. The thing is sanitation and education are interdependent. If people must live that they may learn, they must also *learn* that they may live. This aspect of the case was very ably put by the Rev. C. F. Andrews in an article published in our January number. He wrote:—

Secondly, the high death-rate is preventible only in proportion to the spread of primary education. The two things hang together, as cause and effect. Now that India has definitely launched out on the modernisation of her life; the death-rate must rise higher and higher, unless the spread of primary education keep pace with that modernisation.

How disproportionate compared with other countries this Indian death-rate is may be seen by the one simple calculation, that for every 15 persons who die per thousand in the British Isles 38 persons die in

India.

At first sight the most obvious remedy for this evil condition is an immense increase of expenditure on sanitation. We can see, all over the civilised world, what wonderful changes have been wrought by the

enforcement of sanitary regulations.

But there is one condition which must be complied with before sanitary regulations can be effectively applied, or sanitary expenditure rendered serviceable. That condition is primary education. For it is a well known axiom of modern experience, that only educated countries can make proper use of sanitary laws, and that the effectiveness of sanitation is in direct proportion to the educational advance of a district. If any one in India is inclined to question this, it is only necessary to read the reports of those of their own countrymen engaged on plague duty. I was travelling a short time ago with an Indian Medical Officer, who told me that the greatest disease he had to combat with was not plague, but ignorance. He said the superstitions about sickness were almost incredible, and that the only hope for the future lay in the teaching of the children.

The plain and simple fact is this, that all modern sanitary measures demand willing co-operation from the people and can be brought about in no other way. Willing co-operation cannot be obtained without intelligent understanding : intelligent understanding cannot be expected without primary education. The circle is a complete one, and any break in it only spells failure, dissappointment and vexation of spirit.

The same conclusion may be reached by another path. Modern standards of civilisation cannot merely be adopted one by one according to the whim of the moment; they must be taken up together, or not at all. The progress of a modern state is like the movement forward of a great army. There must be lines of advance, not from one side only, but from all sides, towards the same goal. If a gap in the ranks is left open at one point, the whole formation is thrown out

of gear, and the enemy may rush in like a flood. To take a familiar example, the pushing forward of railways may result in bringing disease to new districts, unless a corresponding advance is made in protective sanitation. But, as we have already seen, protective sanitation breaks down, unless an advance is made at the same time in primary education.

Mr. Gokhale's Elementary Education

Mr. Amir Ali would not be himself if he did not oppose the vital principles of Mr. Gokhale's Elementary Education Bill. But Muhammadan opinion generally is in favour of it. As for the public in general, meetings continue to be held all over the country in support of it. It is noteworthy that the Senate of the Madras University has supported it.

The Hindu University.

We have made it clear in previous issues that we are in favour of educational institutions in which all students may receive education irrespective of creed or race. But if they are not to be, if separate universities and colleges for different sects are to be started, let there not be further subdivisions within the ranks of these sects. From this point of view, we would welcome the amalgamation of the university schemes of Mr. Malaviya and Mrs. Besant. Any one who knows Pandit Madan Mohan Malaviya knows that he will not worship Mrs. Besant.

We believe in Mr. Malaviya's patriotism. We, therefore, hope that he will not mind our saying that sometimes he spends too much time in deliberation and begins action at the eleventh hour. We hope this time he will not wait till people's enthusiasm cools down past rousing again.

Our Colleges.

It is said that this year 39 students wanted to study for the M. Sc. degree of the Calcutta University, but only 13 were allowed to join Presidency College, which is the only college authorised and sufficiently equipped to teach the M. Sc. course. Whatever the exact numbers may be, it is a crying shame that a University existing for the high education of provinces containing in round numbers a hundred million inhabitants can teach the M. Sc. course in only one or two, sciences to only a dozen students or so. Thousands of students matriculate, but not all who want to join the I. Sc. classes in our

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colleges can do so. Of the hundreds who pass the I. Sc., a considerable proportion cannot read for the B. Sc., because of want of accommodation in the existing colleges. Fewer still can prepare themselves for the honours examination in the sciences they like. And when a few lucky dozens have got the B. Sc. degree, the majority of them find the portals of learning shut in their face. Our students should, therefore, think many times before they fix their choice on science, instead of the Arts.

But it is a poor solution of the difficulty to tell all students irrespective of their aptitudes and powers to study the Arts Courses; -particularly as, though in all colleges there is more accommodation for Arts students than for science studen s. the accommodation for the former, too, is limited. The real remedy is threefold: (1) providing for some kinds of education leading to prosperous careers, in addition to university education, (2) founding more colleges and getting them affiliated to the university, (3) getting more of the existing colleges affiliated up to the highest standards, and increasing the accommodation in them for students preparing for the B. A. and B. Sc. degrees. Each of the three plans will have their advocates, and all three deserve to be carried out. But the last is under the present circumstances the most feasible, though it too is not at all easy to carry out. We think the unaided colleges should all make strenuous efforts to increase their accommodation and equipment with the The Old Boys of help of the public. all colleges owe a duty to them which they ought to perform by paying and collecting subscriptions for their improvement. The work ought to be organised and carried on in the way it is done by the Aligarh College Old Boys.

History in the Bombay University.

We should be wanting in a sense of humour if in the year 1911 of the Christian era we were seriously to attempt a demonstration of the value of the study of history, even though it be the history of England.

The Government of Bombay ought to consider that as educated people are bound to read some history, it is better for the Government that they should, to begin with, read, the history of England (of which on

the whole all Englishmen ought to be proud) than that they should imbibe their first lessons in history from the annals of Russia, or France, or Italy. It is to be hoped that no Englishman is afraid that Indians may learn from English history the method of winning self-government.

The Swadeshi Mela.

The idea of holding a Swadeshi Mela from the 7th of August onwards is a fine one. It will serve to strengthen the Swadeshi cult and afford to Swadeshi manufacturers an opportunity to exhibit their goods to the public.

"The Indian Student."

We have received a copy of the above fortnightly. It is well written and well got up. Its objects are:—

(1) To create a healthy public opinion among Indian Students residing abroad.

(2) To promote their general intellectual, moral, and spiritual culture.

(3) To keep them in touch with the deeper currents of the life and thought of their homeland.

(4) Generally to represent their interests and views upon questions affecting their life and activities.

Provided always that all discussions of Current Indian Politics shall be absolutely excluded from the columns of this paper.

There are many periodicals which do not discuss current politics. It is necessary and practicable for some to specialise in this way. But we do not understand how the objects of this particular periodical can be gained without discussing politics. For instance, "the interests" of "the Indian students" cannot be properly represented unless one considers why ordinarily their prospects are confined to the Provincial Services, whilst their British fellow-students of equal or inferior merit enter the Imperial Services. How again can their intellectual culture be promoted, if the politics of their country be such that their intellects cannot have room for full play and development?

The number under notice contains a brief report of the annual meeting of the Anglo-Indian Temperance Association, from which we make two extracts:—

"Rev. Mr. Anderson, of the Calcutta Temperance Federation, followed Sir Wilfrid, and he drew the attention of the audience to the increasing revenue derived from the Excise Administration of the Indian Government, which showed the responsibility of the Government of India for the increase in the drinking habits of the people."

"That this meeting," whilst welcoming the concessions made to temperance sentiment in India during recent years, is of opinion that measures adopted are inadequate to cope with the growing consumption of intoxicants as revealed in the Excise returns; and it reaffirms the conviction that the true solution of the problem is to be found in the development of the principle of local option in the issue of licences, of which there is already a partial recognition in the system of advisory committees."

Do these exemplify the absolute exclusion

of current Indian politics?

What is the definition of current Indian politics? How many years old must Indian politics be to cease to be considered current? Mr. P. Bannerjee, M.A., gives "A brief history of Indian Commerce." He writes: "The foreign trade of India is now steadily increasing; but Indians have very little share in it." This raises the question of the decay of Indian indigenous shipping early in the last century, which Mr. Bannerjee does not enter into. But had he done so. as he might have done, had he written how that decay came about, would not that have been Indian politics? though it would not have been current Indian politics. While all other students in England freely breathe a political atmosphere, it is a queer notion to try to keep Indian students segregated from politics; or is it only Indian politics which, they must not discuss? Are they free to handle the politics of every other country under the sun?

We have always held that touch with politics, current politics, if you will, is not only innocuous but necessary for the proper education of youth. We, therefore, gladly reproduce an extract from the May number of the Educational Review of Madras. In a very interesting and instructive lecture delivered to the members of the Free Students' Association at Berlin, Dr. Wilhelm Ostwald made the following remarks about the relation of students to politics:-

"According to my experience among ten men with well-developed, intellect there is at the most one with a well-developed will. This is due to a fundamental perversity of our school education, on which I shall not here dwell; it is also connected with a theoretical (though happily not put into practice) view of Government pertaining to the past, which sees in individuals not citizens but slaves, and therefore evinces 'no interest in the free development of the will. I shall not here waste time in complaints about the present and the past; I shall emphasise only this fact that for your self-education the development of the will is at least as important as that of the intellect.

that sphere of volitional activity of our time, which is generally included under the term politics, is indispensable. The opinion that the student should not concern himself with politics is a vestige of a past ideal of student life. If we consider for a moment that in his professional life the student has always to influence and lead other men, we shall have to ask ourselves: When and where then shall the student learn that? It is unbecoming of the young man, who has prepared himself to become an intelligent guide of his people, to enter without study and examination upon the achievement of the object he has set before himself. Rather must he examine his purpose in all aspects and strengthen himself by working with the full devotion of his mind. Otherwise how could he with a pure conscience act as a guide?

"It is a great pleasure to me to find that discussions have taken place in your society on the same question with the same trend of opinion as mine. I know that there are anxious minds, who would keep the young student aloof from all politics; they are like the people who will not go into water before they have learned to swim. But, my friends, you must afterwards any-how get into water. It seems not proper for a nation, which has taken its destiny into its own hands, to artificially keep that portion of its rising generation, which is expected to wield the greatest influence, aloof from the acquisition of an independent political judgment. And it only proves a want of confidence in the soundness and vitality of their own principles, when any political party seeks anxiously to hinder those who have been specially trained for doing serious work from practically exercising their func-

The First Universal Races Congress.

The object of the Universal Races Congress, of which the first session was held at the University of London, July 26-29, 1911, is "to discuss, in the light of science and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation." Dr. Brajendranath Seal, M.A., PH.D., Principal, Maharajah's College, Cooch-Behar, opened the proceedings. All the papers communicated to the Congress were taken as read. We had a mind to print Dr. Seal's paper, but in view of its length and rather technical character, we give here only the concluding paragraphs.

Nationalism is only a halting stage in the onward march of Humanity. Nationalism, Imperialism, Federationism, are world-building forces, working often unconsciously, and in apparent strife, towards the one far-off divine event, a realised Universal Humanity with an organic and organised constitution, superintending as a primum mobile the movements of "For this development an early acquaintance with subordinate members of the World-system, each withNOTES 300 22

in its own sphere and orbit. Respecting each National Personality, and each scheme of National values and ideals, Universal Humanity will regulate the conflict of Nations and National Ideals and Values on the immutable foundation of Justice, which is but the conscious formulation of the fundamental bio-sociological law: that every National Personality (like every individual personality in the Nation) has a right to the realisation of its own ideal ends, satisfactions and values within the limits imposed by the similar rights of others, (individualistic Justice), and also a right to co-partnership and co-operation for the common good and common advantage, (socialistic Justice), within the limits imposed by the preceding clause.

Such is the fundamental principle of International Jurisprudence. A realised Universal Humanity on this immutable basis is the goal of a Universal Races Con-

gress like this.

Of the various non-political agencies which may be useful in promoting the objects of such a Congress,

one or two are noted below:-

(1) The organisation of a World's Humanity League (not an Aborigines Protection Society), with branches, committees, and bureaus, in different countries. The chief object should be to promote mutual understanding, among members of different races, peoples, nationalities, of one another's national ideals, social schemes, and regulative world-ideas. Congresses may be held under the auspices of the League in different centres. Foreigners from the East should be regularly invited to explain their own national or racial cultures and standpoints at meetings organised by the different branches in the West; and vice versa.

(2) The endowment of Professorships of Oriental Civilisation and Culture in Western Universities and Academies, to be held by Orientals from countries concerned; and mutatis mutandis in the East, (in countries in which European civilisation does not already hold a dominant position). No scheme of national values, ideals, cultures, in one word, worldideas, will in the present day be dealt with by foreigners, as other than curiosities of an Archæological Museum

(or an Entomological Laboratory).

(3) The publication of an International Journal of Comparative Civilisation, which would serve as a medium for the exchange of international views on economic, domestic, social, religious and political problems of the day from the different national stand-points; and would also expound the origin and development of social institutions in the different national histories. The Journal will also have for its chief object the application of the biological, sociological and historical Sciences to the problems of present-day legislation and administration.

(4) Some organised effort, if possible, against the anti-social and anti-humanitarian tendencies of the modern political situation; as the colour prejudice, the forcible shutting of the door in the West against the East, with the forcible breaking it open in the East in favour of the West; national chauvinism; national aggressiveness, and, if possible, war. Our motto is

Harmony.

Sister Nivedita's paper on "The Present Position of Woman" and Mr. G. Spiller's paper on "The Problem of Race Equality" are printed in this number.

Indian Students in America.

Professor Lanman of Harvard University, the famous orientalist, has written the following letter to a well-known resident of Calcutta:—

It is a great pleasure to me to hear that the four young men, who have come here together, as comrades and friends, Roy, Sirkar, Sen Gupta and Set, have been doing so admirably, in the College, and have passed such good examinations. I have excellent accounts, not only of their studies, but also of their general behaviour. I can well remember the time, forty years ago, when young men from Japan were present as students at the Yale College. where I was then a student. Those young men have had the greatest influence upon the history of Japan. They have become men of great influence and power in their own native country, and have done great work for the general elevation and progress of their mother country. There are indeed very many difficult questions besetting the present and future of India, no less than the United States, but I believe that if a good number of men such as those four, men of good health, of good intelligence, of good character and high moral purpose, can be sent to this country, no more effective way can be found to secure for India a release from many of the worst misfortunes which now distress all lovers of that great land.

The Indian Budget in Parliament.

We have neither time nor space to notice in this number in an adequate manner Reuter's long telegram summarising the Indian Budget Debate in the British Parliament. We shall only select a few passages from Mr. Under-Secretary Montagu's speech, leaving our readers to comment on them. But before doing so we must succumb to the temptation of picking out the following gem from the telegram.

Sir George Robertson pointed out that the introduction of elementary education would lead to the charge that they were trying to subvert Hinduism.

For ignorance and foolishness, this would be hard to beat. The speaker probably thought that there was no elementary education in India at present. And neither the present system of University education nor that of secondary education would lay the Government open to the charge of subverting Hinduism; all the venom lay in elementary education!

Among other things Mr. Montagu said:-

The loss on opium and Fresh taxation.

However this may be, the question as to whether the loss on opium will involve fresh taxation cannot be definitely answered.

Political Crime.

Political crime has unfortunately shown its head once or twice. So long as there are men lurking safely in

the background to suggest crimes, and fools, often half-witted and generally immature, to commit them, believing they are performing deeds of heroism, so long will occasional outrages of this sort occur.

Political Agitation.

Regarding the future, Mr. Montagu said, that political agitation must not outstrip development in other directions. "Western institutions cannot be imported ready-made. They must be obtained by Western social development. The Indian educated faction, with democratic leanings, is a tiny factor, and it can only remove this inevitable rejoinder to its demands by years of patient work. The time is not ripe for further modification of the system of Government. I say to India, work out your political destiny as far as you may under the existing constitution and improve its machinery if you will. But for a moment, attend to the more urgent problems in which without you Government can do nothing. Indians must turn their attention to organising an industrial population which can reap the agricultural and industrial wealth of the country and attain to a higher level of education and living. Industrial Revolution.

Referring to the necessity for modern science, Mr. Montagu hoped that young educated Indians would adopt industrial careers, abandoning the overstocked legal and official careers. Scientific development ought to extend to agriculture.

Caste Prejudices.

Mr. Montagu continued:—"There remains one other most delicate subject, to which I feel obliged to call attention. Nothing is further from my intention than to say anything that might be construed as offensive to the beliefs and usages of any religion; even less would I have a thought that I desire to weaken the wonderful religious inspiration of the Indian people, but I wish to suggest to the leaders of Hindu thought that they might look carefully into certain of their institutions, and consider whether they are compatible with modern social progress, citing the caste-system as preventing the infusion of fresh blood from the labouring classes into the ranks of the captains of industry. The movement under the leaders of Hinduism to bridge the gulf between the depressed classes and the twiceborn emboldened him to say this....

Government by Prestige.

Discussing the functions of Parliament in regard to India, he strongly deprecated the tendency to assume an antagonism between the interests of India and the interests of officials. Time was undoubtedly when it was the most important function of Parliament to see that Government by prestige was not carried too far in India. Pressed to its logical conclusion, it meant that a member of the subject race had no right of redress against a member of the ruling race who injured him. I do not say that it was ever so pressed in India. The prestige theory is now yielding to strong equitable administration, but a great deal of nonsense is still talked about prestige which, might be a useful asset with the wild side of the Frontier but not with the educated Indian. I mean a theory producing irresponsibility and arrogance, and not that reputation of firm and dignified administration, which

no Government can afford to disregard and can only be acquired by deeds and temper, and not by appeal to the blessed word prestige."

Tradition of the British Official.

Referring to the problem of the amount of power we should retain or delegate in India, Mr. Montagu said, "You must remember the tradition of the British official. We cannot allow him to be crushed beneath responsibility to Indian opinion, now becoming articulate, added to undiminished responsibility to British opinion, which is unwilling to surrender its function."

The British Lords and Commoners.

A considerable number of British peers appear to be bent on a fight to the finish with the Commoners. It is difficult for men of any class to give up an iota of privilege. But in a struggle between workers and idlers, producers of wealth and enjoyers of wealth, it is the part of wisdom to recognise that in the long run the victory must rest with those who labour.

Musalman Generosity.

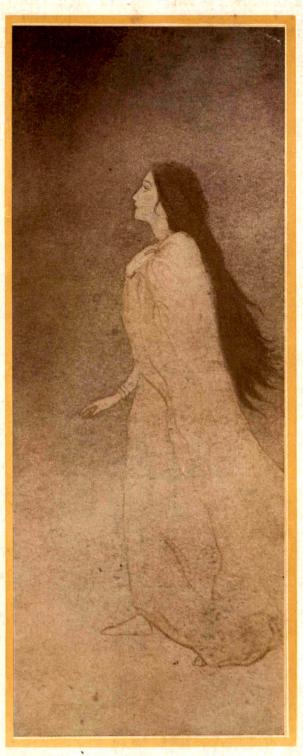
We take the following from The Comrade regarding the Moslem University:

The orphans held a meeting of their own a little later and discussed how they could best show their own sympathy towards the great movement in the community. One speaker suggested that they should contribute a pice or two each which was all that they had, being the occasional present of some distant relation who came to see them. This was readily adopted, but it caused some grief to those who could not contribute even a pice—because they had none. To meet this difficulty another orphan suggested that they should sell the old clothes in which they had come into the Orphanage where they were given the uniform of the institution. This suggestion was also adopted; but the boys were not content with the little that this would amount to. They, therefore, made a suggestion which was enthusiastically and unanimously carried. And what was that suggestion? They proposed that since there were given three meals a day in the [Calcutta Muhammadan] Orphanage, they should request the authorities to give them only two meals a day and contribute to the University fund the cost of their morning's breakfast till the University was established.

CORRECTIONS.

In my essay entitled "Art and Art-culture" which appeared in this Review in the last month, it was stated that the temple at Martand in Kashmir is pre-Buddhist. This is a mistake due to oversight and [I believe it will be excused by the readers taking into consideration that archæological accuracy had not a direct bearing upon the theme of the essay.

SAMARENDRANATH GUPTA.
In the last issue, in "Indian Musical Education,"
p. 572, second para, 17 lines from top, for "objective"
read "subjective." MAUD MACCARTHEY.



SABITRI
Following the Shadow of Death in quest of the vanished soul of Satyaban.

THE MODERN REVIEW

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WHOLE No. 57

BEAUTY AND SELF-CONTROL

(From the Bengali of Ravindranath Tagore.)

WE must build up our lives in selfcontrol and discipline by the practice of monastic austerities (Brahmacharva) in boyhood and youth. When this

ancient doctrine of India is laid down, people naturally object, "It is too hard a rule! It can turn out a strong man, it can create a saint free from the bonds of desire. But where is the place for enjoyment under such a law? Where is the place for literature, art and music? If you wish to produce a fully developed man, you cannot leave out æsthetics."

Yes, it is true; we do require beauty, because the object of devoted endeavour is self-development, self-suppression. But the practice of austerities during pupilage is not in truth the pursuit of barren rigour.

The soil has to be torn up by the plough- (ripu) with them.... If we regard austerity as share and the harrow, the clods of earth hammered into dust, all its growing weeds rooted out, and the field laid utterly bare,

before it can be made fit to bear fruit. Similarly, if we are to be truly worthy of enjoying beauty we must first go through a process of rigorous cultivation. In the path

to enjoyment there are many temptations to lead us astray. If we wish to escape them and attain to the fulness of bliss, we need regulation and selfcontrol all the more. To qualify ourselves for pleasure (in the end) we must deny ourselves pleasure (at first).

But men often forget the end in the means. Hence it is often seen that rule and discipof regulation.

BABU RAVINDRANATH TAGORE. (From a photograph taken on his 50th birthday by Babu Sukumar Ray.) a gain, we cannot logically stop short of

line usurp the place of the supreme end. Those who look upon regulation as a gain, a merit in itself, become extremely greedy passion for regulating everything becomes a deadly seventh

suicide. Indeed, we thereby only convert

the repression of passion into the strongest

of passions! Hence it is true that, if we raise the observance of rules into an object of passionate desire, it will only increase the pressure of severity and squeeze out of Nature all sense of beauty. But if, on the other hand, we aim at the full development of humanity within us, and properly control the cultivation of self-control,—then, every constituent element of humanity will remain unimpaired and will even grow in strength.

In truth, every foundation must be strong, or it will fail to support the edifice.... If the foundations of knowledge were not hard, then knowledge would be a chaotic dream; if the basis of joy were not firm, joy would

be a wild intoxication only.

This strong basis is SELF-CONTROL. It is compounded of discrimination, strength, sacrifice, and relentless firmness. Like the gods it blesses us on the one hand and destroys us on the other. Such self-control is a necessary condition of the full enjoyment of beauty.

So, too, the creation of beauty is not the work of unbridled imagination. Passion, when it is given full sway, becomes a destructive force like fire gone out of hand,

In this world, whenever our hungry passions seek gratification they find close at hand beauty provided as well. A fruit not merely satisfies the animal craving of our stomach, it is in addition charming in taste, smell and sight. We should have eaten it, even if it had been lacking in these elements of beauty. It is, therefore, an extra gain that the fruit delights us not only from the side of satisfying hunger, but also from the side of æsthetic enjoyment.

Whither is this extra gain, this beauty of the universe, leading our mind? Beauty seeks to prevent the absolute and exclusive dominion of animal passions over our minds, it seeks to liberate us from the bondage of the senses....There is an element of humiliation in it when man bows down to his irresistible (animal) needs; but beauty is something beyond such needs, hence it removes that humiliation from us. Beauty adds a sublimer tune to our hunger, thirst and other animal cravings, and has thereby raised uncontrolled savages into men. The primitive man who was swayed by sensual passion, is today submissive to love. Today, when moved by hunger, we do not eat indiscriminately like brutes and ogres; if decency

is not observed our appetite is lost (in the shock to our sensibility). Today decency has brought our appetite under control. Beauty has brought our passions under discipline. It has established between the material world and ourselves the connection of delight in addition to the primitive savage's relation of necessity. We are poor, we are slaves, when we are connected by necessity; we attain to liberation when the tie is that of delight.

Thus we see that beauty in the end draws man towards self-control. It has given to man a draught of nectar which has taught him to conquer the rudeness of hunger. One day we had refused to shun unrestrained license as harmful; but today we are willing

to give it up as ugly.

As beauty gradually draws us towards decency and self-control, - so too does selfcontrol deepen our enjoyment of beauty. It is only in still attentiveness that one can extract delight from the inmost core of beauty. Chastity is that sober self-contol. by means of which alone can the inner spirit of love be deeply attained. If our æsthetic sense be not controlled by chastity, what is the result? We only hover restlessly round and round beauty, we mistake intoxication for bliss, we fail to gain that which would make us serenely happy for ever. True beauty reveals itself to the self-restrained devotee, not to the greedy voluptuary. A glutton cannot be a connoisseur of cooking.

The goddess of beauty who dwells within all the beauty and all the glory of the universe, is before us; but we cannot perceive her unless we are pure. She withdraws herself from our gaze when we are steeped in voluptuousness, when we rove like drunkards

in the intoxication of enjoyment.

I assert this not from the point of view of morality, but from that of art. Our holy books lay down, सुखार्थी संयतो भनेत, "Be self-controlled for the sake of happiness also," and not merely for the sake of religion. If you want to gratify your desire, keep it well in hand. If you want to enjoy beauty, check your voluptuousness, be pure, be calm.... Therefore did I lay it down at the outset that for the proper development of our æsthetic sense monastic discipline (Brahmacharya) is necessary.

To this my opponents will object, "We see everywhere that the greatest artists who

have created beauty have in most cases left behind them no example of self-control. Their lives are often unfit to be read."...My answer is that we know not their lives fully, and that the little of their earthly career which is known to us does not justify the assertion of the monstrous theory that the creation of beauty can proceed from weakness, from fickleness, from license. I maintain that the true secret of their great works is not revealed in their imperfect biographies. ... In the sphere where the master artists are truly great, they are ascetics; license has no entry there; devotion and self-control reign there. Few of us are morally so strong as to apply our moral consciousness in all our acts; we all err to some extent at least. But every great and enduring work which we build up in our life, is the result of our inherent moral sense, and not that of aberration. In their works of art the great masters have shown their true character; where they have lived wildly they have displayed lack of character. Self-control is needed in construction, license in destruction, Selfcontrol enables us to hold [what is great or good], license enables us to grasp falsehood.

The true development of the æsthetic sense cannot co-exist with raging passions or license of spirit. The two are mutually

antagonistic....When our passions rise in rebellion [against moral law] they create another world in opposition to God's universe; we are no longer in harmony with our environment. Our anger or greed perverts our judgment, so that the small seems great and the great small, the ephemeral seems eternal and the eternal hardly visible, [to our diseased mind]. The object of our desire gains such a false magnitude that it covers the great truths of the world, and throws into the shade even the sun and the moon! Our mental creation runs counter to the Creator of the universe.

When any particular passion is strongly roused within us, it pulls us back from the free general stream of the world, and makes us go round and round in a small contracted eddy....But when we set the object of our desire in the midst of the wide universe, we at once perceive its ugliness. The man who knows not how to look soberly at the small in relation to the great, the individual in relation to the whole, mistakes excitement for delight and perversion for beauty. Therefore it is that if we want to gain the æsthetic sense in all its fulness, we must have peace of mind, we must have self-restraint.

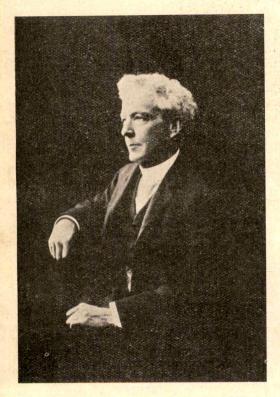
JADUNATH SARKAR.

WORKING WONDERS WITH FLOWERS AND FRUITS

REATNESS at first invites contemptuous indifference. Follows a siege of vilification conducted by unscrupulous rivals and conscienceless busybodies. The man of genius patiently weathers the storm, bends before its fury like a stalk of wheat, without breaking. In olden times when barbarism was in the ascendant, the world's greatest people lived in pinching poverty, suffered contumely, and died at the hands of the hangman. In our day and age we are a little more civilized. We do not guillotine the men and women who are incomparably our superiors in talents and character. We merely slash them with our tongues and pens, which, in their sardonic satire, hurt more than did the machine of

torture and death. The modern method is really better, inasmuch as it does give a truly great individual the opportunity to live through the period of criminal neglect, vile slander, and satanic opposition, to be respected by his own generation, and acclaimed by his countrymen.

Luthur Burbank today is conceded to be the most distinguished man in his chosen profession, and as such is honoured by all the civilized world. His admirers claim for him the credit of actually creating new forms of plant life, and even his enemies and detractors do not deny the fact that he has lured Dame Nature to divulge more secrets of the vegetable kingdom than she has revealed to any other of her suitors But when he first began his career, his novel ideas—which now are no longer looked upon as mere theories, but are valued as scientific facts—were stigmatised as the vapourings of an unbalanced mind, or at best the dreaming of a "book farmer" who knew nothing of real agriculture or horticulture, and who could not grow an acre of corn to save his soul. Such a greeting from friends and neighbours could hardly be called encouraging. But great men have their own ways, different from those of the rest of the world. One of their peculiarities

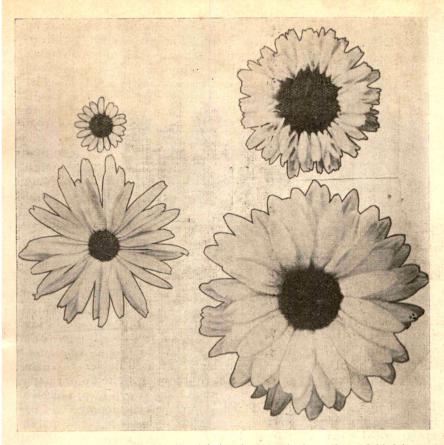


Luthur Burbank-the great "plant wizard."

is to perseveringly go on working out their philosophy, quietly ignoring fusillades proceeding from the mouths of ignorant critics. This is what Luthur Burbank did, and in course of time, through patient study and hard work, he was able to actually materialize some of his dreams. You might think that this would at once have brought the man the recognition which he so highly deserved. But no: the people kept on libelling him, substituting attacks upon his products in place of onslaughts on his theories.

When he announced to the world that he had succeeded in creating a berry, a cheap and delightful fruit, the like of which never before had been known, that grew and matured and bore its product within a few months from the time the seed was sown, horticulturists at once rose up in arms to declare him an impostor and his creation a fraud. They secured some seed and grew it under glass, with the result that some plants set and ripened a few tasteless berries, too small to have any value. Immediately they broadcasted the report that the new fruit had been tasted and found to be entirely worthless and even poisonous. As a result, those who had bought seed and started beds, pulled up the plants, while others who had intended to experiment with the new discovery changed their minds and let it alone. Meantime a few had persevered in their test. They had planted the seed out of doors and had carefully followed the directions in every respect. By July, according to the promise of the discoverer, the plants were bearing abundantly, and the fruit was delicious. Immediately the reaction set in. The head of the New York Botanical Garden made a favourable report, after closely studying the plants grown under his direction, his official announcement being supplemented with similiar findings by his associate professors. Inside of three months, Luthur Burbank was vindicated, and was deluged with letters of praise and congratulation from all parts of the world. The people who had destroyed their growing plants at the dictum of the detractors, bewailed their loss. Just how many were misled into this action never will be known, but certain it is that 350,000 people had planted the seeds of the new berry. Burbank did not suffer in the least degree from the machinations of his enemies the poor, credulous populace who eagerly

the poor, credulous populace who eagerly followed at the heels of the pack of howling wolves of conspirators were the ones who had to bear the brunt of the damage. This incident is a fair sample of the methods which have been employed to crush a truly great man. Luthur Burbank, however, has quietly gone on with his experiments, ignoring gibes, not courting praise, but just thinking, analysing and toiling, a lover of science, working merely for the sake of advancing the world's fund of knowledge



The small flower on top in the left hand corner is the ordinary field daisy as Luthur Burbank found it. The one immediately below it is what he was able to make of it after five years' breeding. The one on top in the right hand corner shows further development in the flower; while the one below it is the beautiful "Shasta" daisy as the wizard has been able to perfect it. Burbank is not satisfied with his accomplishment—wonderful as it is—but is still engaged in trying to better it.

and satisfying his own desire to work. The result of his patient labour has been that in the course of a few years he has been able to accomplish seeming miracles, and has increased the enjoyment of his fellow men and women by producing new flowers and fruits which, but for his creative genius, never would have been seen the light of day.

Before specifically mentioning Burbank's accomplishments and pointing out their special features of excellence and the uniqueness of their character, it will be interesting to form an idea of the patience, labour, and close analysis it requires for him to produce something which the world has not previously known. We will take, for example, the "Shasta Daisy", which he has evolved

out of the common field daisy. The latter is a puny flower. with irregular, small petals of a vellowish or white hue, growing wild, uncared for and unloved. The wizard was interested in it from his childhood. and early in his manhood made up his mind to transform it into a flower which should be large, with regular petals, snowy white in color, so beautiful to look at that it would attract the attention of everybody. The "Shasta" can justly lay claim to all these characteristics.

The story of the evolution of this flower is so easily told that it needs a sympathetic imagination to read into the account the tremendous amount of hard work and nervous vitality that the scientist put into it. He went out into the fields and select-

ed the seed of the best specimens. These he planted in a plot by themselves. He chose seed again from the finest among the flowers he had grown. This process was repeated for years. His success being small, he decided upon cross-breeding-the introduction of new stock that would blend with the old and produce the desired results. By this means, he figured, old habits would be broken up and new ones would be injected, and a type would be produced that would have the same general characteristics of both parents, but at the same time would have widely different attributes, and be stronger than either of the two originals. To determine upon this course was easier than to decide upon the flowers with which the American

field daisy was to be crossed. After years of search, he found the desired plant in Japan. It had just one thing to recommend it to him-it possessed lustrous white petals such as could not be found in a daisy anywhere else in the world. Now whiteness was one of the qualities he aimed to produce-for the wild daisy of the United States was vellowish in About the same time he discovered a daisy in England that was coarser than the Japanese flower, but was larger in type. The two, along with the American daisy, formed the basis for future experiments. First he artificially crossed the English with the American flower. From the seeds that developed from this union he grew other plants. He chose two or three of the best of these and destroved all the rest. Next season he pollinated these new plants with the Japanese daisy. Thus he secured the desired blend of all three plants. Next he started the work of selection. He had about half a dozen seeds from the last cross. The plants that grew from these few seeds presented a curious conglomeration of types. Some of the flowers resembled one parent, some another; a few were better than the originals, while some were inferior. He saved those that most nearly approached his ideal and destroyed all the rest. Before long he had the plants from a hundred thousand seeds to choose from. The task was gigantic. Nature made the queerest sort of efforts to produce something new, evidently without any definite plan or idea as to what she wanted to do. In the experimental daisy patch there were fluted, fringed and feathered flowers. In some cases the petals were long, in others short. Some were so delicate they crushed at a touch, others were stiff and hard. Some petals were long, others were short, while there were stems in all lengths and forms of branching. A portion of the flowers were vellow. Some were flat and others were cupshaped. Some were double, others single, and still others were triple, while some were wholly double, resembling a chrysanthemum. Some of the plants blossomed reluctantly. Others literally bloomed themselves to death. Out of all this queer lot he selected six of the most promising and destroyed the remainder. It took eight years to complete the experiment, but out of the triple blend he at last produced a perfect daisy. It was of a beautiful, snowy whiteness, the flower ranged from three to six inches in diameter, its center was a glowing, golden yellow, and its petals were of exquisite shape and delicacy. It was borne on a long, graceful stem, and withal was as hardy as

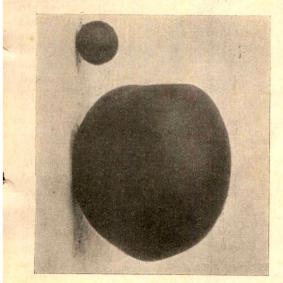
it was lovely.

A great lover of flowers, Luthur Burbank has done much to bring them to a high state of perfection. One day, to cite a single instance, he discerned a seedling California poppy in which a line of crimson had struck through to the inside, like a red thread laid on the yellow surface of the petals. He at once began to work with this plant, and, in a few generations, he had developed a crimson poppy. He is now experimenting with the "Shirley" poppy, endeavouring to make it produce blue flowers. He has developed white, yellow and orange blooms from the pale yellow Iceland poppy, and while breeding from this same variety for size alone he has secured flowers three and a half inches in diameter. The opium poppy united with the Oriental poppy produced a hybrid red poppy which blooms every day of the year, whereas neither one of the parents blossomed longer than a few weeks. The hybrid, however, does not bear seeds, and must be propagated by being divided at the root. The clusters of foliage of these plants sometimes are from fourteen to eighteen inches across. Strange to say, amongst the second generation no two plants in the lot were similar. The leaves of some resembled those of the poppy, while others took the form of primroses, thistles, turnips, celandine, mustard, plants in no way related to the hybrid. He has changed the amaryllis from a flower three inches in diameter to one nearly a foot across, and brilliantly beautiful; and he has bred up calla lillies to a diameter of twelve inches, and also has bred them down to a diameter of less than two inches, while a hardy yellow calla has been produced by crossing the small, hardy, white calla with a yellow one which was not hardy. In this connection, the first result of crossing were flowers, light yellow in hue. The work of making them deep yellow was done through selection. Another feat was to breed a gladiolus that bears its flowers all around the stem, instead of on

one side only. He has also taken the scentless verbena and invested it with the perfume of the trailing arbutus. A wild lily was made white by selecting and breeding from the palest among the uncultivated plants: a purple larkspur was produced by crossing a blue with a scarlet bloom, the

result being a blend of the two.

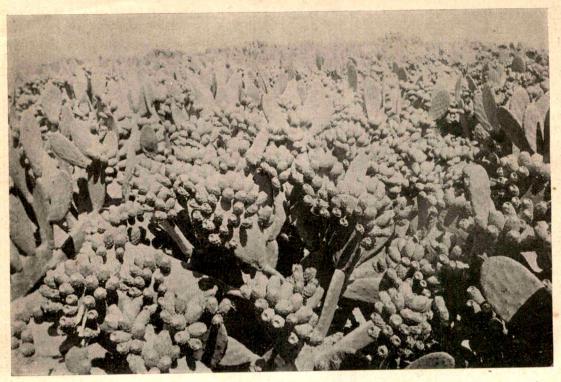
One of Burbank's earliest achievements was the production of the "Burbank potato". He perfected this in his mother's garden, when he was but a boy. The neighbours assured his parent that her son did not display good sense to be spending so much time "puttering" about in the potato patch; but today, many years afterward, the tuber he brought to perfection at that time remains one of the standard favourites in the United States.



The lower large fruit is of Luthur Burbank's creation, while the upper one is the parent.

The "Plant Wizard's" work with fruit has been most marvellous. The "Plumcot" is one of his chief achievements. It is a cross between the plum and the apricot, and its birth, sacrilegious as it may sound, literally marked Luthur Burbank as a "creator", for he had succeeded in bringing into existence an entirely new species, like nothing else on earth. The fruit has a deep, purple, velvety skin, brilliant red flesh, and a strong, sub-acid flavour which makes it especially valuable for cooking and making jellies and jams. When fully ripe, it makes an excellent dessert, its pleasant

flavour resembling both that of the plum and apricot. He has produced a new berry by uniting the California dewberry and the Cuthbert raspberry. The individual berries of this plant sometimes measure three inches in length. The "Primus berry" is an absolutely new species, the result of crossing the California dewberry with the raspberry. The two were first pollinated. and the very best specimens were selected from the thousands of seedlings that resulted. After working for years, always choosing the best plants and those most nearly conforming to the ideal he had set before him. the new berry was finally produced. He has grown a white blackberry that is both beautiful and delicious; a blackberry developed from a seedling from the Himalayas, one young plant, covering 150 square feet and eight feet high, producing more than a bushel of fruit; rhubarb that grows lush every month in the year; a plum, the "Climax", that has practically revolutionized the whole fruit shipping industry of the world; the "Bartlett" plum, that has the flavour of the "Bartlett" pear, which is one of its parents, even intensified; a plum with extremely small seeds; and a cross of a French prune with a wild plum, without any pit at all. He has given to the world fruit trees so hardened that they are able to bear freezing in bud and blossom without injury to the fruit. Not less remarkable than the other productions already noticed is the pineapple quince, a cross between these two fruits. The result is a quince, growing on a tree, but with the peculiar flavour of the pineapple. Probably his most beneficent creation is the spineless cactus for stock feeding. At least this was his most spectacular achievement, and one which means much to the dwellers in desert regions. In producing this plant, selections made from three hardy northern varieties, Opuntia rafinesquii, Opuntia Mesacantha, and Opuntia Vulgaris, were crossed with Opuntia Tuna, Opuntia Ficusindica, and a small cactus from Central America that was almost devoid of thorns. In the third generation the spines were eliminated. A little later even the spicules within the substance of the cactus disappeared, so as to make it actually palatable for animals. The fruit, at the same time, was made edible for man. Thus the pestiferous prickley



The spineless cactus—a splendid fodder for cattle—can be grown in a desert—one of the greatest of Luthur Burbank's creations.

pear has been robbed of its annoying qualities and made to help instead of hamper mankind. In this connection, the thought occurs that if India could but profit by this discovery of Luthur Burbank's it would mean much to the Peninsula, since the prickley pear grows everywhere there, and cannot be controlled, while food for man and beast is not as plentiful as it ought to be. Burbank has produced a chestnut tree that bears nuts within a year and a half from the time the seed is planted—sometimes even in eight months' time.

A creation that promises to regenerate the trade in walnut timber is the "Paradox" tree, a cross between the English walnut and the common California black walnut. This is the fastest growing tree in the temperate zone throughout the world, while the wood has been declared by all experts to be equal to the best black walnut, now extremely rare and selling for from Rs. 1,800 to Rs. 2,100 a thousand feet. The experiment with this tree began in 1877, when the cross was made. Next year Burbank planted the resulting nuts, and in ten years

one of the trees grown from these nuts had made the phenomenal growth of twelve inches in diameter two feet from the ground. This was accidentally destroyed, but fortunately buds from it had been grafted on other stocks. These showed the same luxuriant growth. The leaves grow nearly a yard in length, and have the strong, pleasant perfume of new apples. The remarkably quick growth of these trees, and the beauty of the wood, coupled with the fact that they produce a profusion of large nuts at an early age, make them of especial value. It is a very ornamental tree, and is being largely used on avenues and roads for shade. It is hardy wherever the common black walnut thrives. Its wood is very hard and close-grained, and takes a silken polish; and is declared to be even superior to ordinary black walnut, as it more nearly resembles the mahogany of the tropics.

At his proving grounds at Sebastopol, not far from his Santa Rosa ranch, he has tens of thousands of seedlings of plums, apples, peaches, crosses between the peach and nectarine and the pineapple and quince;

cherries, grapes, chestnuts, walnuts, butternuts, apricots, plumcots and potatoes. Besides these, he is constantly experimenting with the thornless cactus, endeavouring to bring it to a state of absolute perfection.

All this sounds very wonderful; yet this modern wizard goes about his work so simply, so unassumingly, that it seems not at all unusual. Indeed, as he describes it. it is simplicity itself. As a rule he discards all elaborate, patented contrivances, and uses a watch-crystal and his finger tips, or a soft camel's hair brush, collecting the pollen on the crystal and placing it on the stigma of the flower to be pollinated with his fingers or the brush. He never uses bags or devices of any description to cover the flowers after pollinating them, declaring that it would be going against nature to do so. For beginners, however, he recommends a little more elaborate set of implements, suggesting a saucer to hold the pollen, a soft brush to place the pollen on the stigma, a small hand microscope, a pair of tiny pincers such as jewellers use, and a sharp knife. When two flowers are to be crossed, the anthers of one and the stigma of the other are removed with the small pincers, thus making the respective blossoms barren except for outside fertilization. When the flower is fully open and the stigma is viscid and covered with minute hairs, the time has come to place upon it the pollen taken from the anthers of the other bloom. This is collected with a slightly-moist camel's hair brush and applied to the stigma. As soon as the two plants have been bred together, the one that has been pollinated is isolated, marked for identification with a paper tag, and its seeds saved with the utmost care. If a plant is discovered with a marked tendency in the direction desired, it is not pollinated, but is merely isolated and its seed saved and planted next season. Whether a flower has been pollinated or not, the plants from the sown seed are carefully watched. When they are far enough advanced to show whether they approach the type desired, in size, colour, hardiness, or any other ideal, all are ruthlessly destroyed except the best specimens. Sometimes there will be only two or three plants to experiment with the next season, but these more than likely will produce progeny that will lean still more in the desired direction, and from these a further selection can be made. In the meanwhile, some interesting development may unexpectedly arise. Nature, through mischief or fortuitous circumstances, may create an entirely new variety or even a new species, so each individual plant, whether there be one or five hundred thousand, must be closely examined before it is destroyed. Even after the ideal is attained, still it may be necessary to keep up the experiments for several years until the new strain has become permanently fixed, otherwise it is likely to revert back to

the traits of the original parents.

As has already been explained, Luthur Burbank does not entirely depend upon any one method in achieving his wonderful results. Sometimes he takes advantage of selection, sometims of cross breeding. It frequently happens that it is necessary to secure specimens from the most difficult and inaccessible parts of the world-from Iceland, Siberia, Manchuria, China, Japan, the Himalayas, and any other place that may provide a plant that promises to give him the strain he desires. Besides selection, which is part of the processes used in every case, Burbank also has recourse to crossing-that is, blending strains belonging to members of the same species - and hybridization -the breeding together of members of species in no way related to each other. While the possibilities of unaided selection are great, the results are exceedingly slow. On the other hand, crossing and hybridization do in a single season what Nature, unassisted, would take thousands of years to perform The two processes combined place a veritable wizard's wand in the hands of Luthur Burbank -and of any other understanding, patient person who may choose to follow in his footsteps. Change of conditions alone ofttimes produces marvellous variations in plants. Latent traits will be brought out; new habits of life will spring into existence; and the sum total of results will be an entirely new variety. Thus a specimen brought from a frigid climate to salubrious California may become entirely transformed, owing to the new environment, and the same thing will happen to a plant taken from the tropics to a temperate or cold clime. Different food, richer fertilization, or more or less moisture than the

flower, fruit or vegetable has been accustomed to, also will produce change in type. The scientific plant specialist employs any or all of these methods; as the physician prescribes drugs, according to the conditions he has to face.

It must not be supposed that all of Luthur Burbank's experiments have been successful. Indeed, many of them have been flat failures. For instance, crossing the strawberry and raspberry bore no results; although the plants produced a profuse number of panicles of flowers, they never gave birth to a berry, the small fruit that formed not maturing. The apple and blackberry when crossed, produced apple growth and foliage, although raised from blackberry seeds. Out of all these hybrid plants, which were quite thornless, but two bloomed, bearing beautiful, rose-coloured flowers. The blackberry was crossed with the mountain-ash, and the result was a salmon coloured fruit, thornless, and without albumen in the seed. The cross between the plum and almond produced thousands of different kinds of flowers, of every conceivable variation. A walnut was developed with a shell so thin that the birds broke through it and ate the kernels. This could not be called a failure, however, for new selections and crosses were made and the shell was thickened, at the same time retaining all its other superior qualities. The petunia was crossed with tobacco, with the result that the root system was not strong enough to support the luxuriant top. The only way to keep the plants alive was to graft them on other stock. It some times happens that a new breed proves to be exceedingly short-lived. Thus, at one time a hybrid mesembryanthemum was produced. It was a most attractive ornamental plant, thickly covered with white flowers. It-lived just four years. No matter where they were planted, all individual plants died at the same time, from the roots up, although not a symptom of disease, fungus, or insect pest could be discovered. It frequently happens, too, that hybrids die under the strain of reproduction. Thus, the progeny of black raspberries that have been crossed with blackberries die when the time comes for it to bear fruit. Even if they live, the hybrids rarely produce seeds, but must be propagated by separation of the roots, or by grafting.

Some of Burbank's earliest experiments were with beans. First he crossed a lima bean with a pole bean. In the second generation all reverted to the latter form. He had a half acre of beans, representing a large variety of crosses. Some of the vines reached a length of thirty feet and produced all sorts of pods, some long and slender, with such short stems that they doubled up on the ground. A mixture of red and white pole beans resulted in large, jet-black beans enclosed in striped pods.

With all his wonderful creations, Luthur Burbank today is not wealthy. In order to save him worry regarding the bread and butter problem, an arrangement has been made so that all his time and brain can be given to science, for the sake of which alone he lives. The man has no ambition to amass wealth - which he could easily have done—his only desire being to serve his fellow man. With this purpose he works indefatigably. His personality is as interesting as his wonderful productions. He lives simply, is unostentatious, pleasant-mannered, and extremely democratic. He is a splendid example of the best type of American, and any country might be proud to have him as its citizen.

HINDU AMERICAN.

THE INDIA SOCIETY OF DETROIT

By MAUD RALSTON.

THE desire on the part of India to remedy her own evils appeals to the practical American. Self-help is the only sure road to self-government and the

National Educational Movement in embodying this principle has found the root of Indian development capable of organic growth. The inherent truth of this



THE INDIA SOCIETY OF DETROIT.

Rear row, left to right-Richard Meiser, Mrs. B. C. Herr, P. R. McKenney, I. J. Bradner, Miss Augusta Meiser, Rev. E. R. Shippen, Mrs. Oliver Phelps, H. E. Hunt, Mrs. O. F. Zahn. Second row—Miss Alice Hart, Miss Florence Greenstidel, Miss Alice Hauser, Mrs. Frank Mathauer, Mrs. F. C. Funke, Miss Elizabeth Chapin, Mrs. George P. Goodale, Mrs E. L. Truba.

Third row—Rama Krishna Khosla, Mrs. John Moore, Miss F. A. Ellair, Miss Maud Ralston, Mrs. D. A. Hitchcock, Miss Alma Knapp, Jaswant Rai Ghandi, Premananda Das.

Front row-Surendra Nath Bal, Bejay Kumar Bose.

fact is an appeal in itself, but still more so its demonstration speaking so eloquently through the lives of the young men pursuing their studies in this country that they may, the more intelligently, serve their Motherland.

Hindu students have come to America with fears and misgivings to lose them in a joyful sense of kinship. The Aryan of the East has found an Aryan in the West and is as one at home in a strange land. This situation is interesting as regards a worldwide federation of races. May not the common, transitional chord to link organically East and West be found in the Aryan

Race arrived at a perfect consciousness of its inherent unity?

America is filtrated throughout with Hindu ideals. Organizations such as the Theosophical and Vedanta Societies have popularized Eastern literature to such a degree that numbers in this country are modelling their lives thereby. What then more natural than that Hindus should find sympathy and support from those who cherish the same sources of inspiration! These are being found and expressed in a practical way in and through such organizations as the India Society of Detroit. Hindus have found in this country a sensitiveness to their present needs and an admiration for that fine new spirit which has arisen to meet them.

The new spirit in India is being fostered in Detroit, Michigan, where a society has been formed to encourage Hindus resolved upon establishing national education and rehabilitating their industries. The advantages America has to offer in ways of technical education were proclaimed in the article written by Myron H. Phelps, which was the means of bringing so many Hindu students to the United States who are now getting theoretical and practical education in our universities, technical schools and factories. With the advent of these students, came the desire on the part of Americans appreciative of the Hindu character, to facilitate their offorts in the material upbuilding of their country. In India the spiritual life is understood as in no other land but expression is yet to be given to its practical side. It is a patriotism rooted in spirit that makes Americans eager to join in this great achievement and help furnish the technique to body forth the lofty genius and spirit of the Indian Nation. Unlike the passing nations whose decadence has presaged death, India has but been steeped in a deep meditation unconscious as her own yogis to material inconvenience. But the time has now come when she must conquer the material world and make it transparent to the vision which has lured her so long. This is to be done not so much by that dispassion which ignores the forces of nature as inimical to a life of spirit as by their domination and fashioning to the spirit's end. The real battle with the material world is not won when it ceases to have power over us, but only when it becomes as hands and feet to the race.

The present activity in Detroit is due largely to the presence of the Hindu students at the University of Michigan. Their selfless work for the betterment of their people has quickened a living interest in their problem. This society comprehends the spirit of a previous effort occasioned by the passing of Mr. Phelps through Detroit, at which time interest was aroused through his friend Miss Elizabeth Chapin, who afterwards gave her services to India House of New York. When India House was discontinued Detroit suffered from the nega-

tive influence, but good pioneer work had been accomplished. Besides the support of a Hindu student for one year, a wide and vigorous propaganda was started founded upon the carefully prepared statements of Dr. J. T. Sunderland who lectured before the society twice. Mr. Will Levington Comfort in a timely, searching way established the propaganda on an heroic scale by depicting in his lofty novel, "Routledge Rides Alone." India's sad plight. By this certain method the pitiful tale is being carried from door to door around the world. The object of the society is strictly educational, and everything is being done to further this aim. Money is being raised for education along national lines that the true Indian genius may be preserved to the world and opportunities are being afforded for students to observe at close range, the practical ways and methods of the West. The society, in a measure, stands as an interpreter. It announces the arrival of the Hindu in America and sees that he is properly introduced as such. The highcaste Indian gentleman who comes within its sphere of influence will find no colorprejudice operating to obscure his rank. In order that Hindus preserve their nationality and make a definite place for themselves in this country where the Negro is a common factor, it is advisable that they wear turbans. They are at once a badge and a protection and have an educative effect upon the ignorant. The immediate cause of this organization was the meeting in India House of Miss Chapin with Premananda Das, who afterwards came to the Michigan University. From these two personalities an ever-widening circle of workers is radiating including many prominent citizens in the community. India Society has opened the closed door of the home to Hindu boys. During the Christmas holidays one of the Indian students,* whose personality had won a welcome in an American home, said to a Western fellow of the University leaving Ann Arbor, for his vacation: "1. too, am going home." This intimate contact with Western life is inestimable in giving an entirely new view-point from which to judge social conditions. During the winter, the society has held regular meetings elucidating different aspects of the

* Mr. Das.

Indian problem at each session. Papers, followed by stimulating questions answered by Hindus themselves, have given a vivid realization of the subject in hand. The meetings while being a real attraction in



PREMANANDA DAS.

the city, have made to lighten the grave burden these philanthopic young foreigners have chosen to assume. It is proposed that what financial aid the society may be able to give will go to the National Council of Education in Calcutta as the society wishes to ally itself with a distributive centre organized on a strictly unsectarian basis akin to the public school system of this country. A system of education should be purely impersonal to gather in all classes. Enlightenment is superior to its effects which crystallize and accrue in sects and possessions. Its purpose is to produce free, self-moving individuals that stand behind their own skilled creations—independent law-handlers and masters of construction.

Hindus coming to this country should get in touch with their countrymen already established here so that they may become informed about conditions which they must meet. The cost of living in the United States is much higher than in India and opportunities to work are not always forthcoming, although many East-Indians have adjusted themselves to American needs and have been successful in meeting their own expenses. Such adjustments are more or less a happy combination of opportunity and temperament. It is a personal problem with the citizen as with the foreigner in a land containing numbers of the unemployed.

India society will be pleased to get into communication with all bodies in India furthering the same aims. Indeed, helpful cooperation may result from such intercourse, and organizations in the East and West become fitted one to the other for better work.

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U. S. A.

WILLIAM JAMES, THE PRAGMATIST*

THE pragmatic movement seems to have rather suddenly precipitated itself out of the air. A number of tendencies

* As an admirer of Professor William James, the writer has tried his best to understand the fundamental principles of his pragmatic philosophy and has, in this

that have always existed in philosophy have all at once become conscious of themselves and of their combined mission. The nature of man cannot ignore the concrete article, described it, as far as possible, in the very language of its founder.

facts of life and at the same time it hungers after spiritual food. But what kinds of philosophy have been offered us to meet our need? We find an empirical philosophy that is not religious enough and a religious philosophy that is not empirical enough for our purpose. Empiricists give us what has been nicknamed a 'mud-philosophy', and the absolutistic philosophers dwell on so high an altitude that the actual things of the earth look 'blank' to them. Neither of these philosophies satisfies the fulness of our needs. We want facts and earthly life and we want also religion. Here William James comes forward and says:

"I offer the oddly named thing called pragmatism that can satisfy both kinds of demand. It can remain religious like the rationalisms, but at the same time, like empiricisms, it can preserve the richest intimacy with facts."

But what is Pragmatism? The term is derived from the same Greek word pragma meaning action from which the word 'practice' and 'practical' come. It was first introduced into philosophy by Mr. Charles Pierce in 1878. In an article entitled 'How to make our ideas clear,' in the Popular Scientific Monthly for January of that year Mr. Pierce, after pointing out that our beliefs are really rules for action, said that, to develop a thought's meaning we need only determine what conduct it is fitted to produce: that conduct is for us its sole significance. And the tangible fact at the root of all our thought distinctions, however subtle, is that there is no one of them so fine as to consist in any thing but a possible difference of practice. To attain perfect clearness in our thoughts of an object, then, we need only consider what conceivable effects of a practical kind the object may involve-what sensations we are to expect from it and what reactions we must prepare. Our conception of these effects whether immediate or remote, is then for us the whole of our conception of the object, so far as that conception has positive significance at all. This is the principle of Pierce, the principle of pragmatism. It lay entirely unnoticed by any one, until Professor James, in an address before Professor Howison's philosophical Union at the University of California, brought it forward again and made a special application of it to religion. By that date the times seemed ripe for its reception. The

word 'pragmatism' spread and at present it fairly spots the pages of the philosophic Journals. (Pragmatism by W. James pp. 46 · 47). Its chief exponents in America and England are William James, John Dewey and F. C. S. Schiller and Professor James, who is the father of Pragmatism, gave expressions to his views on the pragmatic meaning of Truth in an article written as early as 1884. Professor Bergson of France and his disciples Wilbois the physicist and Leroy; Signor G. Papini of Italy and his followers are thorough-going pragmatists. Professor Milhand also appears to be one; and the great Poincare misses it by only the breadth of a hair. In Germany the name of Simmel offers itself as that of a humanist of the most radical sort. Mach and his School and Hertz and Ostwald must be classed as humanists. Professor Hoffding is more than sympathetic. Professor Santargana is a pragmatist in epistemology and there are a host of other writers who have adapted pragmatic principles. Among its critics may be found such names as Bradley, Stout, Royce, Taylor, Lovejoy, Russell, Gardiner, Bakewell, Creighton, Seth, Hibben, Parodi, Salter, Hebert, Pratt, Carus, Lalende, Mentre, McTaggart, Ladd, Joachim, Moore, Schinz and others. So the philosophic world seems to be divided into two hostile camps, some defending and some attacking the principles of Pragmatism (or Humanism as Schiller calls it).

WHAT PRAGMATISM MEANS.

According to James 'Pragmatism' is primarily a method and secondarily a theory of Truth. To illustrate what pragmatic method is, he has given us the following anecdote:—

'Some years ago, being with a camping party in the mountains, I returned from a solitary ramble to find every one engaged in a ferocious metaphysical dispute. The corpus of the dispute was a squirrel—a live squirrel supposed to be clinging to one side of a tree-trunk; while over against the tree's opposite side a human being was imagined to stand. This human witness tries to get sight of the squirrel by moving rapidly round the tree, but no matter how fast he goes, the squirrel moves as fast in the opposite direction and always keeps the tree between himself and the man so that never a glimpse of him is caught. The resultant metaphysical problem now is: Does the man go round the squirrel or not? He goes round the tree, sure enough, and the squirrel is on the tree; but does he go round the squirrel? In the unlimited leisure of the wilderness, discussion had been worn

threadbare. Every one had taken sides and was obstinate; and the numbers on both sides were even. Each side, when I appeared, therefore appealed to me to make it a majority. Mindful of the scholastic adage that whenever you meet a contradiction, you must make a distinction, I immediately sought and found one, as follows: "Which party is right", I said, "depends on what you practically mean by 'going round' the squirrel. If you mean passing from the north of him to the east, then to the south, then to the west and then to the north again, obviously the man does go round him, for he occupies these successive positions. If on the contrary you mean being first in front of him, then to the right of him, then behind him, then on the left and finally in front again, it is quite as obvious that the man fails to go round him, for by the compensating movements the squirrel makes, he keeps his belly turned towards the man all the time and his back turned away. Make the distinction and there is no occasion for any further dispute. You are both right and both wrong, according as you conceive the verb 'to go round' in one practical fashion or the other." Although one or two of the hotter disputants called my speech a shuffling evasion, saying they wanted no quibbling, or scholastic hair-splitting, but meant just plain honest English 'round,' the majority seemed to think that the distinction had assuaged the dispute.'

Professor James continues-

"I tell this trivial anecdote because it is a peculiarly simple example of what I wish now to speak of as the 'pragmatic method.' The pragmatic method is primarily a method of settling metaphysical disputes that otherwise might be interminable. Is the world one or many?—fated or free?—material or spiritual?—here are notions either of which may or may not hold good pof the world; and disputes over such notions are unending. The pragmatic method in such cases is to try to interpret each notion by tracing its respective practical consequences. What difference would it practically make to any one if this notion rather than that notion were true? If no practical difference whatever can be traced, then the alternatives mean practically the same thing and all dispute is idle.' (Pragmatism: pp 43—45; Vide also 'Some Problems of Philosophy: p 60.)

There is absolutly nothing new in the pragmatic method. It is, according to James,

"A new name for some old ways of Thinking. Socrates was an adept at it. Aristotle used it methodically. Locke, Berkeley, and Hume made momentous contributions to truth by its means. Shadworth Hodgson keeps insisting that realities are only what they are 'Known as'. But these forerunners used it in fragments: they are a prelude only. Not until in our time has it generalised itself, become conscions of a Universal mission, pretended to a conquering destiny. (Pragmatism, page 50.)

PRAGMATIC ATTITUDE.

Pragmatism unstiffens all our theories, limbers them up and sets each one at work.

Being nothing essentially new, it harmonizes with many ancient philosophic tendencies. It agrees with nominalism for instance, in always appealing to particulars; with utilitarianism in emphasising practical aspects: with positivism in its disdain for verbal solutions, useless questions and metaphysical abstractions. At the outset, at least, it stands for no particular results; It has no doctrines save its method. As the young Italian pragmatist Papini has well said, it lies in the midst of our theories, like a corridor in a hotel. Innumerable chambers open out of it. In one you may find a man writing an atheistical volume; in the next some one on his knees praying for faith and strength; in the third a chemist investigating a body's properties; in a fourth a system of idealistic metaphysics is being excogitated; in a fifth the impossiblity of metaphysics is being shown. But they all own the corridor and all must pass through it if they want a practical way of getting into or out of their respective (pp. 53-54). Pragmatism is a rooms. mediator and reconciler. It has in fact prejudices whatever, no abstractive dogmas, no rigid canons of what shall count a proof. It is completely genial. It will entertain any hypothesis, it will consider any evidence. It follows that in the religious field it is at a great advantage both over positivistic empiricism, with its antitheological bias, and over religious rationalism, with its exclusive interest, in the remote, the noble, the simple and the abstract in the way of conception. In short it widens the field of search for God. Rationalism sticks to logic and the empyrean. Empiricism sticks to the external senses. Pragmatism is willing to take anything, to follow either logic or the senses and to count the humblest and most personal experiences. It will count mystical experiences if they have practical consequences. It will take a God who lives in the very dirt of private fact if that should seem a likely place to find him. Its only test of probable truth is what works best in the way of leading us, what fits every part of life best and combines with the collectivity of experience's demands nothing being omitted." (Pp. 79-80.)

Pragmatism represents a perfectly familiar attitude in philosophy, the empiricist attitude. It is uncomfortably away from facts and therefore turns away from abstraction and insufficiency, from verbal solutions. from bad a priori reasons, from fixed principles, closed systems and pretended absolutes and origins. It turns towards concreteness adequacy, towards facts, towards action and towards power. That means the empiricist temper regnant and the rationalist temper sincerely given up. It means the open air and possibilities of nature, as against dogma, artificiality and the pretence of finality in truth. Pragmatism is very tolerant but its tolerance does not extend to the toleration of haughty. intolerant and over-pretentious systems. All these are anti-intellectualist tendencies. Against rationalism as a pretension and system, pragmatism is fully armed and militant (p. 51).

PRAGMATISM AS A THEORY OF TRUTH.

Most of the pragmatic and anti-pragmatic warfare is over what the word 'truth' shall be held to signify and not over any of the facts' embodied in truth-situation; for both pragmatists and anti-pragmatists believe in our ideas of them. The difference is that when the pragmatists speak of truth, they mean exclusively something about the ideas, namely their workableness; whereas when anti-pragmatists speak of truth they seem most often to mean something about the objects. Professor James says that the word 'truth' should never be transferred from the 'idea' to the object's existence. Objects cannot be said to be 'true'; they simply are. Ideas can only be true. "Realities are not true, they are; and beliefs are true of them." His account of truth is purely logical and relates to its definition only. The word 'true' applies to an idea—to a statement embodying an idea.

COPY THEORY OF TRUTH.

"'Truth,' he says, "is a property of certain of our ideas. It means their agreement, as falsity means their agreement with reality. But what is meant by the terms 'agreement' and what by the term 'reality,' when reality is taken as something for our ideas to agree with? The popular notion is that a true idea must copy its reality. Our true ideas of sensible objects do indeed copy them. Shut your eyes and think of yonder clock

on the wall and you get just such a true picture or copy of its dial. But your idea of its 'works' (unless you are a clockmaker) is much less of a copy, yet it passes muster, for it in no way clashes with the reality. Even though it should shrink to the mere word 'works,' that word still serves you truly; and when you speak of the 'timekeeping function' of the clock, or of its 'spring's elasticity' it is hard to see exactly what your ideas can copy" (Pragmatism.

pp. 198-199).

Up to about 1850 almost every one believed that sciences expressed truths that were exact copies of a definite code of nonhuman realities. 'God geometrizes' it used. to be said; and it was believed that Euclid's elements literally reproduced his geometrizing. There is an eternal and unchangeable 'reason'; and its voice was supposed to reverberate in Barbara and Celarent. So also of the 'laws of nature,' physical and chemical, so of natural history classification -all were supposed to be exact and exclusive duplicates of pre-human archetypes buried in the structure of things to which the spark of divinity hidden in our intellect But the enorenables us to penetrate. mously rapid multiplication of theories in these latter days has well-nigh upset the notion of anyone of them being a more literally objective kind of thing than There are so many geometries, another. so many logics, so many physical and chemical hypotheses, so many classifications, each one of them good for so much and yet not good for everything, that the notion, that even the truest formula may be a human device and not a literal franscript, has dawned upon us. We hear scientific laws now treated as so much conceptual shorthand,' true so far as they are useful. Our mind has become but no farther. tolerant of symbol instead of reproduction, of approximation instead of exactness, of plasticity instead of rigor. It is to be doubted whether any theorizer today, either in mathematics, logic, physics or biology, conceives himself to be literally re-editing processes of nature or thoughts of God. The main forms of our thinking, the separasubjects from predicates, the negative, hypothetic and disjunctive judgments are purely human habits. The suspicion is in the air now-a-days that the

superiority of one of our formulas to another may not consist so much in its literal 'objectivity,' as in subjective qualities like its usefulness, its 'elegance' or its congruity with our residual beliefs. Yielding to these suspicions and generalising, we fall into something like the humanistic state of mind. Truth we conceive to mean everywhere, not duplication, but addition; not the constructing of inner copies of already complete realities but rather the collaborating with realities so as to bring about a clearer result.

A priori it is not self-evident that the sole business of our mind with realities should be to copy them. Let my reader suppose himself to constitute for a time all the reality there is in the Universe and then to receive the announcement that another being is to be created who shall know him truly. How will he represent the knowing in advance? What will he hope it to be? It is extremely doubtful whether it could ever occur to him to fancy it as a mere copying. Of what use to him would an imperfect second edition of himself in the new-comer's interior be? It would seem. pure waste of a propitious opportunity; The demand would more probably be for something absolutely new. The reader would conceive the knowing humanistically. 'The new-comer', he would say, 'must take raccount of my presence by reacting on it in such a way that good would accrue to us both. If copying be requisite to that end, let there be copying; otherwise not.' The essence in any case would not be copying but the enrichment of the previous world.

Why may not thought's mission be to increase and elevate, rather than simply to imitate and reduplicate, existence? No one who has read Lotze can fail to remember his striking comment on the ordinary view of the secondary qualities of matter, which brands them as 'illusory', because they copy nothing in the thing. notion of a world complete in itself, to which thought comes as a passive mirror, adding nothing to fact, Lotze says, is irrational. Rather is thought itself a momentous part of fact and the whole mission of the pre-existing and insufficient world of matter may simply be to provoke thought to produce its far more precious supplement.

'Knowing,' in short, may, for ought we

can see beforehand to the contrary, be only one way of getting into fruitful relations with reality, whether copying be one of the relations or not.

In our ordinary life the mental terms are images and the real ones are sensations and the images so often copy the sensations, that we easily take copying of terms as well as of relations to be the natural significance of knowing. Meanwhile much, even of this common descriptive truth, is couched in verbal symbols. If our symbols fit the world, in the sense of determining our expectations rightly, they may even be the better for not copying the terms.

Truth is a relation, not of our ideas to non-human realities, but of conceptual parts of our experience to sensational parts. Those thoughts are true which guide us to beneficial interaction with sensible particulars, whether they copy these in advance or not. (The meaning of Truth: pp. 79—82; vide also "Some Problems of Philosophy, pp. 47—111).

PRAGMATIC MEANING:-

A leading, verification and verifiability.

The great assumption of the intellectualists is that truth means essentially an inert static relation. When you have got your true idea, of anything, there is an end of the matter. You are in possession; you know; you have fulfilled your thinking destiny. You are where you ought to be mentally; you have obeyed your categorical imperative; and nothing more need follow on that climax of your rational destiny. Epistemologically you are in stable equilibrium. Pragmatism, on the other hand, asks its usual question. "Grant an idea, or belief to be true", it says, "what concrete difference will its being true make in any one's actual life? How will the truth be realized? What experiences will be different from those which would obtain if the belief were false? What, in short, is the truth's cash-value in experimental terms?" The answer is: True ideas are those which we can assimilate. validate, corroborate, and verify. False ideas are those that we cannot. That is the practical difference it makes to us to have true ideas; that, therefore, is the meaning of truth, for it is all that truth is 'known-as.'

The truth of an idea is not a stagnant property inherent in it. Truth happens to an

idea. It becomes true, is made true by events. Its verity is in fact an event, a process: the process, namely, of its verifying itself, its veri-fication. Its validity is the process of its valid-ation.

But what do the words verifications and validation themselves pragmatically mean? They again signify certain practical consequences of the verified and validated idea. They lead us, namely, through the acts and other ideas which they instigate, into or upto, or towards, other parts of experience with which we feel all the while—such feeling being among our potentialities—that the original ideas remain in agreement. The connexions and transitions come to us from point to point as being progressive, harmonious, satisfactory. This function of agreeable leading is what we mean by an idea's verification.

The possession of true thoughts means everywhere the possession of invaluable instruments of action and that our duty to gain truth, so far from being a blank command from out of the blue, or a 'stunt' selfimposed by our intellect, can account for itself by excellent practical reasons. We live in a world of realities that can be infinitely useful or infinitely harmful. Ideas that tell us which of them to expect count as the true ideas in all this primary sphere of verification, and the pursuit of such ideas is a primary human duty. The possession of truth, so far from being here an end in itself, is only a preliminary means towards other vital satisfactions. If I am lost in the woods and starved, and find what looks like a cow-path, it is of the utmost importance that I should think of a human habitation at the end of it, for if I do so and follow it, I save myself. The practical value of true ideas is thus primarily derived from the practical importance of their objects to us. Their objects are, indeed, not important at all times. I may on another occasion have no use for the house; and then my idea of it, however verifiable, will be practically irrelevent, and had better remain latent. Yet since almost any object may some day become temporarily important, the advantage of having a general stock of extra truths, of ideas that shall be true of merely possible situations, is obvious. Whenever such an extra truth becomes practically relevent to one of our emergencies, it passes from cold-

storage to do work in the world and our belief in it grows active. You may say of it then either that 'it is useful because it is true' or that 'it is true because it is useful'. Both these phrases mean exactly the same thing, namely, that here is an idea that gets fulfilled and can be verified. 'True' is the name for whatever idea starts the verification process, 'useful' is the name for its completed function in experience.

Primarily and on the common-sense level, the truth of a state of mind means the function of a leading that is worthwhile. When a moment in our experience, of any kind whatever, inspires us with a thought that is true, that means sooner or later we dip by that thought's guidance into the particulars of experience again and make advantageous connexion with them.

Our experience meanwhile is all shot through with regularities. One bit of it can warn us to get ready for another bit, can 'intend' or be 'significant of' that remoter object. The object's advent is the significance's verification. Truth, in these cases, meaning nothing but eventual verification, is manifestly incompatible with waywardness on our part.

Following our mental image of a house along the cow-path, we actually come to see the house; we get the image's full verification. Such simply and fully verified. leadings are certainly the originals and prototypes of the truth-process. Experience offers indeed other forms of truth-process, but they are all conceivable as being primary multiplied or verifications. arrested, substituted one for another. Unverified truths form the overwhelmingly large number of the truths we live by. Indirect as well as direct verifications pass muster. Where circumstantial evidence is sufficient, we can go without eye-witnessing; verifiability is as good as verification. Truth lives, in fact for the most part, on a credit system. You accept my verification of one thing. I yours of another. We trade on each other's truth. But beliefs verified concretely by somebody are the posts of the whole superstructure.

Another great reason—besides economy of time—for waiving complete verification in the usual business of life is that all things exist in kinds and not singly. So that when we have once directly verified our ideas about one specimen of a kind, we consider ourselves free to apply them to other specimens without verification.

Indirectly or only potentially verifying processes may thus be true as well as full verification-processes.

ETERNAL TRUTHS.

"But matters of fact are not" says Professor James, "our only stock in trade.

Relations among purely mental ideas form another sphere where true and false beliefs obtain and here the beliefs are absolute or unconditional. When they are true they bear the name either of definitions or of principles. It is either a principle or a definition that I and I make 2, that 2 and I make 3 and so on; that 'white' differs less from 'gray' than it does from 'black'; that when cause begins to act the effect also commences. Such propositions hold of all possible 'ones' of all conceivable 'whites' and 'grays' and 'causes.' The objects here are mental objects. Their relations are perceptually obvious at a glance and no sense-verification is necessary. Moreover once true, always true, of those same mental objects. Truth here has an 'eternal' character. If you can find a concrete thing anywhere that is 'one' or 'white' or 'gray' or an 'effect,' then your principles will everlastingly apply to it. It is but a case of ascertaining the kind and then applying the law of its kind to the particular object. You are sure to get truth if you can but name the kind rightly, for your mental relations hold good of every thing of that kind without exception.'

"In this realm of mental relations, truth again is an affair of leading. We relate one abstract idea with another, framing in the end great systems of logical and mathematical truth, under the respective term of which the sensible facts of experience eventually arrange themselves, so that our eternal truths hold good of realities also. This marriage of fact and theory is endlessly fertile. What we say here is already true in advance of special verification, if we have subsumed our objects rightly. Our readymade ideal frame-work for all sorts of possible objects follow from the very structure of our thinking. We can no more play fast and loose with these abstract relations than we can do so with our sense experiences. They coerce us; we must treat them consistently, whether or not we like the results. The rules of addition apply to our debts as rigorously as to our assets. The hundredth decimal of II, the ratio of the circumference to its diameter, is predetermined ideally now, though no one may have computed it.

Between the coercions of the sensible order and those of the ideal order, our mind is thus wedged lightly. Our ideas must agree with realities, be such realities concrete or abstract, be they facts or principles, under penalty of endless inconsistency and frustration."

TRUTH AND REALITY.

Realities mean either concrete facts or abstract kinds of thing and relations perceived intuitively between them. They furthermore and thirdly mean, as things

that new ideas of ours must no less take account of the whole body of other truths already in our possession. But what now does 'agreement' with such three-fold realities mean? Primarily, no doubt, 'to agree' means 'to copy,' but we saw that the mere word 'clock' would do instead of a mental picture of its works and that of many realities our ideas can only be symbols and not copies. 'Past time,' 'power', 'spontaneity'—how can our mind copy such realities? To 'agree' in the widest sense with a reality can only mean to be guided either straight up to it or into its surroundings or to be put into such working touch with it as to handle either it or something connected with it better than if we disagreed. Better either intellectually and practically! And often agreement will only mean the negative fact that nothing contradictory from the quarter of that reality comes to interfere with the way in which our ideas guide us elsewhere. The essential thing in 'agreement' is the process of being guided. Any idea that helps us to deal whether practically or intellectually. with either the reality or its belongings, that does not entangle our progress in frustations, that fits, in fact, and adapts our life to the reality's whole sitting, will agree sufficiently to meet the requirement. It will hold true of that reality. True ideas lead us into useful verbal and conceptual quarters as well as directly up to useful sensible termini. They lead to consistency, stability and following human intercourse. They lead away from eccentricity and isolation, from foiled and barren thinking. untrammelled flowing of the leadingprocess, its general freedom from clash and contradiction, passes for its indirect verification: but all roads lead to Rome and in the end and eventually, all true processes must lead to the face of directly verifying sensible experiences somewhere, which somebody's ideas have copied.

Such is the way in which the pragmatist interprets the word 'agreement'. He treats it altogether practically. He lets it cover any process of conduction from a present idea to a future terminus, provided only it run prosperously. It is only thus that scientific ideas can be said to agree with their realities. It is as if reality were made of ether, atoms or electrons, but we must not think it so literally. The term 'energy'

does not even pretend to stand for anything 'objective'. It is only a way of measuring the surface of phenomena so as to string changes on a simple formula. Yet in the choice of these man-made formulas we cannot be capricious with impunity. We must find a theory that will work, our theory must mediate between all previous truths and certain new experiences. It must derange common sense and previous belief as little as possible and it must lead to some sensible terminus or other that can be verified exactly. Yet sometimes alternative theoretic formulas are equally compatible with all the truths we know and then we choose between them for subjective reasons. We choose the kind of theory to which we are already partial; we follow elegance or economy. It would be 'poor scientific taste' to choose the more complicated of two equally well-evidenced conceptions. Truth in science is what gives us the maximum possible sum of satisfactions. taste included, but consistency both with previous truth and with novel fact is always the most imperious claimant.

THE MAKING OF TRUTH.

Truth for the pragmatist is simply a collective name for verification processes, just as health, wealth, strength, etc., are names for other processes connected with life. Truth is made, just as health, wealth and strength are made in the course of

experience.

The true' is only the expedient in the way of our thinking, just as 'the right' is only the expedient in the way of our behaving. Expedient in almost any fashion; and expedient in the long run and on the whole of course; for what meets expediently all the experience in sight won't necessarily meet all further experiences—equally satisfactorily. Experience has ways of boiling over, and making us correct our present formulas. We have to live today by what truth we can get today, and be ready tomorrow to Ptolemaic astronomy, call it falsehood. Euclidian space, Aristotelian logic, scholastic metaphysics, were expedient for centuries, but human experience has boiled over those limits and we now call these things only relatively true, or true within those borders of experience.

When new experiences lead to retros-

pective judgments, using the past tense, what these judgments utter was true, even though no past thinker had been led there. We live forwards but we understand backwards. The present sheds a backward light on the world's previous processes. may have been truth-processes for the actors in them. They are not so for one who knows the later revelations of the story. This regulative notion of a potential better truth to be established later, possibly to be established some day absolutely and having powers of retroactive legislation, turns its face towards concreteness of fact and towards the future. Like half truths, the absolute truth will have to be made, made as a relation incidental to the growth of a mass of verification—experience, to which the half-true ideas are all along contributing their quota.

Truth is made largely out of previous truths. Men's beliefs at any time are so much experience funded. But the beliefs are themselves parts of the sum total of the world's experience, and become matter, therefore, for the next day's funding operations. So far as reality means experienceable reality, both it and the truths men gain about it are everlastingly in process of mutation—mutation towards a definite goal, it may be—but still mutation." (Prag-

matism, Lecture vi).

JAMES-AN EPISTEMOLOGICAL REALIST.

The Pragmatist calls satisfactions indispensable for truth-building, but satisfactions alone are insufficient unless reality be also incidentally led to. If the reality assumed were cancelled from the pragmatists' universe of discourse he would straightway give the name of falsehoods to the beliefs remaining, in spite of all their satisfactoriness. For the pragmatist there can be no truth if there is nothing to be true about. This is why as a pragmatist Prof. James has so carefully posited 'reality' ab initio, and why, throughout his whole discussion, he remains an 'epistemological realist.' (The Meaning of Truth, p. 195.) In a note on the same page Prof. James writes-

"I need hardly remind the reader that both sensepercepts and percepts of ideal relation should be classed among the realities." "Concepts are as real as percepts"—Some Problems of Philosophy: p. 101).

"My account of truth," says Professor

James "is realistic and follows the epistemological dualism of common sense.

Suppose I say to you 'The thing exists'—is that true or not? How can you tell? Not till my statement has developed its meaning farther is it determined as being true, false or irrelevant to reality altogether. But if now you ask 'what thing?' and I reply 'a desk:' if you ask 'where?' and I point to a place; if you ask 'does it exist materially or only in imagination?' and I say 'materially', if moreover I say 'I mean that desk', and then grasp and shake a desk which you see just as I have described it, you are willing to call my statement true. But you and I are commutable here; we exchange places; and, as you go bail for my desk, so I can go bail for yours.

"This notion of a reality independent of either of us, taken from ordinary social experience, lies at the base of the pragmatic definition of truth. With some such reality any statement, in order to be true, must agree. Pragmatism defines 'agreeing' to mean certain ways of working, be they actual or potential. Thus, for my statement 'the desk exists' to be true of a desk recognized as real by you, it must be able to lead me to shake your desk, to explain myself by words that suggest that desk to your mind, to make a drawing that is like the desk you see, etc. Only in such ways as this is there sense in saying it agrees with that reality, only thus does it gain for me the satisfaction of hearing you corroborate me. Reference then to something determinate and some sort of adaptation to it worthy of the name of agreement, are thus constituent elements in the definition of any statement of mine as 'true.'

"You cannot get at either the reference or the adaptation without using the notion of the workings. That the thing is, what it is and which it is (of all the possible things with that what) are points determinable only by the pragmatic method. The 'which' means a possibility of pointing, or of otherwise singling out the special object; the 'what' means choice on our part of an essential aspect to conceive it by; and the 'that' means our assumption of the attitude of belief, the reality-recognizing attitude. Surely for understanding what the word 'true' means as applied to a statement, the mention of such working is indispensable. Surely if we leave them out the subject and the object of the cognitive relation float in the same Universe, 'tis true—but vaguely and ignorantly and without mutual contact or mediation."

"Our critics" continues Professor James, "nevertheless call the workings inessential.

No functional possibilities 'make' our beliefs true, they say, they are true inherently, true positively, forn 'true' as the Count of Chambord was born 'Henri-cinq.' Pragmatism insists, on the contrary, that statements and beliefs are thus inertly and statically true only by courtesy: they practically pass for true; but you cannot define what you mean by calling them true without referring to their functional possibilities. These give its whole logical content to that relation to reality on a belief's part to which the name 'truth' is applied, a relation which otherwise remains one of mere coexistence or bare withness." (The Meaning of Truth: pp. 217—220).

OBJECTIVITY AND INDEPENDENCE OF TRUTH.

Experience is a process that continually gives us new material to digest. We handle this intellectually by the mass of beliefs of which we find ourselves possessed, assimilating, rejecting or rearranging in different degrees. Some of the apperceiving ideas are recent acquisitions of our own, but most of them are common-sense traditions of the race. There is probably not a commonsense tradition, of all those which we now live by, that was not in the first instance a genuine discovery, an inductive generalization like those more recent ones of the atom. of inertia, of energy, of reflex action, or of fitness to survive. The notions of one time and one space as single continuous receptacles; the distinction between thoughts and things, matter and mind; between permanent subjects and changing attributes: the conception of classes with subclasses within them; the separation of fortuitous from regularly caused connections; surely all these were once definite conquests made at historic dates by our ancestors in their attempts to get the chaos of their crude individual experiences into a more shareable They proved of and manageable shape. such sovereign use as denkmittel that they are now a part of the very structure of our mind. We cannot play fast and loose with them. No experience can upset them. On the contrary they apperceive every experience and assign it to its place.

To what effect? That we may the better foresee the course of our experiences, communicate with one another, and steer our lives by rule. Also that we may have a cleaner, clearer, more inclusive mental view.

The greatest common-sense achievement, after the discovery of one time and one space, is probably the concept of permanently existing things. When a rattle first drops out of the hand of a baby, he does not look to see where it has gone. Non-perception he accepts as annihilation until he finds a better belief. That our perceptions mean beings, rattles that are there whether we hold them in our hands or not, becomes an interpretation so luminous of what happens to us that, once employed, it never gets forgotten. It applies with equal felicity to things and persons, to the objective and to the ejective realm. How-

ever a Berkeley, a Mill, or a Cornelius may criticise it, it works; and in practical life we never think of 'going back' upon it, or reading our in-coming experience in anyother terms. We cannot positively imagine to-day what the different hypotheses could have been, for the category of trans-perceptual reality is now one of the foundations of life.

This notion of a first in the shape of a most chaotic pure experience which sets us questions, of a second in the way of fundamental categories, long ago wrought into the structure of our consciousness and practically irreversible, which define the general frame within which answers must fall, and of a third which gives the detail of the answers in the shapes most congruous with all our present needs is the essence of the humanistic conception. It represents experience in its pristine purity to be now so enveloped in predicates historically worked out that we can think of it as little more than an Other, of a That, which the mind encounters and to whose stimulating presence we respond by ways of thinking which we call 'true' in proportion. as they facilitate our mutual or physical activities and bring us outer power and inner peace. Reality is an accumulation of our own intellectual inventions, and the struggle for 'truth' in our progressive dealings with it is always a struggle to work in new nouns and adjectives while altering as little as possible the old.

Mr. Bradley says that true thought 'must correspond to a determinate being which it cannot be said to make'. But it sheds no new light, what is the meaning of the word to 'correspond'? where is the 'being'? what sort of things are 'determinations' and what is meant in this particular case by 'not to make'? Humanism proceeds immediately to refine upon the looseness of these epithets. We correspond in some way with anything with which we enter into any relations at all. If it be a thing, we may produce an exact copy of it, or we may simply feel it as an existent in a certain place. If it be a demand, we may obey it without knowing anything more about it than its push. If it be a proposition, we may agree by not contradicting it, by letting it pass. If it be a relation between things, we may act on the first thing so as to bring ourselves

out where the second will be. If it be something inaccessible, we may substitute a hypothetical object for it, which, having the same consequences, will cipher out for us real results. In a general way we may simply add our thought to it; and if it suffers the addition, and the whole situation harmoniously prolongs and enriches itself the thought will pass for true.

As for the whereabouts of the beings thus corresponded to, although they may be outside of the present thought as well as in it, humanism sees no ground for saving they are outside of finite experience. Pragmatically, their reality means that submit to them, take account of them, whether we like to or not, but this we must perpetually do with experiences other than our own. Reality, so taken as experience other than the present, might be either the legacy of past experience or the content of experience to come. Its determinations for us are in any case the adjectives which our acts of judging fit to it, and those are essentially humanistic things.

To say that our thought does not 'make' this reality, means pragmatically that if our own particular thought were annihilated the reality would still be there in some shape, though possibly it might be a shape that would lack something that our thought supplies.

That reality is 'independent' means that here is something in every experience that escapes our arbitary control. If it be a sensible experience it coerces our attention: if a sequence we cannot invert it; if we compare two terms we can come to only one result. There is a push, an urgency, within our very experience, against which we are on the whole powerless, and which drives us in a direction that is the destiny of our belief. That this drift of expérience itself is in the last resort due to something independent of all possible experience may or may not be true. There may or may not be an extra-experiential 'ding an sich' that keeps the ball rolling, or an 'absolute' that lies internally behind all the successive determinations which human thought has made. But within our experience itself at any rate, humanism says, some determinations show themselves as being independent of others; some questions, if we ever ask them, can only be answered in one way;

some beings, if we ever suppose them, must be supposed to have existed previously to the supposing; some relations, if they exist ever, must exist as long as their terms exist.

Truth thus means, according to humanism, the relation of less fixed parts of experience (predicates) to other relatively more fixed parts (subjects); and we are not required to seek it in a relation of experience as such to anything beyond itself. We can stay at home, for our behaviour as experients is hemmed in on every side. The forces both of advance and of resistance are exerted by our own objects, and the notion of truth as something opposed to waywardness or license inevitably grows up solipsistically inside of every human life.

"So obvious is all this", says Professor James, "that a common charge against humanistic authors 'makes me tired'. 'How can a Deweyite discriminate sincerity from bluff?' Was a question asked at a philosophic meeting where I reported on Dewey's studies. 'How can the mere pragmatist feel any duty to think truly?' is the objection urged by Professor Royce. Mr. Bradley says that if a humanist understands his own doctrine, he must hold any idea however mad, to be the truth, if any one will have it so.' And Professor Taylor describes pragmatism as believing anything one pleases and calling it truth."

These critics appear to suppose that, if left to itself, the rudderless raft of our experience must be ready to drift anywhere or nowhere. Even though these were compasses on board, they seem to say, there would be no pole for them to point to. There must be absolute sailing-directions, they insist, decreed from outside, and an independent chart of the voyage added to the 'mere' voyage itself, if we are ever to make a port. But is it not obvious that even though there be such absolute sailing-directions in the shape of prehuman standards of truth that we ought to follow, the only guarantee that we shall in fact follow them must lie in our human equipment. The 'ought' would be a brutum fulmen unless there were a felt grain inside of our experience that conspired. As a matter of fact the devoutest believers in absolute standards must admit that men fail to obey them. The only real guarantee we have

against licentious thinking is the circumpressure of experience itself which gets us sick of concrete errors, whether there be a trans-empirical reality or not. How does the partisan of absolute reality know what this orders him to think? He cannot get direct sight of the absolute; and he has no means of guessing what it wants of him except by following the humanistic clues. The only truth that he himself will ever practically accept will be that to which his finite experiences lead him of themselves. All the sanctions of a law of truth lie in the very texture of experience. Absolute or no absolute, the concrete truth for us will always be that way of thinking in which our various experiences most profitably combine.

'But how can you be enthusiastic over any view of things which you know to have been partly made by yourself, and which is liable to alter during the next moment? How is any heroic devotion to the ideal of truth possible under such paltry conditions?'—This is another of the objections urged by the anti-pragmatists. Professor James says—

"If they would only follow the pragmatic method and ask; 'what is truth'-'known as'? 'what does its existence stand for in the way of concrete goods?'they would see that the name of it is the inbegriff of almost everything that is valuable in our lives. The true is the opposite of whatever is instable, of whatever is practically disappointing, of whatever is useless, of whatever is lying and unreliable, of whatever is unverifiable and unsupported, of whatever is inconsistent and contradictory, of whatever is artificial and eccentric, of whatever is unreal in the sense of being of no practical account. Here are pragmatic reasons with a vengeance why we should turn to truth-truth saves us from a world of that complexion, what wonder that its very name awakens loyal feeling! In particular what wonder that all little provisional fool's paradises of belief should appear contemptible in comparison with its bare pursuit! When absolutists reject humanism because they feel it to be untrue, that means that the whole habit of their mental needs is wedded already to a different view of reality, in comparison with which the humanistic world seems but the whim of a few irresponsible youths. Their own subjective apperceiving mass is what speaks here in the name of eternal natures and bids them reject our humanism—as they apprehend it."

This is surely enough to show that the humanist does not ignore the character of objectivity and independence in truth. (The Meaning of Truth, pp 61—78).

MAHESCHANDRA GHOSH.

"A TASK OF LOVE"*

BY THAKUR UMRAO SINGH AND H. G. P. NIGAM, M. A.

have been a consumptive. I have been cured of the fell disease by the openair treatment, and believe that the Sanitarium method of treatment of this "White Plague" is the best and the surest method of cure. I was cured at Sanawar, near Dharampur, where Mr. Malabari and others have thought it best to start a Sanitarium. I was delighted to read an account of the task of love that is being performed there by my brethren for the benefit of mankind, irrespective of caste, creed, or colour, in the May Number of the Modern Review from the pen of Rev. C. F. Andrews of Delhi, who always takes so much interest in the weal of the Indians. It was in the beginning of June last that I too happened to visit a similar institution in Central India, which is yet in preparation, with my esteemed freind Thakur Umrao Singh Sahib of Shyampura, Jhalawar State. The Thakur Sahib has a fine feeling soul and has written a short account of his visit to the Rao Sanitarium. He has permitted me to render it into English for publication in the Modern Review for the information of the public. He thinks, as do I too, that the public is fortunate in having such a useful institution in Central India and should try to help it on to a successful finish. The Sanitarium has been founded by Dr. G. R. Tambe, M. A., B. Sc., L. M. & S., State Surgeon, Indore State, Central India, at Rao, between Indore and Mhow on the R. M. Railway at 10 minutes walk from the Rao Ry. Station at a height of 2200 ft. above sea-level on a small triangular hillock, whose sides measure 1400 ft. each, given over to him for the purpose by H. H. the Maharaja Holkar Bahadur of Indore.

Dr. Tambe is a philanthropist and has

* Adapted from the Vernacular of Thakur Umrao Singh Sahib of Shyampura, Jhalawar, A.D.C. to His Highness the Maharaj Rana of Jhalawar.

been doing useful work for the last 9 or 10 years that he has been in the State. His hospital is regarded as the best in Central India and as one of the best in India. He is a gentleman who finds the greatest possible pleasure in, and is never tired



Dr. G. R. Tambe, M.A., B. Sc., L. M. & S., State Surgeon, Indore State, C. I., founder of the Rao Sanitarium for Consumptives.

of, serving mankind. He is a specialist in "Tubercle". Lt. Col. J. R. Roberts, M. B., I. M. S., Administrative Medical Officer, Central India and Residency Surgeon, Indore, is also an authority on the subject. It was over a year back, thus, that with the full sympathy and support of the latter, he



Sundra Bai Block, gift of Sirdar Bolia Sahib, the brother-in-law of H. H. The Maharaja Holkar Bahadur.

thought of starting a Sanitarium somewhere near Indore. Indore has a fine climate. It is never very hot, nor is it very cold even in mid-winter—thus for Indian patients it would provide a very good Sanitarium.

The Sanitarium is under construction. Two blocks are ready, the third is being built, the foundation of the fourth has been laid down; the well is ready, the water supply is good and ample; the roads are under construction. A band-stand is near completion at a cost of about Rs. 2,000. Dr. Tambe is trying to build the Sanitarium as cheaply and economically as possible by the help of two sympathetic Engineers and one retired P. W. gentleman-the estimated cost of the building is 150,000 rupees. The Sanitarium will be cosmopolitan in its nature. Hindus, Mahomedans, Christians, Parsis, and others will all be equally welcome there. Arrangements will also be made for purdahnasheen ladies and Europeans. Family quarters will also be provided for those patients who would like to live there with their families. Dr. Tambe hopes that he will be able to start the

actual work as soon as accommodation for 20 patients is ready. He had over 50 consumptives in his Indore hospital when I visited it last. He aims at providing accommodation for at least a hundred and fifty patients at the Sanitarium. It will be a feature of this institution that every doctor will be able to send his patients and continue his treatment, only that the patient will have the advantage of the climate and the regular life led there under the supervision of a competent resident doctor.

The building is being made on the pavillion system to protect the religious and caste beliefs of different communities and also to protect against further contagion from other patients. Blocks Nos. I and 2 are the gift of Sirdar Bolia Sahib, the brother-in-law of His Highness the Maharaja Holkar Bahadur of Indore. The third and the fourth blocks, which are under construction, are the gifts of a Bohra merchant of Ujjain, Seth Nazzar Ali, and a Parsi merchant Khan Bahadur Rattanji Parekh of Mhow, respectively. The Bohra Sahib's block measures 150 by 60 and will

accommodate 14 patients. It has two wings, one for men and the other for ladies. It is estimated to cost at least Rs. 20,000. Kitchen and other necessary rooms have

also been attached to every block.

Dr. Tambe hopes to provide a laboratory, a dispensary, an operation room, rest houses and a band-stand for the patients for outdoor exercise. The band-stand is nearing completion and is the gift of a friend of Dr. Tambe, who chooses to remain unknown. It is intended to give a separate room to each patient. The rooms will be sufficiently roomy and airy, at the same time they will be protected from drafts and chill. Over 1500 c. ft. of air space has been given to each case. A dairy farm and a laundry will also be provided as funds allow.

The management of the Sanitarium will be left in the hands of a syndicate of members selected from among donors, the State surgeon being ex-officio in charge of

the institution.

Dr. Tambe's project has the fullest sympathy and support of all high European officials, the Residency Surgeon, The Hon'ble the Agent to H. E. the Governor General for Central India, the Resident of Indore and the like, and also that of His Highness the Maharaja Holkar Bahadur

of Indore, who has been gracious enough to grant him land and every other facility in his noble work, and also to promise that the annual expenses of the Sanitarium will be borne by the State, and a whole time surgeon in charge of the Sanitarium will be engaged.

I was glad to learn from Dr. Tambe that the Central India public, and people from Rajputana, Khandesh and Central Provinces are taking interest in the scheme and have promised co-operation, but still the practical difficulty of Dr. Tambe is the same as that of other workers, "Money."

To my mind such organised efforts for the lessening of human misery appeal most. The attention of those rich bankers and merchants is specially invited to it, who want to raise a monument to the memory of their departed parents or Dr. Tambe gives the desired relatives. name to the block thus prepared. works of humble opinion such public utility based on self-less love deserve help and encouragement from every quarter of the country. All subscriptions, however small, should be sent to Dr. G. R. Tambe, Indore, so that he may be encouraged to continue his task of love with redoubled vigour and energy.

HISTORY OF AURANGZIB

CHAPTER VI.

GOVERNORSHIP OF MULTAN AND SIND, 1648—1652.

A FTER sanctioning the retreat from Balkh, Shah Jahan himself returned to India. But steps were taken to guard against any disaster in the rear. Prince Shuja was left behind at Kabul till he should hear that Aurangzib had safely crossed the Hindu Kush again. The expeditionary force was now entirely withdrawn from Afghanistan. But Aurangzib himself, in command of its last portion, was detained at Attock* till March next, without being

Aurangzib appointed to Multan

permitted to cross the Indus and enter Hindustan. The object of this arrangement evidently was that he should be near enough to hasten back to the defence of Kabul, in case of an invasion from Central Asia. But such a fear vanished in time, and in the middle of March 1648 he was appointed Governor of Multan.* This post he held till 14th July 1652, when he laid it down to take up the viceroyalty of the Deccan for the second time.†

Of Aurangzib's personal history during these four years there is little to tell. He was twice called away to fight the Persians at Qandahar; first leaving Multan on 22nd January and returning in December 1649,

^{*} Waris, 12a.

⁺ Waris, 66a and 67a.

^{*} Waris, 4a, 8b, 12a.

and on the second occasion crossing the Chenab on 20th March 1652 and being sent away to the Deccan directly from Oandahar. On the way back from the first siege he spent a fortnight with the Emperor at Lahore

(10th to 26th November, His movements 1640); and he paid another and promotion. visit to his father at Delhi from 2nd January to 12th February, 1651. Promotion came to him on 16th January. 1649, when his rank was raised by 2,000 troopers of his command being made do-aspa and seh-aspa, and his allowance being increased in proportion, so that he was now nominally a commander of 15,000 men, (his actual contingent being 12,000 troopers, of whom 8000 were do-aspa and seh-aspa.)* In November of the same year the province of Tatta or Sind was added to his vicerovalty, and the districts of Bhakkar and Siwistan granted to him as his fiefs.†

On the public side of the Prince's career from 1650 a new and copious source of information is opened to the historian by the Adab-i-Alamgiri. Aurangzib took into his service an elegant and facile secretary, Shaikh Abul Fath, afterwards raised to the title of Qabil Khan and the high title of Munshi-ul-mamalik ("Secretary of

Empire)" when his master The Adab-i won the throne of Delhi. Alamgiri: its The scribe served the Prince contents and for 26 years and retired historic value. only when failing eye-sight

made him unfit for his task. He kept copies of all the letters he wrote in the name of Aurangzib to the Emperor, the princes. ministers, and generals, and of certain other epistles written to them on his own behalf. .. These number more than six hundred and fill 427 pages of a foolscap folio manuscript, with 23 lines to the page. They cover the entire period from 1650 to the dethronement and captivity of Shah Jahan. From the commencement of the second siege of Qandahar the letters become more full and frequent, and we get a detailed and most 'authentic account of Aurangzib's efforts at Qandahar, his feeling at his father's censure, his financial difficulties in the Deccan, the administrative problems that

he handled there, the crooked ways of Mughal diplomacy with Bijapur and Golkonda,—and lastly, of his hopes and fears, plans and movements, during the war of succession, and his relations with his captive father. Half a century later, Sadiq of Ambala collected Qabil Khan's drafts, supplemented them with a history of the war of succession extracted from the Amali-Salih and the Alamgir namah, added 131 letters* which he himself had written as secretary to the luckless prince Muhammad Akbar, and published the whole to the world. In the Khuda Bakhsh MS., evidently a Delhi Imperial Library copy, the collection forms a folio volume of 586 pages, of inestimable value to the historian of the epoch.

The province of Multan contained a warlike and unsettled population divided into a number of clans by differences of race, creed, and traditions, and often engaged in war with one another. The addition of Sind to his charge brought Aurangzib in contact with the wildest and most untractable Afghan and Baluch septs. For many generations past the royal authority had

been hardly obeyed in the Sind: its lawwestern borderland even in less population. name, and the chieftains had lived warred and raided as they liked. Aurangzib was not the man to brook disorder and disobedience. But even he could do no more than make a beginning. cause of law and order could get no local support among the people governed; everything depended on the strong arm of the ruler. It was impossible for him, in the few years of a viceroyalty, to break to peaceful life and law-abiding habits tribes who had never before known any government and who were in a fluid state of either expansion or extinction. Only justice. strictly administered and backed by irresistible force for several generations, could have crushed out the predatory instincts of the Brahuis and Hots and taught them to obey a higher power than their chieftains' will. This moral transformation was reserv-

^{*} Waris, 24a, 39b, 48a, 49a, 59a. Adab-i-Alamgiri, 3a, 4b, 9a & b. † Waris, 39b. ‡ Adab-i-Alamgiri, 1b, 209b.

^{*} These contain many details of the Mughal war with Maharana Raj Singh, and come to a close only a month before Akbar broke into rebellion against his father.

[†] The Adab-i-Alamgiri was compiled in 1115 A. H. (1703-1704 A. D.) by Sadiq at the request of his son Md. Zaman. (2a and b)

ed for another age and another race of administrators. What Aurangzib, however, could do was to strike down the most notorious brigand chiefs and secure a nominal profession of allegiance to the Emperor from the border clans. The Imperial suzerainty once admitted in theory, its practical working out might be left for better times.

A large Baluch tribe named Hot had migrated into Sind and the The Hot tribe. Panjab under Mir Chakur Rind of Sibi, and split up into branches. One section held the upper Derajat for two centuries, with Dera Ismail Khan as their capital. Their chiefs bore the title of Ismail Khan ftom generation to generation and stretched their lordship over Darva Khan and Bhakkar east of the Indus. In the Sind Sagar Doab stood Mankera, another Hot stronghold, and the capital of a principality which in the beginning of the 17th century stretched from Bhakkar to Leiah on the Indus. In course of time the Hots have become assimilated to their Jat and Raiput neighbours, and their power and number have declined.* But the seventeenth century was the period of their greatness. Their chief, Ismail Hot, sent presents to Shah Jahan and secured a patron in Dara Shukoh. Taking advantage of his position on the boundary between the two provinces, he now claimed to be subject to the Governor of Lahore and refused to admit the jurisdiction of the Subahdar of Multan. Aurangzib was prepared for this subterfuge. He had mentioned the case in an audience with the Emperor and got his answer that Ismail Hot was in future to be subject to Multan. The Hot chief, on the strength of a letter of Dara's, refused to wait upon the new Governor of Multan, and continued in his career of aggression. He took three forts from Mubarak of Babri, another Baluch chief.

Its aggressions put down.

Aurangzib, armed with the Emperor's sanction, at once asserted his authority and

sent a force to restore the forts to their rightful owner. But during Mubarak's absence, Ismail conquered the forts again. Severer measures were now taken against him, he was compelled to surrender Mubaraks' possessions and to pay his respects to the Prince at Multan. (20th June, 1650.)

* Dames's *Baloch Race*, 48 and 55, *Imperial Gazetteer*, xi, 262, 270, xvii, 198, xxiii, 286.

Aurangzib now conciliated him, as he was a rich chieftain with a good body of armed retainers, and could assist the Imperial government in subduing the Nohani tribe and also supply provisions during the Qandahar war.

Another Baloch tribe, which has now strangely declined and al-The Nohani most disappeared, is the Nohani,† the hereditary enemy of the Hots. But their power in the 17th century was strong enough to cause anxiety to the government. Aurangzib at first tried to win over Alam, the Nohani chief, whose lands adjoined those of the Hots and lay across one of the shortest roads from Multan to Oandahar. But his friendly letter produced no effect: the proud chieftain refused to wait on the Governor at Multan. So Aurangzib took steps to expel him by force, after getting sanction from the Emperor. ‡

In the Kirthar and Lakhi hills separating Sind from Baluchistan, dwelt many lawless men of the Nahmardi and Jukia tribes. In

Akbar's time the former Imperia1 auclan could place in the field thority recognismore than 7,000 ed in the Baluch hills beyond the strongholds were Their Indus . Bela, (the capital of the district of Las), and Kahra, from which they sallied forth to rob and to slay. No ruler of Sind, from the days of the Tarkhan dynasty, had extorted even a nominal submission from these border brigands. Aurangzib sent his able lieutenant, Malik Husain of the Abdali clan, against them. The force marched for ten days beyond the frontier of Lower Sind, exacted promise of submission and tribute from Harun and Khatartal (the Nahmardi chiefs), and Murid (the headman of the Jukias), and caused the Emperor's

* Abdul Hamid, ii 233, (Ismail presents horses and camels, 26 May 1641.) Adab-i-Alamgiri, 2b, 3a.

† Adab-i-Alamgiri, 3a. 3b, 4a, 5a. § Ain, ii. 337. The Adab-i-Alamgiri mentions Kahra and Bela as 10 stages from the frontier of Tatta, and as the refuge of these two clans. The Ain speaks of a range of mountains named Karah, evidently west of Bhakkar. (ii 337).

^{† &}quot;Noh or Nuhani.—Not now found. Said to have been on the side of the Lasharis against the Rinds" (Dames's Baloch Race, p. 56.) "Throughout the Brahui, Baloa, and Lasi tribes, and even among the Sibi Afghans, sections or sub-sections called Nodh, Nodhani, and Nothani, &c. are to be found" (H. Buller's Census of Baluchistan, p. 83.)

name to be read from the pulpit as a public mark of his suzerainty. This show of strength evidently had a good effect on the neighbours, for Jafar Nahmardi, a kinsman of the zamindar of Panjghur * and Kech and in Makran. Makran, and four other chiefs offered their allegiance to the Imperial Covernment.

ance to the Imperial Government.

Another Nahmardi chief named Madh, had descended from the hills of Southern Afghanistan to raid Bela and Kahra. But Malik Husain with the Imperial troops made a forced march of 140 miles, and surprised the robber's camp, slaying him and bringing away his daughter and forty of his retainers as captives. Thus the Emperor's suzerainty was publicly declared throughout the coast tract of Makran, and the army returned to Tatta with flying colours.

Sata Hala, the son of the zamindar of Kakrala, paid a visit to Aurangzib at Multan, but in the meantime his rival crossed over from Cutch and seized his lands. A detachment from Malik Husain's force, assisted

Lawless men by a gun boat, drove away the usurper, who fled without standing a battle.†

Everywhere lawless men and frontier clans felt that they had got a new master, who could not be safely defied.

While thus securing internal peace, Aurangzib was equally mindful of developing the trade of the province and increasing the revenue. Early in the century Tatta had been one of the chief commercial centres of India, and trade of great value used to

** The Adab-i-Alamgiri, 3b, has Banchur of Panjur "and Kaj and Makran". I take the place to be Panjghur, 27°:30 N. 63° E., north-north-east of Kaj (or Kech), described in Masson's Kalat, 299. The chief objection to the identification is that it is more than 300 miles away from Tatta.

+ Adab-i-Alamgiri, 3b.

pass up the Indus. But accumulations of sand at the mouth of the river increased year by year and closed the passage to oceangoing ships.* Tatta ceased to be an emporium. Aurangzib now set about reviving the commerce of the province by affording facilities to the maritime trade. He opened a new port at the mouth of the Indus, and

Aurangzib opens a new port at the mouth of the Indus. built there a port and dock to give it security and usefulness. But it took time for the new harbour to become known to mariners.

and for some months the only ship that used it was a vessel belonging to the Prince. The Emperor excused the duty on merchandise in order to attract trade to it.

Aurangzib's administrative capacity, however, must not be judged from his poor achievements in Sind. He lived in the province for barely three years, and in the very first year of his viceroyalty Qandahar cast its shadow over his work. Home affairs were subordinated to foreign, and every other question was neglected for the supreme one of recovering Qandahar. Multan became one of the two bases for the war with Persia, and, amidst the bustle of military preparations on a vast scale, the attention and resources of its ruler were necessarily diverted from the internal administration.

JADUNATH SARKAR.

* "There is no city of greater trade in all the Indies than Tatta in Sind; its chief port being Larry Bunder, three days' journey nearer the mouth of the river. From Tatta they go in two months by water to Lahore and return down the river in one... Great trade is carried on at Tatta and ships of 300 tons might be brought up to Larry Bunder." Whittington in 1614, Purchas, I, quoted in Kerr's Voyages and Travels, ix, 131 and 130. For the silting up, Tavernier, i. 12.

† Adab-i-Alamgiri, 6a.

AN ANTHEM OF LOVE

(A song of two races.)

Two hands are we to serve thee, O our Mother, To shield and succour, cherish and uphold, Two feet are we to cleave the waning darkness, And win the pathway of the dawning gold.

Two ears are we to catch the climbing echoes, The sounding cheer of Time's prophetic horn, Two eyes are we to reap the crescent glory, The radiant hope of the renascent morn.

One heart are we to love thee, O our Mother, One undivided, indivisible soul, Borne with one dream, one purpose, one devotion

Towards a high, divinely-destined goal.

Hyderabad, Deccan.

SAROJINI NAIDU.

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THE CRISIS OF 1882 IN FRANCE AND THE SUBSEQUENT DEPRESSION

HE Franco-Prussian War not only involved the destruction of much capital and labor in France but was responsible for the payment of a huge indemnity. For these reasons, France had enjoyed a fortunate immunity from the European speculation which culminated in the continental crisis of 1873. However, during the ten prosperous years which followed the conclusion of the treaty of Frankfort, she accumulated a vast amount of capital, which stimulated the French people to inaugurate a movement of widespread industrial enterprise, as this was an essential item in their programme of national regeneration that was formulated after the humiliation of Sedan. By the end of 1881 this industrial activity assumed a highly speculative character. Paris became a gigantic centre of speculation. fashionable race-courses, crowded the theatres, and restaurants. Their orders filled the books of the trade people.* Thousands of men flocked to Paris from all country points. Thus an immense impetus was given to commerce. Signs of this new industrialism were visible in the movement of bank items, in the promotion of corporate concerns, and in the operations of the stock market.

Thus we find that the discounts and loans of the Bank of France rose from 820 millions of marks, in 1880, to 1094 millions, in 1881.† During the same period the expansion of bank credit was reflected in the issue of paper money. The volume of the note issues of the Bank of France rose from 1844,000,000 marks to 2'243,600,000 marks. These changes in the bank items are clear indications of business expansion. The excessive nature of speculation and the warning of a coming crisis were to be observed in the

* The National Review of October, 1884, pp. 178-79.

† The figures have been taken from a German authority, Newmann-Spallart.

movement of the reserves of the Bank of France, which fell from 1 693,000,000 marks in 1880, to 1.453, 700,000 marks, in 1881.

In the month of January, 1882, the oversanguine condition of the business-public was reflected in the production of enterprises whose very names would have excited distrust at other seasons. Forty-three new companies were chartered with a capital of 222 million francs, and twelve old companies increased their capital by 140 million francs. There appeared a company for the utilization of electric power with a capital. of 75 million francs. Another company was floated for working the mines of Rio Zinto with a capital of 15 million francs. The Senegal and the West Coast of Africa Steam Shipping Company was launched with a capital of 15 million francs. Several companies were started for the establishment of new journals. One company was promoted for breeding ostriches in Algeria, and one for managing pigeon-shooting matches.*

Referring to the stock market, we notice a considerable rise in the public stocks. Thus the 5 p.c. rentes rose to 7 30 p.c., and 3 p.c. rentes rose to 7.80 p.c. An enormous amount of new stocks was placed on the market, and there was a mad rush of speculative investors. For five thousand persons, who formerly transacted operations at the Paris Bourse, there were now one hundred thousand.† All classes seemed to be infected with the thirst for speculation. "A subscriber was not asked to pay in the beginning the whole par value of the stock; the victim consequently proudly confident that the shares of so valuable a property were sure to go higher, bought as many as his means permitted, trusting that when the second installment on his stocks was called in he could sell a few of them at a gain, and thus meet the payment. Even conservative

† The Commercial and Financial Chronicle (New York)—of January 28, 1882.

^{*} The Atlantic Monthly, Vol. 49, p. 696. † The Commercial and Financial Chronicle (New

merchants, seeing great fortunes in a day or two, took a 'flyer' or two."

The speculative movement described above caused over-broduction of services and commodities, potential or real. This was especially the case in the building trade and in the upholstering business.

"Mansions laid out in flats, varying in price from 5200 to £,100, a year, have sprung up in every quarter. The broad plain stretching from the Park Monceau to. the Fortifications and from the Arc de Triomphe to the Bettingnoles, which some ten years ago were cultivated by the market-gardeners, or occupied in certain parts by dwellings for poorer classes, is now built over entirely with superb residences, which in very many cases are still waiting for occupation."+

A crisis was the necessary result of this state of things.

The symptoms of the crisis were clearly noticeable at the Paris Bourse. Stocks fell. enormously. The worst victim to the crisis was the famous Union Generale. This banking institution had played the predominant part in the speculation. Its president, M. Bontoux, had entered the field with no intention to do an honest banking business and had chosen a career of pure stockjobbing. People had eagerly bought the shares of this company. But the turn came in January, 1882. The more cautious investors began to sell their holdings, and there was a heavy fall in the securities. This at once caused a panic at the Bourse. The following table shows the movement of Union Generale stocks: †

0. 0		•
Date.	'	Value of stock.
	•••	(Francs)
January, 12		2850
. " 19		1300
,, 26	•••	. 1100
February, 2		500600 .
,, 16		325

With a view to effecting an improvement in the prices some daring "bulls" started a remarkable cornering movement, but they could not succeed because of the fierce competition of "bears." The Bourse col-Plapsed. Hundreds of investors were ruined. And the sequel was the old story of mis-

placed confidence resulting in suicides and insanity.

The crisis was followed by a protracted depression which continued till 1884. From the October number of the National Review of that year we learn that-

"The crisis affected all branches of French industry. In the building trade 50,000 men were out of work. The next class of men most affected were upholsterers and cabinet makers. Large orders for expensive furniture stopped. Trimming manufacturers, artificial flower makers, and stained paper merchants suffered. There was enormous decrease in the book trade. There was general distress among the clock-makers, jewellers, piano manufacturers, clothiers, dyers, and especially wine merchants."

In due course the depression subsided and normal conditions were restored. If now we take a historical perspective we must admit that the speculative activity of 1881-82 was not an unmixed evil. The French people needed an over-mastering enthusiasm in order to neutralise the evil results of the war and rehabilitate their crippled industry and commerce. That this enthusiasm should have developed into a gambling movement was unfortunate. To careful students of economic history the fact, however, is patent that the speculative enterprisers of 1881 contributed much more to the national wealth of France than what they took out. of it.

With this article I propose to close the series of crisis-papers which have appeared in this Review since last March. In thesepapers an attempt has been made to counteract the evil influences of the recent crisis in the Bombay Cotton Mill industry. I have tried to establish the point that the Bombay crisis need not scare us. Because, to repeat what I said in my paper on the Bombay crisis, in the March issue,

"A careful study of the history of modern industrial development reveals the fact that in no country the course of economic progress has been smooth, that all the great industrial countries have passed through repeated disturbances and crises, and that while these economic evils may largely be minimised by enlightened and judicious methods of business organization they cannot altogether be avoided. In fact, it is now generally recognised that in the Western world a crisis occurs once every eleven years. And some economists go so far as to regard these crises as not pure evils; for, while they undoubtedly result from speculative promotion and injudicious investment, they at the same time indicate conditions of a vital dynamic life in the countries concerned."

^{*} The Contemporary Review, Vol. 41, p. 447.

[†] The National Review of October, 1884, pp. 178-179.

The Atlantic Monthly, Vol. 41, p. 447.

[§] The Fournal of Royal Statistical Society, Vol. 45, p. 122.

THE ANIMAL EPOS.

Here and there throughout the world, we come upon whispers and echoes of the great animal ebos of primitive As a whole, it no longer exists. It is no longer even recoverable. It can only be guessed at, and inferred, from a hint here, a fragment there. But nowhere in the modern world is the material for its restoration so abundant as in India. To this day, in the Indian imagination, there is a unique sympathy with animal expression Man or boy, gentle and simple alike, telling some story of mouse or squirrel will bring the tale to a climax, with the very cries and movements of the creature he has watched. It is assumed instinctively that at least the fundamental feelings, if not the thoughts of furred and feathered folk are even as our own. And it is here. surely, in this swift interpretation, in this deep intuition of kinship, that we find the real traces of the temper that went to the making, long ago, of Buddhism and Jainism, the gentle faiths.

The Indian people are human, and cruelty occurs amongst them occasionally. The fact that it is comparatively rare, is proved by the familiarity and fearlessness of all the smaller birds and beasts. But in this unconscious attitude of the Indian imagination, in its mimicry, and quick perception of the half-fun, half-pathos, of the dumb creation, we have an actual inheritance from the childhood of the world from that early playtime of man in which the four-footed things were his brethren and companions.

This whimsical spirit, this merry sense of kindred, speaks to us throughout the Jataka Birth-Stories, as a similar feeling does in Æsop's Fables or in the tales of Uncle Remus. The Jatakas, it is true, deal with animal life as the vehicle of a high philosophy and a noble romance, instead of merely making it illustrate shrewd proverbs, or point homely wit. The love of Buddha and Yasodhara formed the

poetic legend of its age, and there was nothing incongruous, to the mind of the period, in making birds and beasts frequent actors in its drama. Swans are the preachers of gospels, in the courts of kings. The herds of deer, like men, have amongst them chiefs and aristocrats, who will lay down their lives for those that follow them. Yet already, even here, we see the clear Aryan mind at work, reducing to order and distinctness the tangled threads of a far older body of thought. Out of that older substance are born the tendencies that will again and again come to the surface in the great theological systems of later times. Of it were shaped the heroes, such as Hanuman and Garud, who step down into the more modern arena, at every new formulation of the Hindu idea, like figures already familiar, to join in its action.

What we miss, through all the poetry of this gradual Aryanising, is the element of awe, for this, though present, is perpetually growing less. The Aryan mind is essentially an organising mind, always increasingly scientific, increasingly rational. in its outlook upon things. The colour and caprice that make early mythologies so rich in stimulus for the imagination are almost always the contribution of older. and more childlike races. To bumanity, in its first morning-hours, there seemed to be in the animal something of the divine. Its inarticulateness,—not then so far removed from man's own speech—constituted an hidden ways of life, oracle. Its sudden flashings-forth upon the path, were supernatural. The dim intelligence that looked out from between its eyes, seemed like a large benevolence, not to be compassed or fathomed by mortal thought. And who could tell what was the store of wisdom garnered behind the little old face of the grey ape out of the forest, or hoarded by the coiled snake in her hole beside the tree?

With all a child's power of wonder, the

thought of man played about the elephant and the eagle, the monkey and the lion. Many tribes and races had each its own mystic animal, half worshipped as a god, half suspected of being an ancestor. With the rise of the great theological systems, all this will be regimented and organised. From being gods themselves, the mythical, halfhuman creatures will descend, to become the vehicles and companions of gods. One of these will be mounted on the peacock, another on the swan. One will be carried by the bull, another by the goat. But in this very fact, there will be an implicit declaration of the divine associations of the subordinate. The emblem thus constituted will mark a compromise, a synthesis of two systems, two ideas—one relatively new, and one incomparably older and more primitive. For the same process that makes the Tenth Book of the Rig-Veda so markedly different from its predecessors, -inasmuch as in it the religious consciousness of the Sanskrit-speaking peoples has begun to take note of the indigenous conceptions of the peoples of the soil—is characteristic of the advancing consciousness of Hinduism throughout the historic period. The Aryan brain, with its store of great nature-gods, -gods of sky and sun and fire, of wind and waters and storm, gods who had so much in common with each other. throughout Aryan mythology, from the Hellespont to the Ganges—had gradually to recognise and include the older, vaguer, more dimly cosmic deities of various Asiatic populations. The process of this is perfectly clear and traceable, historically. Only the rival elements themselves have to be assumed and enumerated. Of the growth of the mythology of Indra and Agni, of Vayu and Varuna, we can say very little. In all probability it was born outside India, and brought there, as to Greece, in a state of maturity. And similarly, we cannot trace the steps by which the Indian imagination came to conceive of the universe. or the god of the universe, as the Elephantheaded. Obviously, the idea was born in India itself, where the elephant ranged the forests and breasted the rivers. The appearance of the same worship in such countries as China or Japan, is clearly a relic of some very ancient religious influence brought to bear upon them from the far south.

What exactly, does this Ganesh, or Ganapati-Lord of the Multitudes, or was it primarily Lord of the Territory?—signify? What is the meaning of that white elephanthead, borne on that red body? Vast and cosmic he certainly is. Is he at bottom the white cloud glistening in the evening against the crimson sun? In any case he this day as the god stands to success and of worldly wisdom. divine attribute is the simple one of fulfilling all desires. He is to be worshipped at the beginning of all worships, that they may be successful in their intention—a sure proof of long priority. In Japan it is said that he is known as the god of the villages. and that he has something a trifle rude in his worship. In itself, this shows his great antiquity, though as lord of the villages. in India itself, he could not be so old as those of Southern India, which are always dedicated to the Earth-Mother, with an altar of rude stone.

How well we can enter into the tenderness and awe of the primitive Indian man, for this his great God! The depths of the night would seem to be his vast form. All wisdom and all riches were in his gigantic keeping. He gave writing. He gave wealth. He was the starry universe itself. Success was his to bestow. All that was, was contained within him. How natural that he should be the Fulfiller of Desire! Ganesha is not the deity of a people who fear their god. He is gentle, calm, and friendly, a god who loves man, and is loved by him. A genuine kindliness and a certain wise craft, are written on his visage.

But neither is he the god of any theological conception. He is obvious, simple, capable of a slight grossness, full of rude vigour and primal masculinity, destined from his birth to a marvellous future, both in faith and art, as the forefront of all undertakings that are to make for success. Less ancient than the primitive Mother of the Dekkan villages he was probably, nevertheless, the beginning of organised worship. He was already old, when Buddhism was young. Above all, he is the god, neither of priests nor of kings, neither of theocracies nor of nations, but in all probability of that old diffusive mercantile culture, the civilisation of the Bharatas. To this day, he is the god

pre-eminently of merchants, and it is a curious fact that in the Indian city, when a merchant is made bankrupt, the event is notified to all comers, by the office Ganesha being turned upside down!

First of the popular scriptures of Hinduism-written early in the Christian era, for the now consolidating nation-was the epic poem of Valmiki, known as the Ramavana. This is the world-gospel of purity and sorrow, but also, no less notably, the fairy-tale of nature. Since the beginning of the reign of Ganesha, the age of the making of Buddhism and the Jataka had been and gone, and with the passing centuries, the sway of the Arvan genius had been more and more clearly felt. As in every work of art we obtain a glimpse of the culture that precedes it, so in the Ramayana, while there is a great deal that is prophetic of developments to come, we also find ourselves transported into the child-world of an earlier age. Like all such worlds, it was one in which birds and beasts could talk and comport themselves as men. To the folk of that time, it is clear that the forest was a realm of mystery. It was inhabited by scholars and anchorites. It was full of beautiful flowers and fragrance; it was the haunt of sweet-singing birds; and it was cool and green. All holiness might be attained under its soothing influence. Any austerity might be practised, in its ennobling solitudes. But it was also the home of deadly beasts of prey. And many of these were surrounded by an added and supernatural terror, for was it not known that the demon Maricha had the power to change his shape at will? Who then could tell whether even tiger or bear were what it seemed, or something more subtle and fearsome still? Amongst the evening shadows walked strange forms and malefic presences. Mis-shapen monsters, and powerful fiends,—owning allegiance to a terrible ten-headed kinsman in distant Lanka—ranged through its fastness-How often must the belated hunter have listened in horror to whispering sound from the darkness of trees and brushwood, feeling that he was acting as eaves-dropper to the enemies of the soul!

But the gods were ever greater than the powers of evil! It was after all, the twilight of divinity that hung so thick about the forest-sanctuary. Were there not there the gandharvas and siddhas,—musical ministrants of the upper air? Were there not absaras, the heavenly nymphs, for whose sake, at the moment of nightfall, we must not venture too near the edge of the forestpools, lest we catch them at their bathing. and incur some doom? Were there not kinnaras, the human birds, holding instruments of music under their wings? Was it not known that amidst their silence slept Jatayu, king, for sixty thousand years, of all the eagle-tribes, and that somewhere amongst them dwelt Sampati, his elder brother, unable to fly, because his wings had been scorched off, in the effort to cloak Jatavu from sunstroke? And all about the greenwood came and went the monkey hosts, weird with a more than human wisdom, able at a word to make the leafy branches blossom into beauty, and yet unhappy strugglers with their own hot monkey-nature, ever imposing on them, like a spell, a strange unspeakable destiny of mischief and futility.

It is an organised society, this, that is predicated by the Indian imagination of the animal races. They have their families and genealogies, their sovereigns and political alliances, and their personal lot of tragedy or comedy. Throughout the dramatic phases of the Ramayana, the counterplot is provided by the five great monkeys, whom Sita sees below her, seated on a hilltop, when she is being borne through the evening sky by Ravana. Of these the chief is Sugriva, of the monster neck, who has lost wife and kingdom at the hands of his elder brother Bali, and waits to avenged on him. Sugriva is thus a king in exile, surrounded by his counsellors and captains-in a sense the enchanted prince of fairy-tales. There are scholars who find in this tableau of the five chief monkeys on the mountain-top, a fragment of some ancient cosmogony, already, it might be, a score of millenniums old.

But there moves through the Ramayana one being, who, though also a monkey, is of a different order. In those parts of India, where, as in the Himalayas, or the interior of Maharastra, the symbols of primitive Hinduism still abound, little chapels of Hanuman are as common as those of Ganesha, and the ape, like the elephant, has

achieved a singular and obviously age-old conventionalism of form. He is always seen in profile, vigorously portrayed in low relief upon a slab. The image conveys the impression of a complex emblem, rather than of plastic realism. But there is no question as to the energy and beauty of the qualities for which he stands. It may be questioned whether there is in the whole of literature another apotheosis of loyalty and self-surrender like that of Hanuman. He is the Hindu ideal of the perfect servant. the servant who finds full realisation of manhood in the faithfulness of his obedience; the subordinate whose glory is in his own inferiority.

Hanuman must have been already ancient, when the Ramayana was first conceived. What may have been the first impulse that created him, it is now useless to guess. But he is linked to a grander order than that of Sugriva and Bali, the princes whom he serves, inasmuch as he, like Jatayu is said to be the son of Vayu, known in the Vedas as the god of the Winds. In any case, the depth and seriousness of the part assigned

to him, in the great poem, assure him of unfading immortality. Whatever may have been his age or origin Hanuman is captured and placed by the Ramavana, amongst religious conceptions of the highest import. When he bows to touch the foot of Rama, that Prince who is also a divine incarnation, we witness the meeting point of early nature-worships with the great systems that are to sway the future of religion. But we must not forget that in this one figure those early systems have achieved the spiritual quality, and made a lasting contribution to the idealism of man. In ages to come, the religion of Vishnu, the Preserver, will never be able to dispense with that greatest of devotees, the Monkey-God: and even in its later phases, when Garuda,the divine bird, who haunted the imagination of all early peoples-has taken his final place, as the vehicle, or attendant, of Narayana, Hanuman is never really displaced. The wonderful creation of Valmiki will retain to the end of time, his domination over the hearts and consciences of men.

NIVEDITA OF RK.-V.

NOTES ON JAPANESE PAINTING AND SCULPTURE*

A San index to the great stream of Asiatic thought and culture the study of one thought and culture the study of one or more branches of the art-production of Asia is invaluable. Unfortunately they have been considered too much in their archæological aspects rather than in their Æsthetic bearings. The story of the civilization and culture of Asia which is recorded in its æsthetic script is still awaiting to be read and expounded - and the study of this interesting script-I mean the language of line and colour in which the Orientals have couched their noblest thoughts and aspirations—is no less fascinating than the study of oriental numismatics, palæography or archæology-apart from the independent testimony which it affords to correct and verify, and in some cases to

supplement the conclusions of one or other branches of Asiatic researches.

It is impossible to compress within the space of a single paper the infinite variety of Japanese pictorialism. I shall endeavour therefore to allude to some of its general characteristics. In order to properly understand and appreciate the spirit and character peculiar to Japanese painting it would be necessary to consider the essential difference between that art and the art of Europe. These originate from a radical difference of attitude between the Eastern and Western mind. Western artists emphasize the material, the tangible, the superficial appearances of the phenomenal world: Eastern artists on the other hand, suggest rather than portray, symbolise rather than represent, the inner characters of the aspects of natural phenomena. They have never cought to heighten the annearance of

^{*} Being the substance of a lantern lecture delivered on the 5th April, 1911, at the Asiatic Society of Rengal



Figs. 4, 6. Figs. 8, 7.

solidity by modelling or by the use of cast shadow, which they expressly avoid in their pictures. According to the Japanese art canons, "to paint an object line for line, tone for tone, exactly as it is in nature is hardly an artistic performance." The aim of art, according to the Japanese, should be to rise above a mechanical representation of things.

"A true artistic triumph is to so represent an object or scene as to express its essential attributes with the least possible use of strokes."*

It is solely for this reason that vigorous

* Sei-Ichi — Taki Three Essays on Oriential Painting, p. 25, Quartich, 1910.

brush work is esteemed above all other qualities in Japanese art. It is supposed that this peculiarity is due to the origin of painting in China where it was originally regarded as a branch of calligraphy. To write Chinese characters beautifully certainly demands a mastery of the brush which very few painters even of the highest powers possessed. A performance like the one reproduced in figure I might be artists of copied by countries, but none but oriental calligraphist could have originated the master strokes of which it is composed. It is curious that the Japanese word "Kaku" has the double significance of writing and painting. And very often pictures are classified according to the style of the strokes, square, curvilinear, waving or angular. Figure 2 is a typical example of a calligraphic drawing. The character and spirit of the figure is translated in the calligraphic formulæ—the peculiar language which the artist has invented for himself. grace, boldness and the suggestive flourishes of the brush in this picture constitute a sort of an artistic rhetoric which one misses in the best anatomical rendering of figures by Western artists.

Roughly speaking the art of Japan falls into two broad classifications: first, the pro-

duction of the Buddhist Schools; secondly, the works based on the indigenous traditions of the Yamato Schools. Although intimately connected with the Chinese pictorial traditions the Yamato Schools set to work to separate Japanese art from all foreign influences. The production of the Buddhist Schools in spite of their magnificent conceptions and superb colour effects are less representative of Japanese genius in its fulness and variety than the Yamato Schools. The secret of this national school was in the intense love of nature which was one of the chief characteristics of the old Yamato race. The most important character of their



Figs. 3, 13. Figs. 9, 1, 2.

rendering of nature is their conciseness of expression, which is also a characteristic of Japanese poetry. This brevity of expression owes its origin to similar ideas which have governed Japanese poetry. Haigwa is the pictorial style corresponding to the Hai Kai in poetry. Just as the Hai Kai is short and concise, so the Haigwa is simple and sketchy without requiring the aid of elaborate colour. "The scare-crow" illustrated in figure 3 is a very typical example.

No European master can vie with the Japanese artists in putting so much information, life and humour into the same space of paper with so small an expenditure of labour. The other important character of their productions which has almost become a convention with the Japanese artists is

their gift of omission. They have displayed an exquisite discrimination and the power to know how much to tell and what to omit. This is well illustrated in figure 4 which is a typically Japanese representation of an orchard in spring. The spirit of the scene is rendered within the extreme limit of brevity. Here we find the typical, not the individual, peculiarities. "Therefore the Japanese artist paints the type alone. To reproduce every detail would be to subordinate the type character to the individual peculiarity. The artist shows the morphological law of the species or to speak symbolically nature's thought behind the form."

Among other forms of plant life the bamboo offers to the Japanese brush a never ending source of inspiration. To old Japan bamboo symbolises the triple quality of truth, rectitude and strength, and it is with this association that they loved to depict its graceful forms and delicate foliage. Figure 5 is a characteristic example of one of their extremely dexterous Figure 6 is the brush works. representation of a bamboo, a pine tree and a plum tree. The Japanese artists have

displayed special excellence in ing animal life in all its forms occuring in nature, particularly the life of the birds. Figures 7 and 8 are very characteristic examples. In marked contrast to their rendering of nature scenes is their method of portraying human forms. The conventional inanity of their human figures has been the subject of much adverse criti-The countenances in their human portraits are long and narrow—the eyes are diminished in size and exaggerated in obliquity, the mouth is straight and wide (Vide fig. 9). Indeed the drapery and other accessories of the figure display more conscientious work than are devoted to the countenance of the human figure itself. It has been said that these portraitures are



Figs. 10, 11. Figs. 16, 12.

types of human conditions not of personality.

"The picture is not drawn from a model; it is not the reflection of an individual existence, its value is made by the recognition which it exhibits of a general physiognomical or biological law."*

The productions of Japanese art under the influence of the Buddhist religion embody a new ideal entirely foreign to the native traditions of Japan. The Buddhist art of Japan presents two significant features: firstly in their motifs they display the influence of the Tantric development of the Mahayana School of Buddhism, secondly in their æsthetic conceptions they represent the fusion of three distinct temperaments,

* 'About Faces in Japanese Art' p. 113. Gleanings in Buddha fields. By Lafcadio Hearn, 1903.

that of India, China and Japan, "It is the culture of continental Asia that converges upon Japan and finds free

living expression in her art."

The phenomenon of this fusion of the continental culture is very happily expressed in a quaint folk story of three travellers meeting in Loyang, at one time the capital of China. One came from India, one from Japan and one from the celestial soil itself; "but we meet here", said the Chinese traveller, "as if to make a fan of which China represents the paper, you from India the radiating sticks, and our Japanese guest the

small but necessary pivot."

The first Buddhist period in Japan begins with the formal introduction of Buddhism from Korea in 552 A.D. But it was not till the 7th century, that the new faith could displace the old Shinto religion and take root in the country. This was done under royal patronage led by Prince Shotoku (figure 10), who has been truly called the Constantine of Japan. It must be remembered that when Buddhism came into Japan it did not come merely as a religious propaganda but it also brought in its train a new stream of culture and civilization which transformed and gave a new turn to the spirit and sentiments of the ancient Yamato race of Japan. The ancient Japanese soon afterwards turned enthusiastic Buddhists. Some

idea may be gleaned of the rapidity and enthusiasm with which the new civilization was absorbed from the number of temples erected. Seventy years after the introduction of Buddhism the number of temples in the country reached as high a figure as 500 while the priests and nuns amounted to 1500. The wealth of the country was in danger of being absorbed in the erection of new temples and monasteries, "while the gold and the copper in the country withdrawn from other uses was in process of being melted down and cast into images of Buddhist Gods and Saints." In 729 A.D. the Emperor Shomu gave orders that a state temple should be built in every province. The period of Buddhist influence in Japanese art divides itself into three phases:-first, the period



Figs. 20, 19. Figs. 21, 17.

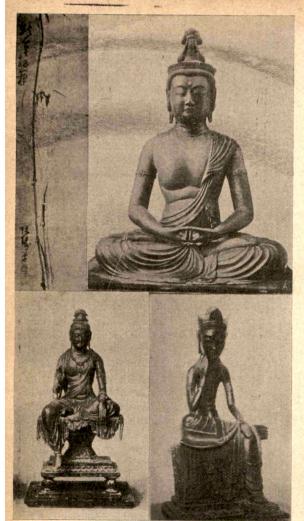
of early imitations based on models from China and Korea. These are represented by the paintings of the Asuka or the pre-Nara period lasting from 550 to 700 A.D., and also by the sculptures of the Suiko period lasting from 552 to 645 A. D. In this period we find a mixed style, the product of an imperfect attempt to realise new ideals, the meanings and significance of which were not fully understood. There was a great demand in Japan at the time for actual models of Buddhist figures and sculptures and we read of a stream of travellers from all parts of northern Asia pouring into India in search of books, manuscripts and images for wor-

ship. The early religious art of Japan is therefore nearer to its Indian prototype than anything Chinese. This nearer affinity of Japanese with Indian Buddhist painting is explained by the fact that the Korean School of painting in China founded their styles on that of the paintings of Khotan. The recent investigations of Dr. Stein have brought to light the existence of a school of painting prevalent in India of which there are few existing remains in India itself. The means of communication between Japan and India in those days was the long circuitous trade-route that lay through Central Asia. China and Korea. The only tradition of a direct communication between Japan and India is that of a sculptor from Ceylon named Gumporik who is said to have crossed over to Japan some time during the Gupta period. The examples of Japanese sculpture of the Nara period abundantly show that the types of the figures and the manner of treatment suggest a direct adoption of Indian models rather than an indirect influence transmitted through Chinese Buddhist tradi-

The second phase of the Buddhist art of Japan therefore represents the productions under the direct influence of Indian models.

In the third phase the Japanese have worked out their own individual types and ideals in which although they have retained the spiritual symbolism of Indian Buddhist art—yet have evolved and completed an ideal type which is quite distinct from the forms we meet with in India.

Figure II illustrates the link which existed between the Buddhist paintings of Japan and their Indian prototypes. The style of this ink sketch and particularly the treatment of the drapery bears a remarkable affinity to the school of paintings at one time current in Khotan, while the type of the face and the peculiar gestures of the fingers are clearly reminiscent of the



Eigs. 5, 18. Figs. 15, 14.

religious idealism of Indian art. The group of Bodhisattvas reproduced in fig. 12 belongs to the Nara period and is not later than the 10th century. Many of the details and the general feeling of the

picture are typically Indian.

The picture illustrated in fig. 13 is a very interesting one, that of Gaten the Japanese moon. This is one of the 12 Zodiacal deities represented on 12 screens in the collections of the Jingo-Ji temple in Kyoto. The screens were used on the occasion of baptismal services in order to witness the vows taken by an initiate. The Sanskrit Newari character on the top of the picture represents the Bij or germ mantra of the God. The God holds in his hand a

Sasa or hare from which it derives its appellation Sasanka in Indian epic literature.

The best specimens of Japanese sculpture are represented by the productions of the Nara period which was the most brilliant epoch for art and particularly for Buddhist

art in Japan.

The statuary introduced into Japan through Korea in the Suiko period which constitutes the archaic period of Japanese sculpture was of the Chinese style prevalent in the days of the northern dynasty. The art was then instinct with the severe sim-

plicity of primitive sculptures.

Fig. 14 is a typical example of the sculpture of the Suiko period. It is the figure of Padma Chintāmoni Abalokiteswara from the collection of the Imperial Household, Japan. In the stiff form and the mixed style of this sculpture we find the Buddhist ideals imported into Japan in process of assimilation. The sculptures of this period mark an essential stage in the appropriation of Buddhist conceptions which until then were foreign to Japanese ideas and traditions. In the succeeding eras—the Nara and the Fujiwara period—are shown their absorption and re-expression in a distinctly national style.

Figure 15 is characteristically a Nara sculpture in which the Indian feeling tends to predominate. Here we find the best refinement of Japanese æsthetic powers blending with the idealised purity of expression which characterises the Indian

type as it appears in Buddhist art.

Figure 16 represents the Japanese conception of the Indian God Brahma and probably also belongs to the Nara period. In the Japanese rendering of Indian Buddhist subjects one discerns not only the abstract beauty of the Indian model sometimes blended with the strength of the Tang art but also "an added delicacy and completeness that makes the Art of Nara the highest formal expression of the second Asiatic thought."

Figures 17, 18, 19, 20 and 21 represent original conceptions both in type and design which we look for in vain in Indian Buddhist sculptures. In these figures the foreign ideal has given place to a new type invested with a spirit and form purely national.

Some of these sculptures and Buddhist portraits of Japan offer to the students of

Indian iconography very interesting points of enquiry. We find many forms of deities surviying in Japan of which there is no existing specimen in India at present. On the other hand many forms of gods which have figured in the Brahminic as opposed to the Buddhist pantheon, of India have been adopted in the Nippon Buddhist pantheon. The God Chandra or the Moon has never except in the Naba Graha relievos in Konarak received any sculptural or other representation in India, while in Japan it has assumed many picturesque forms as a deity by himself transplanted from the Brahminic conception. He also figures as a Bodhisattva along with the Sun-god and is known as Gakko or Chandra Prabha Bodhisattva. These two images are usually associated as attendants of Bhesajya Guru, the Æsculapius or the Great Healing God of Buddhist Japan. Buddhism as it grew and spread abroad absorbed into itself a mass of alien conceptions and transferred to its uses a. hundred forms from the Indian mythology. Thus we find in the ever-increasing array of

Bodhisattavs forms of deities which originally belonged to non-Buddhist conceptions. This seems to demonstrate also how Buddhism sometimes merged itself in the larger influx of Hinduism. Similarly Indra Deva, originally a Pauranic God, has been the subject of many a magnificent altar-piece in Japanese temples. Curiously enough Biswakarma, the Indian God of Arts, figures in Japan as a feminine Goddess. The representation of Brahma in a monocephalous form is hardly met with anywhere expect in Japan. The portrait of Yama Deva riding on his white bullock is a very frequent subject of Japanese altar-pieces and is very often conceived as Dharma Raja, the Lord of Righteousness, rather than as the presiding deity of Hades. The figure of Kwanin illustrated in figure 17 is of peculiar interest inasmuch as in its pose and conception it is quite distinct from the traditional forms and attitudes usually associated with it. It is a quite original presentation of a rather hackneyed subject.

ORDHENDRA COOMAR GANGOLY.

MY FATHER'S HOUSE

(From the Bengali of Ravindranath Tagore.)

In Thy house,
(Little child)
Dearest, I am growing;
Life of mine,
Gift of Thine—
Holy and All-knowing!

Father's breast Pillows me In my infant weakness; And in birth On this earth, Mother's loving meekness.

Thou hast tied Patiently Heart-knots of my friendship; All I see Brings to me Token of Thy kinship.

O Thy great
Wondrous world
Spreadeth out before me;
Stream, hill, wood,
Passing good,
Each and all adore Thee!

In the Here;
In the There;
Æon age exceeding;
Death and birth;
Pain and mirth;
All! In all, Thy leading!

MAUD MACCARTHY, L. of G.

A PEEP INTO THE EARLIEST HISTORY OF ARYAN INDIA

[By S. C. SARKAR, M.A., M.R.A.S.]

II.

T will now be perhaps convenient to treat our narrative by the descending mode of treatment. With a flight of fancy, let us stand at the earliest dawn of Arvan history with the Puranas for our guide. In some respects, older traditions than are to be found in the Vedas, appear to have been fossilised in the different strata of these The Puranas, in fact, do not appear to me to have been developed from Vedic literature. The Rig Veda is, as we read it, a compendium of contemporary hymns, giving us helpful notices of kings and warriors, great men and priests, and events connected with them in peace and war. The seers of at least six of the Mandalas of Rig Veda were more or less contemporaries, and many of the Riks centred round the history and personage of the emperor Sudāsa, of the Pānchāla-Kosala line. Vedic Riks, in general, appear to have been composed after the dispersion of the Yadavas, the Turvasas, the Anavas, and the Druhyus from the ancient seat of Pratisthana,when Aryan expansion along the basins of the Panchanada, (the five rivers of the Panjāb),—the Gangā and the Yamunā, was giving a distinct impetus to warlike and sacrificial song. The Puranas (or national chronicles), on the other hand, have been traditionally bound to begin from the beginning of recorded timewhich the Paurānikas style Swayambhava, or the 'self-existent.' We can catch glimpses of ancient history, accordingly, from the older genealogies of these Puranas, and matters connected therewith, which modern' historians have unhesitatingly rejected.

We begin then with the patriarchal age the age of the Prajāpatis,—patriarchs or tribal chiefs. Of these, there were eleven in 'Ilāvrita-varsha' (the land of sacrifices), the ancient seat of the Aryans some-

where about the region now known as the 'Pamir', Yarkhand, and N. Kashmir,-'Vrikadhā' or Bactria (Boksouth of hara and Samarkhand), and north of the Karakorum Hindukush and ranges. In this tract, the highest peak is the mount now going under the name of 'Mt. Godwin Austen,' 28,353 ft. above the sea. This was perhaps the "Sumeru" of our ancient forefathers,—the highest known mountain-peak pre-historic times. $^{
m of}$ Father Manu (Swāymabhava), long before the time of Vaivaswata-Manu (who was the seventh in Manuship), first gave law to these tribal chiefs and brought them under one commonwealth. The Prajapatis used to sacrifice to Soma, Agni, Twastha, Indra, Rudra, Pushan, Vishnu, the Aswins, and Mitra-Varuna; and the common worship of the Viswadevas (all the gods),found in certain Suktas of the Rigveda, perhaps originated with the establishment of a State by the united chiefs, under a 📺 Manu, or Law-giver.* This formed the begin- & ning of the Manava age, in which the original 'Manava-Dharma-Sastras', or the laws of Manu, may have been first indited. The Manuship, or the office of the tribal law-giver, appears to have been both herefirst Manu ditary and elective. The was Swayamvava Manu; the second was his grandson, Swārochisa (son of Suruchi by Uttanapada); the 'third was Outtami (son of Uttama Swārochisa); the fourth was Tamasa; the fifth Raivata; and the sixth was the Chäkshusha, (great-grandson of Dhruva, son of Uttānapada). The seventh Manu was Srāddha-Deva or Vaivaswată, (son of Vivaswān and Sraddhā). Vivaswan was the first Aryan chief, who adopted the title of King. This was the beginning of dynastic rule. Vivaswan the son of Kasyapa Prajapati,

^{*} See "Veda Pravesika"—(Batabyala,

Aditi, daughter of Daksha Prajapati. The race of the Manus from Swāyambhava can be traced for eighteen generations,—which, on a rough estimate, may be said to cover four centuries and a half,—down to the time of Kasyapa and Daksha. These Prajapatis appear to have respectively held sway in Kashmir and Tibet. From Yayāti, upwards to Vivaswān there were seven generations, which may be taken to span some 200 years more. We have thus an account of the Aryans for 25 centuries before Christ.

Priyavrata, son of Swāyambhava Manu, who married the daughter of Kardama Prajapati, alloted 'Jambudwipa' (q. Jammu, situated in Kashmir?)—it being the Southern portion of Ilāvrita—to his son Agnidhra. Agnidhra's great-grandson was Bharata—the first of that illustrious name—after whom, the plains south of the Himalayas were called the Bharata-Varsha. Vainya-Prithu, eleventh in descent from Swāyambhava Manu, was a great king,—after whom India became known in Paurānic literature as 'Prithivi', or the land of Prithu.

It was at his instance that the rich ancient mines in the Himalayan regions were worked up. The tradition was extant till the time of Kalidasa, who sings in his 'Kumārasambhava':—

"य' सव्वेशैं ला: परिकल्प्य वर्स'। मेरी स्थिते दोग्धरि दोइदचे॥ भाष्यन्ति रत्नानि महीषधीय। पृथूपदिष्टां दुदुहुर्धरितीम्॥"

The land of 'Vrikadha', or Uttarakuru, was occupied by the Iranians, -agnates of the Aryans, who came via Hindukush and Kabul into the Punjab on the left, and through the Kashmir valley and the Tibetan-Himalayan passes near Mānassarovara, into Oudh on the right. These Aryan tribes—dwellers of mountainous tracts—were naturally hardy and daring, and partook of nomadic habits. Their Iranian neighbours in Uttara-kuru had become settled agriculturists, and they used to have many a plundering raid into Iranian grain-fields and cattle-pens. It was owing perhaps to these depredations, that these two cognate communities separated in bitterness in those olden times. The Devas worshipped by the Aryans were hated as devils in the Avesta, whereas the Asuras of the Avestic worship gradually came to connote powerful enemies and demons in Vedic scriptures. The Vedic Aryans appear to have been driven, by the necessities of a permanent livelihood, to round the Hindukush mountains and descend into the valley of the Indus. Their first city in those parts was Pratisthāna,—the "Portospana" of Greek travellers. Here Ilā, daughter of Vaivaswata-Manu had her seat, and ruled as a queen.

Princess Ilā was married to Budha, son of Soma, who is supposed to have reigned somewhere in the Tibetan tableland. The old classical name for Tibet is Bodh, that is, the land of Budha. Ilā did not go and dwell in the land of Budha in Tibet,—but became by right of her father a "Sāsani", or governing queen herself, at the new city on the Indus. She initiated a new form of Vedic sacrifice, and her name was passed on to posterity as that of a divine being, to be invoked at sacrifices. Ila's son Pururavas married Urvasi, a Gandharan lady, and their loves are suno of in the Rigveda. Nahusha, grandson of Pururavas, was a great conqueror, and gained for a time the 'Indratwa' or overlordship of all the Aryan kingdoms, powers, and principalities. Some scholars regard this same Nahusha as the original of Noah whose name occurs in Biblical history. Yayati, son of Nahusha, married Devayani Bhargavi, and with the aid of the Bhargavas became an emperor in the Kabul and the Indus valleys. The Bhargavas accompanied Yadu and his followers, who disinherited by Yayati, went south. They kept themselves in succeeding ages allied to the Yādavas in the Southern Punjab and Western and Central India. Haihaya, grandson of Yadu, became the ancestor of the Haihaya-Yadāvas, amongst whom Arjuna-Karttaviryya's name stands forth as that of a mighty monarch and conqueror of his time. Tālajangha-Haihaya, a descendant of Aryuna, was similarly a great warrior, who subdued the Kasis and other principalities in the east and in the north.

Sasavindu, seventh in descent from Yadu, became an emperor in Central and Western India. His daughter Vindumati was married to Māndhātā of the Ikshāku line of Ayodhyā, whose name occurs in the Rigveda. He wielded power in three kingdoms at one

and the same time, in Oudh and in Central. India. In the latter tract, within dominions of Sasavindu, he founded a city on the Narmada, which he named after himself, and which is probably identical with "Onkar-Mandhata."

Emperor Marutta, sixth in descent from Yavāti through Turvasu, ruled at Vaisāli, in North Behar. He was a contemporary of Dushmyanta-Paurava, whom he made

the heir to his own kingdom.

In the line of Anu, another son of Yavāti's, Ushinara and his sons, Sibi and Titikshu, and his grandson Kekava, are well known names in the Purana chronicles. Sibi ruled the kingdom, known after him, in the Punjab and Baluchistan borders. Titikshu migrated to the Prachi, the eastern frontier -and Kekaya founded Girivraja in the Kangra valley.

In the Paurava line of descent, a prince. named Prāchinwān appears to have come to the east, and founded new Pratisthanas at Prayaga. The main succession continued in the line of Raudraswa (or Bhadraswa). son of Janamejaya, and grandson of Puru. Bhadrāswa's son Matināra was an imperial ruler of the Punjab, and his daughter Gauri. married to Yuvanāswa the Second, of Kosala, became the mother of the celebrated Mandhata. Another daughter of Matinara's was Ilina, who was the mother of Dushmyanta. Both Mandhata and Dushmyanta described as 'Rajachakravarttis' or emperors. Bharata-Dausmyanti succeeded to a greater empire than that wielded by either. - but he had no worthy enough son to succeed him on the imperial throne. He adopted Bharadwāja as his successor; and after Bharadwaja's son Bhumannyu, and Ajamidha's grandson Samvarana, had feebly tried to hold the sceptre, there arose the great Vedic king, Sudāsa, who was crowned at Ayodhyā by Vasistha, as Bharata had been crowned king by the sage Dirghatamas before him.

Bharata's son Aswamedha and Mandhata's grandson, Trasadasyu, are mentioned

as contemporaries in the Rigveda.

Gādhi-kausika, of the Kānyakubja house, married Paura, daughter of Purukutsa and grand-daughter of Mandhata. Viswamitra, son of Gādhi, was thus related to the Kosalas of Central India by descent. Jamadagni, son of Satyavati, elder sister of Viswāmitra,

also married a Kosala princess (named Renuka), and Dushmyanta-Paurava married Sakuntala, natural born daughter of Kausika, who had been brought up in the hermitage of his cousin, Kanwa, son of Apratiratha and grandson of Matinara. Sudasa-Panchāla, the hero of 'the battle of ten kings,'-sung of in the Rigveda,—is regarded in later Puranic accounts as belonging to the Survyavansi dynasty. In the Ramavana Saudasa is described as the son of Raghu; thereby giving us ground to suppose that, Raghu, the conqueror, was no other than Sudāsa himself. After Sudāsa, the dynasty of Ikshaku became popularly known as the house of Raghu. In this line was born the illustrious Rāma who had the royal blood of Kosala in his veins, his mother being a Kosala princess. The name of Rāma occurs incidentally in the Rigveda, but it is not known whether it is identical with that of

Rāma-Raghava.

Rāma was a mighty conqueror and emperor. It was he who succeeded in subduing the Rakshasas in the south. The Rakshasas were not a mythical race, as is popularly supposed, but an actively opposing nationality mentioned in many a 'rik' in the Rigveda. Their dominion seems to have extended all over Southern India, and even up to Vārānasi. The Southern Kosalas had, in the time of Anaranva, almost succumbed at the hands of these Rākhasas. During the Tālajangha-Haihaya conquest, when Vārānasi was wrested from the Kāsis, the Rākshasas occupied that city. The great Viswāmitra had to exert his utmost, to keep away these incursive Rakhasas: from his new dominions in the east; Gādhipur and Bhojpur. He is described as having played the Rākshasas against his rival Vasishta; and of Vasishtha's trouble with the Rākshasas, there is many an anecdote in the Vedic hymns. When Vasishtha dethroned Saudāsa-Kalmāshpāda and expelled him the kingdom, Saudasa accepted the Rākshasas as his allies. The Kārusha country, south of the Ganges and west of modern Behar, was devasted by Tadaka, wife of a Rākhasa chieftain, and her son Māricha, in the time of Agastya, brother of Vashistha. Of Rāma, it is said, that he killed Tādakā with the aid of Viswāmitra, and during his exile from Ayodhya, he led victorious armies into the Dandaka range and

Janasthāna. The defeat of the Rākhasa king Ravana at the hands of Rama effectually crushed out Rākhasa' power, and made Arvan civilisation paramount in India.

Rāma's own sons, and the sons of his to found new cities and kingdoms. Lava ruled at Srāvasti and Lavapur, Kusa settled at Kusapur and Kusasthali. Surasena established himself at Mathurā, Pushkala at. Pushkalāvati in Gāndhāra, and Taksha ət

Takshasila on the Punjab frontier.

After this dispersion of the Raghava princes, the empire of Rāma fell to pieces. A branch of the Pauravas of mixed descent. in the Samavarana-Kuru line, rose into power under Vasu-Uparichara, who founded the new Chedi kingdom in Central India, and whose sons established principalities in Matsya, Magadha and Pragivotisha. Vasu's daughter Satvavati, known as Matsyagandha, probably because of her having been brought up in the Matsya country, became the second queen of Santanu, son of Pratipa, who had, as a collateral descendant, succeeded on the throne of the Pauravas at · Hastināpura. Satyavati's first-born by Parāsara-Vashistha was Krishna-Dwaipāyana, who compiled the Vedas and the Puranas after the great war. This civil war between the Dhārttarashtras and the Pāndavas for the sake of empire, drew all the known Aryan and non-Aryan powers of the time into the vortex,-the Yadavas, the Matsyas, the Pānchālas and the Vārladretas of Magadha. supporting the Pandavas on the one hand. and the Angas, the Kalingas, and the Pragiyotishas, the Vahlikas and the Sindhus, fighting under the Kaurava banner. The ultimate' result was a break-up and dispersal of Aryan powers, and the migration of many to distant lands, -- to Western Asia and Southern Europe.

Parāsara-Vasistha, son of Saktri grandson of Vasistha, saved a young scion of the house of Sudasa-Raghu from an untimely death, during the turmoil of the Bhārgava-Haihaya raids under Parasurāma. This same prince was afterwards

known in history as Dasaratha. Between Rāma-Dāsarathi, and Yudhisthira-Pāndava, therefore, there could not have been a

distance of very many generations.

We have thus travelled down the stream brothers Bharata and Satrughna, went forth, of time from Manu to Yudhisthira, again to the landmark of the great war in the middle of the 15th century before Christ. Several empires rose and fell in Arvan India during these few centuries, from Pratisthana in the Kabul valley to Pratisthana at the confluence of the Gangā and Yamunā. from Avodhvā on the Saravū to Māhishmati on the Narmada. The names of Yavati, Matināra, Sasavindu, Kārttvirrya-Arjuna, Tālajangha-Haihaya; -of Marutta, Dushmyanta, and Bharata; and of Man-Sudāsa-Raghu, Sagara, Rāma-Rāghava, and Yudhisthira-Pāndava,—stand out in the ancient chronicles as those of prominent 'chakrvartti' rulers in Arvvāvartta.

> Pratisthána, Pushkalavati, Purushapur, Takshasila, Girivraja, Virāta, Māhishmati, Māndhātā, Mathurā, Dwārakā, Ayodhyā, Srāvasti, Janakapur (Mithilā), Flastināpura, Prayaga, Kampillya, Ahichchhatra, Kanyakubja, Gādhipur, Vārānasi, Vaisāli, Champā. Girivraja (Magadha), Paundravardhana. Pragiyotisha, -these, and many other cities of those glorious times, roval have long been reduced to ruins, and buried poles deep into their native soil, many of them indeed being sublimated mere ghost the of a Looking, however, at the wonderful progress Archæology has been making in our own day,-when the long-forgotten sites of old. Kapilāvastu and Pātaliputra, of Takhasilā and Vidisa, have been identified and partly explored,-it does not seem to be entirely the phantasy of a visionary, to suppose that a more systematic identification and exploration of the cities mentioned in our ancient literature, might, after all, yield much valuable material for the re-construction of Indian history from the earliest times down to the historic period.

> > · (Concluded).

THE ETHNOGRAPHY OF THE MUNDAS

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Tribal Organisation and its Development into Social and Political Organisation.

THE Munda tribe is divided into a large number of exogamous groups called kilis. According to Munda tradition, all the members of the same tribes and Sub-kili are descended from one

common ancestor. But such

a tradition may not be quite correct with regard to the original kilis. Though exogamous as regards the kilis, the Mundas are endogamous so far as other tribes are Thus, there can now be no concerned. valid marriage, according to Mündā custom, between a Mündä and the member of any other 'Kolarian' tribe, such as the Santals, the Khāriās, the Asūrs, or (i) The Bhumijes. the Bir-hors. It is only with the Bhūmijes of Pargana Patkūm which adjoins the Tāmār Pargānā of the Rānchi district, that the Mundas of Tamar side still intermarry. In fact the (ii) The Khangars. .Bhūmij-Mūndās of Tāmār

District would appear to belong to the same tribe as the Mūndās. But a Mūndā will not marry even in a Khāngār family, although the Khāngārs are believed to have originally formed one tribe with the Mūndās. The reason asserted is, that the Khāngārs were excommunicated in the days of tradition for having eaten unclean meat.* In Parganas

and the adjoining parganas of the Manbhum

* The story goes that two Munda brothers were travelling with their wives from one place to another. One of the brothers and his wife preceded the other brother in the journey. On the way, the former brother's wife was brought to bed of a child. While leaving the place, the Munda couple buried the placenta, ctc., in the hearth they had improvised at their temporary lodging. Soon afterwards, the other brother came up there with his wife. On opening up the hearth, he discovered the placenta, &c., buried there, and thought that his brother had bagged some game, and left a portion of the meat for him to cook and eat. And so the couple unsuspectingly ate the unclean meat. When the brothers met, and the truth

Būndu and Tāmār, these Khāngār Mūndās are known as Pātor Mūndās, in parts of Khūnti Thānā as Māhli Mūndās, in Singbhūm as Tāmāriās, in Gāngpur as Būndūars, and in Pargānā Belkāddi by the significant name of Marāng Mūndās.

The Mundas of the Central Plateau and its neighbourhood are distinguished from other Mundas by the appellation of Konk-

pāt (corrupted into Kom-pāt) Mundas. origin of the term is lost in obscurity. derivation suggested by Mr. R. D. Haldar in the Appendix to a Government Resolution of the 25th November, 1880 (pub- 2 lished in the Calcutta Gazette of the 1st December, 1880), from the Hindu words kanak (gold) and pata, does not appear at all probable. The name may not improbably have some connection with the term Pat Munda—an appellation still used to signify a head-Munda belonging to particular Mūndā families reputed to be descended of the original Munda Rajas and accorded precedence over other Mündas in social matters. We have heard old Mundas explaining the origin of the name by asserting that it was given to them when the first Nāgbansi Raja of the country adopted a snake-shaped pagri as his royal insignia, leaving the chief Mundas to wear pagris of pat (M., lumang) or cocoon silk as their distinctive head-dress. Such a pagri is still worn by the village Munda in many villages when he succeeds to Mundaship and receives the Mundai-pagri at the. hands of the Manki, and in some villages at the hands of the Zamindar. The Bhuinhar Mundas of the west would seem to be any off-shoot of the Konk-pat Mundas.

was known, the brother who had eaten the unclean meat was excommunicated. And his descendants became the Khangars.

* The Mahli Mundas should not however be confounded with the Bans Mahlis, also known as Turis, and Oreas.

According to modern authorities on Sociology, from tribes and sub-Kilis and their tribes was evolved Origin. Family, when communal marriage was superseded by individual marriage and the Matriarchal Age was superseded by the Patriarchal. After the hunting and fishing stages of savagery were passed, and the nomadic savage settled down and first took to agriculture, the institution of individual marriage appears to have developed or perhaps to have been re-established once more and it soon took root. Descent came to be traced through the father and no longer, as before, through the mother. wife was no longer the common property of the tribe, the sub-tribe, or the matriarchal group. The child no longer belonged to the community or to the mother alone, but to the father as much as to the mother. kinship came to be traced not, as before, through a common female ancestor, but through a common male ancestor. Even in the Matriarchal Age, descendants by the same mother came to be regarded as brothers and sisters betwixt whom sexual union was at first looked upon with disfavour, and afterwards altogether forbidden. Women were generally captured or taken from other tribes or sub-tribes, and septs first arose in the Matriarchal Age when sexual union between descendants of the same mother came to be interdicted. A relic of that period may perhaps still be traced in the important position assigned to the maternal uncles of the bride and the bridegroom in Mundari marriages. Even if the division of the tribe into \overline{Kilis} or totemestic septs had existed in the Matriarchal Age, those divisions are no longer recognisable unless indeed they be represented by the different allied tribes and sub-tribes such as the Hos, the Khārias and the Bhūmijes who once formed the same people with the Mundas. Be that as it may, it must have been after the institution of individual marriage that the present division of the Mundas and other. allied tribes into Kilis or totemestic septs on the traditional basis of paternal consanguinity arose. The fraternal ties of mutual affection engendered by residence under the same roof, sharing the common hearth, and growing under fostering care of the same parents, made brothers hold together, and their children

and children's children and subsequent generations came to regard themselves as knit together by ties of common descent. and bound to stand by one another in weal or woe, share the same property in common, join in common worship, and bury their dead in a common Sasan. Injuries to any member of the family caused from outside came to be looked upon as common injuries and would be resented and avenged by all the members. Many are the stories still told by the Mundas about the members of a Kili combining in ancient times, to punish wrongs committed by outsiders to individual members of that Kili. The repugnance to consanguinous marriages already developed in the Matriarchal Age, was accentuated by improvement in manners and civilisation which necessarily followed agricultural life. Marriages between descendants of the same common paternal ancestor was interdicted. And all the supposed descendants of one ancestor come to be described as belonging to one Kili. Distinctive Kili names came to be coined, either from some memorable incident connected with the clan, or from some other circumstance connected either with religion or superstition. As time went on, and generations multiplied, each Kili became enormously enlarged, and the unwieldy brotherhoods came to be further subdivided into separate Kilis. This subdivision was probably effected to avoid the necessity of the members of one Kili having to travel a long way off into the domain of another Kili to seek wives for their sons or husbands for their daughters. When the Mūndās entered the Chōtā Nāgpūr plateaux, the number of their Kilis appears to have been very small. As a proof of this may perhaps be mentioned the very small number of Kili names (such as the Hemrom, the Hāsdā, the Soren) which the Mūndās have in common with the Santals and the Bhumijes who formed one people with the Mundas before the latter entered Chōtā Nāgpūr. And the legends connected with the origin of most Mundari Kilis of our days would leave no doubt that the number of Kilis swelled enormously by subdivision, since the Mūndās migrated into Chōtā Nāgpūr. shall content ourselves with giving here the stories connected with the origin of a few of these Kilis only. Though mostly fabulous in origin, some indications of

historical facts may perhaps be gleaned from them.

The origin of the Tūti-kili is stated to be as follows:-The ancestors of the sept lived in village Chūtiā near Ranchi, whither they had migrated (i) The Tuti kili. from Sutiambe-Korambē. While migrating again further to the east, from Chūtiā they had to cross a swollen river in the depth of winter. One batch of the emigrants first crossed the river. but began to shiver terribly with cold when they reached the other bank. They therefore shouted out to their relatives on the other bank to send them some burning charcoal which the latter had with them. The men on the other bank, finding no other means of helping their kinsmen, put some burning charcoal into a fork made of a twig of the 'tuti' plant which abounded in the vicinity, and sent the twig with the charcoal to the other bank with the help of a bow and arrow. The Mundas on the other bank thus relieved from the biting cold, vowed not to eat the 'tuti' plant any more, and thenceforth formed a separate Kili called the *Tutikili*.†

The origin of the Mundu Kili is narrated as follows: While coming to Sonepur side from the Eastern Parganas (whither they had first migrated from the central plateau), the head of the migrating family was carrying a lighted twist of straw (bor) at night. While he was nearing the end of his journey, the straw-light burnt down to its lower end (lo mūndū jānā). From this circumstance this Mūndā and his near kinsmen constituted the Mūndū Kili.

The story of the origin of the different (iii) The Soe subdivisions of the Soe Kili, Kili and its subis somewhat interesting divisions. The story goes that a Munda had grown kapas' (cotton) on his field close by a river named 'Chilua Ikir.' A

large 'Soë' or Soel fish made a subterranean passage from the river up to this cottonfield, and every night the fish would stealthily come to the field through this passage and damage the cotton. Unable at first to trace the thief, the owner of the field ultimately remained watching the field one night, and at length discovered the Soe fish eating his cotton. Forthwith, with an arrow, he killed the fish. But the fish was so large and heavy that he had to call in the aid of all his 'hagas' or bhayads to carry the huge fish to the village. The fish was then chopped into pieces, and the meat distributed amongst all the 'hāgās.' The Mūndā who had killed the fish with his arrow came to be called 'Tuing-soe' and his descendants formed the 'Tuing Soe kili.' The man who chopped the bones came to be called 'Jang-soe' * and his descendants constituted the 'Jang Soe kili.' The Munda who divided the meat into different shares came to be called 'Til Soe' and his descendants formed the 'Til Soe kili.' The Munda « who distributed the shares came to be called 'Or Soe,' and his descendants became the 'Or-Soe kili.' The Munda who brought the leaves on which the different shares of meat were placed came to be styled 'Patra Sõe' and his family the 'Pātrā Sõe kili.' One of the 'Bhāyāds' had taken his own share of the meat in a piece of cloth dved with gamcha earth (a kind of ochre-coloured earth called gerua mati) and came to be called 'Gamcha Sõe,' and his descendants came to constitute the 'Gāmchā Sōe kili.' The men of the 'Gāmchā Sōe' kili will not use cloth dyed with 'Gamcha earth, and no Munda of the different branches of the 'Soe kili' will'eat the Soe fish. The other sub-divisions of the Soe kili are the 'Mandi-soe', the Chiki-soe, the 'Tulā Soe,' the Adoa Soe, the Rura Mandi Soe and the 'Banda Soe' kilis, each of which kilis is somehow or other connected with the legend given above.

In the legends connected with the origin of a few of the Kili-names, some supernatural elements have been introduced. Thus, the origin of the 'Hōrō' or 'Kachuā Kili' is given as follows. The ancestor of the Kili, while on a journey, had

^{*} There are two or three slightly different versions of this story.

[†] So great is the Munda's respect for his totem, that he will not, if he can, allow his totem to be eaten even by men of other castes in his presence. Thus, not long ago, in village Tilma, inhabited mostly by Mundas of the Tuti Kili, a Mahomedan neighbour had grown tuti plants on his bari land. The Mundas when they saw the tuti plants coming up, showed threats of violence to the Mahomedan who at length pacified the enraged Mundas by uprooting the tuti plants.

^{* &#}x27;Tuing' is the Mundari word for 'shooting an arrow,' 'Fang means 'bone,' Til is 'to divide,' Or means 'to distribute,' and Patra is 'a leaf-plate.'

to cross a swollen river. His 'hāgās' or kinsmen crossed the river safely. But he himself did not venture to do so unaided, and exclaimed, "Whoever will take me safely across the river, will be my kith and kin for ever." In those days all animal and vegetable creation could understand human speech and could themselves be understood by man. A tortoise who heard the Münda's appeal for help, came up and offered to carry him across the river. The tortoise succeeded in carrying on his back not the Munda alone but all his family and luggage safe to the other side of the river. True to his promise, the Mündä thenceforth assumed the name of Horo or 'Kachuā, and his descendants came to form the Horo or Kachua Kili. No Munda of the kili will kill a tortoise or eat its flesh.

The story of the origin of the well-known 'Nag kili' (the same as the (v) The Nag Kili. 'Pāndu Bing kili') is as follows: A Mündä snakecharmer had tamed a white Nag snake ('Pandu Bing') which he used to take with him in his itineraries. At length, while returning home from a distant village, the snakecharmer died on the way. The Nag-serpent now coiled itself round the corpse and carried it home to the bereaved sons. Out of gratitude to the faithful 'Pandu bing,' the deceased. snake-charmer's sons kept the snake in their house, and gave it plenty to eat and drink every day. And the snake, too, would do them no manner of harm. Thenceforth the descendants of the deceased snake-charmer came to be called the men of the 'Nag Kili.'* No member of the Kili would injure a Nag serpent. The Hinduised Mundas of this Kili in some localities, such as the Mankis of village Mankidi (thana, Sonāhātu) seek to derive the name from a supposed Nag Rishi, but also recount the story of a huge Nag serpent protecting their ancestor with its expanded hood.

In many cases, the Hinduized Mündäs of the Pānch Parganas have succeeded in transforming their kili-names almost beyond recognition. Thus Sāndi kili

has been changed into Sandil gotra—a gotra or clan-name common to many genuine Hindu families and said to be derived from Sandilva Rishi. This septname is in so much favour with the semi-Hinduized Mündās of the eastern parganas that instances have been known in which a Munda of the Sandil gotra has married in the same gotra. This probably shows that this new kili name has been adonted by several originally distinct kilis. The majority of Mündas in the Sonahatu Thana. now belong to the Sandil gotra. The only other Mundari Kilis within that Thana appear to be the 'Nag gotra,' the Tan (sparrow) gotra, and the Sanga* kili. A curious instance of the transformation of kili name is that of the Iom Tuti kili into the Bhöj-Rāj-gotra of Parganā Tāmār (as for example, in village Kota).

In a very few instances families of one kilihave been known Change of kili. have to been incorporated into another kili. Thus, the Mūndas now residing in villages Chiur and Chāldāndu in Parganā Sonepur (Thana, Karra) originally resided in village Chenre (a tölä of Ulatu in Thana Ranchi), and belonged to the Bando (wild cat) kili. It is said that a large venomous snake used to trouble the men of the Päträ Mochia Pārhā who long unsuccessfully sought to establish villages where the present village of Bingaon stands, and round about it. An ancestor of the present Mundari residents of village Chiur succeeded in killing the snake, and was allowed to settle down in that locality, and the village he established was named Bing-hatu (the snake-village). since known as Bingaon. His descendants afterwards removed to villages Chiur and Chaldandu. But to this day they have their 'sasan' or grave-yard at Bingaon. The man who killed the snake was admitted to the Herenj-Kili to which the Mundas of the Pātrā Mochiā Pārhā belong. And his descendants, now the Mundaris of Chiur and Chaldandu, are not permitted to enter into marital relations either with men of their original kili-the Bando kili, or with men of their adopted kili—the Herenj. Among other kilis of the Mündas may be mentioned the following:—the 'Pūrthi Kili' with its

*Sanga is the Mundari name for the pith of a particular plant,

^{*} The Bhumijes have also got this Kili amongst them. The Tau (sparrow) Kili of the Mundas is the same as the Tessa gotra of the Bhumijes.

[†] Sandi in Mundari means the male of an animal, a bullock.

subdivisions the Chūtu Pūrthi, the Hāni Pūrthi, the 'Sārūkad Pūrthi,' the 'Hāsā Pūrthi,' the 'Engā Pūrthi,' the 'Sāndi Pūrthi Kilis'; the 'Orea kili,' the 'Runda kili,' the 'Kāndir kili,' the 'Bōdrā kili,' the 'Surin kili,' the Hai kili, the 'Bārla kili,' the 'Bhengrā kili,' Langchere kili, the Hurumsuku kili, the 'Hāsārā kili,' the 'Hemrōm kili,' the Bodoso kili, the Mundari kili, the Gomi Buru kili, the Sankura kili, the 'Chāmpi kili,' the 'Hāns kili,' the 'Bābā kili,' the kula kili, the 'Dere Sāngā kili,' the 'Bārlānga kili', the 'Sāl' gotra and the Kamal gotra (both in Pargana Tamar).

In course of time, as the members of each kili increased, and Parhas . and village proved insufficient Pattis. for the residence and cultivation of all the members, other villages were founded in the neighbourhood by different members of the same kili. In the beginning they appear to have buried their dead in the common 'sasān' in the parentvillage, joined in certain public 'Pujas (worship) in the 'Sarna' of the parent village, and otherwise maintained their former association in almost all respects except residence and cultivation. But, in course of time, they, too, came to have their own public worship at the 'Sarnas' of their new villages, and established their separate grave-vards in their respective villages. But in social and administrative matters, they continued to act as one body. And to this day, this association for common social and administrative purposes have been maintained, though not by all the villages belonging to one kili, for that would be impracticable, but by each group of villages of the same kili that left the parent village together and settled side by side. brotherhood of allied and associated villages constituted a 'pārhā." The 'pārhā' now became the unit of social as well as political organisation. And by degrees this organisation attained almost ideal perfection. But here their further progress naturally stopped. With his limited ideas, the semi-barbarous Mündā could not extend his vision beyond the limits of his 'Pārhā,' and conceive of wider organisations. Naturally, therefore, they succumbed to the first Nāgbansi leader who arose amongst them with a more

* The pir of Kahhan (Singbhum) appears to be a variant of the name 'Parha.'

extended vision—the more comprehensive grander scheme of a state, -of organisation which should confederate these isolated parhas under the leadership of a chief of chiefs. The Nagbansis succeeded in their noble ambition only because they sought to build a mighty state upon foundations already existing and did not seek to destroy the 'pārhā' organisations and other established institutions of the Mündäs. The early Nägbansi chiefs appear to have seen that such a course of destruction and vandalism would not be tolerated by the proud and untameable Mundas, and, would ultimately involve the ruin of the state which they might succeed in establishing for a time. And thus it is that we find the 'pārhās,' still existing in more or less pristine vigour, so far at least as their social authority is concerned, although their administrative and political authority has been, in course of time, naturally undermined to a great extent.

The new Nāgbansi Rājās found in these Pārhās readv-made politi-Bhuinhari Pattis. cal divisions which they utilised as so many revenue circles, and the Pārhās promised, or were obliged, to give him tributes which, in course of time, came to be fixed. The only innovation which the Nāgbansi Rājās sought to introduce was to apply the name of Pattis to the Parhas and of Bhuinhars to the 'Mankis' or the former political chiefs of the Pārhās. Though the term 'Bhuinhārs' is now-a-days applied to all descendants of the first aboriginal founders of villages in Chōtā Nagpur proper, it appears to have been originally equivalent to the appellation 'Manki.' This view explains the tradition amongst the Mundas that formerly there were, in the whole of Sonepur, only "eight Mānkis and nine Bhūinhārs." With the gradual undermining of the political authority of the Pārhās, the name 'Mānki,' as the political head of the ancient Parha, gradually dropped off in the entire Munda country west, of the present Ranchi-Chaibassa Road. The memory of the name still lingers here and there in that tract. When, still later,

These were the Mankis of Fulipiri (Kulipiri) patti, Goa (Gora) patti, Maranghatu (Marga) patti Jojo-hatu patti, Sanrigaon patti, Chalom patti, Landup patti, and Chonror patti; and the Bhuinhars of Sundari patti, Tirla patti, Lachra-gara patti, &c.

the Bhūinhār heads (the representatives of the ancient Mankis) of the Mundari pattis of these parts lost all political power over their respective pattis, and the Nagbansi Raja or his Jagirdars came to collect their annual tributes direct from each individual villager instead of through the Bhuinharhead, all the descendants of the original settlers of these villages came to be indiscriminately called Bhuinhars. The Mundas of these parts, by reason of their comparative nearness to the Raja's court, gradually came to add office-bearers to their Parhas in imitation of councils which they found in their Raja's Court which strongly impressed their imagination. And the designations of the many dignitaries of their Raja's court such as those of 'Lals', 'Thakurs', 'Katwars', pleased their fancy and were adopted by them for the added office-bearers of their Parhas.

The more untameable and uncompromising Mündas, who migrated Manki Pattis. and other Khuntto the south and south-east katti Pattis. of the District, clung to the original form of their ancient institutions, and it is amongst them that the name of 'Mānki' is still in use. The circumstances of their colonisation however, necessitated a striking difference in constitution between the present Manki pattis and the 'Bhuinhari pattis.' Whereas each older patti in the Bhuinhari area was co-extensive with a Parha, and comprised exclusively of members of one

kili, the later-colonised Manki-batti could not have been so. And the reason is not far to seek. When an adventurous Mündā family left their former home in what is now the Bhuinhari area and entered the then primeval forest in the south and south-east and established one or more villages, they began to feel keenly the separation from their relatives. The natural gregariousness of man prompted these pioneer settlers to invite other families to come and live in their neighbourhood, where unreclaimed jungles then abounded. Relatives by marriage, who must necessarily have belonged to kilis different from his own, were naturally amongst those invited to come and settle by their side. The first pioneer settler naturally became the political head or Manki of the villages founded all around by members of his family or by families of relatives who came and settled at his invitation. When the Nagbansi Raja came to assess a tribute on these newly established blocks of villages which he called pattis, he naturally looked to this Manki as responsible for the tribute. The distance of these new colonies, and their inaccessibility naturally deterred the Raja from seeking to collect his tribute from each village-Munda separately. Thus, we have seen, how it happened that whereas in the older or Bhuinhari area, the kilis are more or less geographically grouped, they are not so in the later-colonised Khuntkatti area.

SARAT CHANDRA RAY.

CONTEMPORARY THOUGHT AND LIFE

T.

THE RACES CONGRESS.

PR. Brajendranath Seal's paper, which leads the printed volume of the Proceedings of the Universal Races Congress, has been disappointing. In the first place, it is too learned and technical to appeal to the ordinary intelligence. The subject of the paper is—Meaning of Race, Tribe, Nation. But the ordinary reader fighting through the thirteen printed pages of Dr. Seal's paper, will be profoundly impressed with his learning and extraordinary intellectual vigour, as one always is with

this great Indian scholar and savant; but will not be able to discover the meaning of either race or tribe or nation. Dr. Seal's standpoint is, no doubt, sound; but his presentation of the thing is abstruse, if not confused. He frankly admits that modern science, which first was directed to the conquest of Nature, must now be increasingly applied to the organisation of Society.

merely physico-chemical or even in the merely biological plane, but is lifted to the sociological and historical platform. A scientific study of the constituent elements and the composition of races and peoples, of their origin and development, and of the forces that govern these, will alone point the way to a settle-

ment of inter-racial claims and conflicts on a sound progressive basis."

This, no doubt, is the most correct view of the problem of race. It is a pity, however, that in his paper Dr. Seal could not develop this thesis with sufficient clearness to make it intelligible and convincing to the ordinary reader. There are indications in the published paper that large portions of it have been deleted. Perhaps in these deleted portions, Dr. Seal's theme was more fully developed. But the paper, as we have it, is, as I have said, hardly intelligible to the class of readers for whom it is meant. Possibly Dr. Seal laboured under the misapprehension that this Universal Races Congress was going to be a Congress of specialists. And therefore he wrote his paper not for the ordinary reader but for the learned scholar.

He was, I am afraid, labouring under another difficulty also. The organisers of the Congress were from the very beginning exceedingly nervous about it. The problem of race is a very ticklish problem in our day. There are strong racial antipathies present everywhere. The white openly look down upon the non-white as an inferior specimen of humanity. The non-white races have commenced to bitterly. resent this assumption of superiority by the white man. The atmosphere is surcharged with electricity. To bring together spokesmen of different races and cultures in such an atmosphere was a dangerous experiment. Instead of promoting friendly understanding it might lead to an explosion, and increase the existing bitterness between race and race. With a view to minimise these dangers, the organisers of the Congress seemed to have laid it down that each speaker or writer was to have his own say but never to openly contradict or controvert the statement or position of others. It is an excellent principle, no doubt, from some points of view; but it contributed to a very large extent to frustrate the fundamental objects of a gathering like this. To make a clear and exhaustive statement of one's own position so that there may be no need, with a view to maintain that position, to enter into any disputation with others, one requires more space and time than the organisers could possibly allot to individual spokesmen. The printed papers were confined to a few thousand words. The speeches at the Congress were limited to a few minutes. Under these conditions it was impossible for any man, and specially for a learned man, to make his position absolutely clear to the popular intelli-

gence.

We had expected that Dr. Seal would show up the unscientific character of many of the assumptions of European scientists in regard to this question of race. The line of sociological research indicated in his Introduction to The Study of Vaishnavism and Christianity encouraged us to cherish this hope. The prevailing idea here is that racial differentiations are not something original and organic but are entirely due to environments and epochs or historical contacts. There is nothing, so far as I can understand, in Dr. Seal's present paper to show that he accepts this view as correct. On the contrary, there are distinct hints here and there which lead to a different conclusion. "Genetic Anthropology", says Dr. Seal, "will study Race, and Racial Types as developing entities." When we talk of type, we posit necessarily certain fundamental fixed characters-fixed characters, not in the sense that they are absolutely unchangeable, but in the sense that underneath every change there is, necessarily, something original and organic that distinguishes the type that is being changed from similar other types. Everybody now believes in the evolution of man. And evolution implies change both in structure and character. But underneath all these changes there is something which persists and that something is what may be called, the manness of man. Similarly, even in accepting racial types as developing entities, we accept not only the variations, but also the permanence of the types. How these racial differentiations came to be, we do not fully know. Biologists may infer, anthropologists may theorise, sociologists may speculate, but what is discovered as a proven fact is that from the time that these groups of humans came within the view of history, from the period of which we have any recorded evidence of them, they were representatives of separate types. The question whether humanity was born of one pair of original humans or from many pairs, does not arise here. We may speculate but will never truly

know, or be able to prove either the one or the other assumption. The philologist starts with a few fundamental linguistic types, and works out his generalisations. from an examination of these. Why should not the sociologist do the same? I think Dr. Seal never questioned the correctness of this method. I expected that he would clearly follow it in his present paper, and show us how the different races of mankind stand to one another in regard to their physical, mental, and social organisation and characteristics. We expected him to show that the Hindu, the Chinese, and the European all represent different aspects and manifestations of one Universal Humanity. That Humanity is complete, potentially, in all these different races, and is progressively realising itself through their peculiar race-consciousness and historic evolution. This was the standpoint that he took up in his paper presented to the Oriental Congress at Rome in 1808. Instead, however, of developing that fruitful theme, which was so much needed for curing prevailing European conceit, he has given us, in this Races Congress, a paper which, though undoubtedly a monument of extensive reading and rare scholarship, has absolutely failed to create any impression upon the ordinary reader. The fact is Dr. Seal's paper devotes too much consideration to questions dealing with what may be called the natural history of man, and too little to those concerning the important sociological problem of raciality. I will quote here, however, one important paragraph of his paper which struck, one may say, the key-note of Dr. Seal's pronouncement before the Races Congress. It was the note of Universal Humanity:----

"But Nationalism is only a halting stage in the onward march of humanity. Nationalism, Imperialism, Federationism, are world-building forces, working often unconsciously, and in apparent strife, towards the one far-off divine event, a realised Universal Humanity with an organic and organised constitution, superintending as a primum mobile the movements of subordinate members of the World-system, each within its own sphere and orbit. Respecting each National Personality, and each scheme of National Values and Ideals, Universal Humanity will regulate the conflict of Nations and National Ideas and Values on the immutable foundation of Justice, which is but the conscious formulation of the fundamental bio-sociological law: that every National Personality (like every individual personality in the

Nation) has a right to the realisation of its own ideal ends, satisfactions and values within the limits imposed by the similar rights of others (individualistic Justice) and also a right to co-partnership and co-operation for the common good and common advantage (socialistic Justice) within the limits imposed by the preceding clause."

But the finest utterance of Dr. Seal at the Races Congress was:—

INDIA'S MESSAGE TO THE WORLD CONGRESS.

I come from that centre of the Orient, and I would represent the genius, the intuition, the vision of the land and the people of the Himalayas and the Ganges. The harmony of the World Congress would not be complete without that note. For what does India represent? Not Universal Empire like the Eternal City, not universal spiritual domination like the Mother of all the Churches. India, in the shadow of the glacier-clad Himalayas, and the roar of the Southern Ocean has ever dreamt of other than a historic Eternity. India dreamt of building on the foundations of the Life Spiritual, preaching Ahimsa—the sacredness and inviolableness of all Life and Sentiency, not for their own sake merely, but as progressive manifestations of the Life Eternal. India sought to organise the successive stages of life as in a social amphitheatre, so as to lead up to the high tableland, the Sinai Peak, the rare and pure air, in which the Universal Self, the Self of all that lives and moves, reveals itself to the searching gaze of man. That fair fabric of a Nationality on the basis of Universal Peace, peace between man and man, and between man and every sentient creature, was cruelly shattered by the shock and collision of Historic forces. For it was necessary that the World should painfully learn the cult of a development from the brute to the man.

And now that we are organising the World's Peace. again, on an inter-ethnic, international, historical basis, our resources are far ampler and vaster than ever before. Science, invention, industry, commerce, diplomacy, alliances, and arbitration treaties, the verv forces of Imperialism and Federationism themselves. are working for the Unification of Mankind. But behind all this pomp and circumstance, all this historic procession and panorama, there is the silent background, an invisible Humanity of the Ages, an inaccessible cosmic centre, a circumambient Unknown; there are the unutterable instincts of Reverence, Awe, and Adoration for what is above us, the mysterious longings of Reverence, Love, and Sympathy for what is below us, without which international Diplomacy and Commerce and Science would be but Valkyrian inciters to havoc and desolation. To this silent background points India, standing alone in the background of historic nationalities and teeming millions. From this silent background India, undergoing the passion of humanity through the ages in bearing witness to the life of the Spirit, calls us to the Cult of the Spirit, calls the mighty Nations of the Earth to lay down their pride and hate, their sceptres and swords, and to share in the great mystery of redemptive Sacrifice and the life-giving Service of loving Humility, in which alone nations like individuals will find Rest and Peace.

But I am afraid an appeal like this must

have fallen flat upon an assembly like the one that met in London last week. Dr. Seal spoke almost in an unknown tongue and of an unknown land. His appeal was supremely transcendental. Europe does not understand as yet the things that Dr. Seal's India stands for. Europe has commenced to understand Asia and honour her too, through the recent rise of Japan. The fact is significant. Dr. Seal's idealism naturally appealed, therefore, to his European hearers as extremely airy and unreal. One irreverent auditor goes even so far as to characterise this impassioned appeal, in the columns of the "Manchester Guardian," as a "harangue."

A PLEA FOR NATIONALISM.

While Dr. Seal's message was supremely idealistic, that of Dr. Felix von Luschan, Professor of Anthropology in the University of Berlin, who contributes the second paper in these proceedings on the Anthropological. View of Race, is intensely realistic. Yet there is in this paper a certain note of sympathy for the non-European races. Dr. Luschan is pleasantly popular, and not profoundly learned. For one person who will read and appreciate Dr. Seal's paper, perhaps a hundred will read and applaud Dr. Luschan's. He shows up the true character of the white man's knowledge of the so-called coloured people. "Coloured people" he says, "are often described; as savage races, but it is comparatively rare to find any attempt to give a proper definition of 'coloured' and 'savage'." He considers the division of mankind into white and coloured as unreasonable and objectionable. And he enters a defence in favour of the coloured man's claims to civilisation.

Still weaker and more objectionable is the division as to colour. We now know that colour of skin and hair is only the effect of environment, and that we are fair only because our ancestors lived for thousands, or probably tens of thousands of years, in sunless and foggy climates. Fairness is nothing else but lack of pigment, and our ancestors lost part of their pigment because they did not need it. Just as the Proteus sanguineus and certain beetles became blind in caves, where their eyes were useless, so we poor fair people have to wear dark glasses and gloves when walking on a glacier, and get our skin burned when we expose it unduly to the light of the sun.

It is therefore only natural that certain Indian races and the Singalese are dark; but it would be absurd to call them "savage" on that account, as they have an ancient civilisation, and had a noble and refined religi-

on at a time when our own ancestors had a very low standard of life.

Some men say that "coloured" people are ugly; they should be reminded that beauty is very relative and that our own idea of beauty is subject to change of fashion. We know, too, that artists so refined as the Japanese find our large eyes and our high noses liorrid. It is also said of the primitive races that they are not as cleanly as we are. Those who say this, however, forget the dirt of Eastern Europe, and are ignorant that most primitive men bathe every day, and that the Bantu and many other Africans clean their teeth after every meal for more than half an hour with their msuaki, while, on the contrary, millions of Europeans never use a toothbrush.

So it is with dress. Ethnography teaches us that primitive man can have a highly-developed sense of modesty though naked, and we all know how immo-

dest one can be in silk and velvet.

The same can be said of the lack of written language. It is true that most primitive men are Analphabets, but so are ninety per cent. of the Russians; and we know that memory is generally much stronger with the illiterates than with us. It may very well be that the very invention of writing led to a deterioration of

our memory.

Dr. Luschan not only denies that colour is a sign of inferiority but he goes further, and says that the question "of the number of human races has quite lost its raison d'etre, and has become a subject rather of philosophical speculation than of scientific research." And he says this because "the great majority of our modern authorities now claim a monogenetic origin of mankind." Here is evidently a little confusion of thought. Some of us, who believe strongly in racial differentiations, do not deny the essential unity of the human kind. The problem is not one of monogenesis or polygenesis. It is rather the problem of racial differentiation, inside the limits of the unity of the human kind. Dr. Luschan, though denying the reality of these racial differentiations, does not hesitate to claim a superior civilisation for the European races. India and China have, no doubt, their ancient civilisations. They were civilised when we were barbarians, but it is all changed to-day. To-day we are civilised and they are barbarians. But there are "civilised" barbarians also. They are the vulgar colonials. And "in the Colonies, naturally, a white man with a low moral standard, will always be a serious danger, not only for the natives, but also for his own nation." "But much ... greater is the danger to civilised nations. by the immigration of coarser or less refined, elements." And, therefore, the learned

writer wishes a separate evolution of the six rupees, including postage in Indian "so-called white and the so-called coloured peoples." And he concludes his paper with the following plea for the preservation of racial barriers. It is, really, a plea for Nationalism.

"The brotherhood of man is a good thing, but the struggle for life is a far better one. Athens would never have become what it was without Sparta, and national jealousies and differences, and even the most cruel wars, have ever been the real causes of progress and mental freedom.

As long as man is not born with wings, like the angels, he will remain subject to the eternal laws of nature and therefore he will always have to struggle for life and existence. No Hague Conferences, no International Tribunals, no international papers and peace socities, and no Esperanto and other international languages, will ever be able to abolish war.

The respect due by the white races, to others and by the white races to each other, can never be too great, but natural law will never allow racial barriers to fall, and even national boundaries will never cease to exist.

Nations will come and go, but racial and national antagonism will remain; and this is well, for mankind would become like a herd of sheep, if we were to lose our national ambition, and cease to look with pride and delight not only on our industries and science, but also on our splendid soldiers and our glorious ironclads. Let small-minded people whine about the horrid cost of Dreadnoughts; as long as every nation in Europe spends, year after year, much more money on wine, beer, and brandy, than on her army and navy, there is no reason to dread our impoverished militarism.

Si vis, pacem, para bellum; and in reality there is no doubt that we shall be the better able to avoid war, the better we care for our armour. A nation is free only in so far as her own internal affairs are concerned. The has to respect the rights of other nations as well as to defend her own, and her vital interests she will, if necessary, defend with blood and iron.

. I have neither time nor have you the space to enter into a more detailed examination of the Proceedings of this World's Races Congress. The printed volume is, however, an exceedingly useful vade mecum of current thoughts and ideas among European and more or less Europeanised scholars and writers regarding some of the fundamental problems of our time. I would recommend it to your readers. They will find much s food for reflection in these pages, and possibly also some useful hints and suggestion's as to the line of work that is needed at this moment for furthering their fundamental, racial or national aims.

The volume is published by P. S. King and Son, Orchard House, Westminster, London, and may be had of the publishers I / think, for seven shillings and sixpence, of about

money.

II. . .

THE MOROCCAN CARCASE.

Discussing the problem of modern worldpeace in a late issue of the Modern Review I said that the greatest danger to international peace in our time arises not out of European but of Asiatic and African politics. There is nothing in Europe over which the different European powers are likely to come to blows with one another in our age. Political power in Europe stands finely balanced. The boundaries of the different kingdoms, republics. empires are definitely demarked. commercial and financial relations between the different European countries are complex and intimate. A European war would throw the entire industrial and financial machinery of the belligerents at once out of gear. Any possible gain in prestige or territory would by no means make good the commercial and financial loss resulting from such a conflict. But these European powers if they fall out with one another at all will do so only over what may be called some tempting carcase in Asià or Africa.

Recent events in Morocco have completely proved the correctness of this view. France had for some time past been playing the same part in Morocco that England played Egypt. Internal disturbances furnished the Republic with a plea to send an army into the country, "to protect the interests of the Sultan." This is exactly what England did in Egypt twenty-eight years ago. The English army that went to Egypt to support the authority of the Khedive against Arabi Pasha remained in that country after the so-called rebellion was quelled as an army of occupation. And it is there still. Egypt is now a British protectorate and there is every sign of its gradually developing, in name, what it is already in fact,—a British Dependency. It was a Liberal Government at Westminster that planned and executed this Egyptian policy. The same thing is happening in Morocco. France is playing the same part there. And we have a Liberal Government in London lending its influential support to this French policy in Morocco. But Germany is also anxious to have, as the late Sir Wilfrid Lawson

would have said, "a slice of the pig". This is the pith of the whole matter. This is the meaning of Germany's hostile demonstration at Agadir. Everybody says that Agadir is an inconsequential village. From the military point of view the presence of a couple of German warships at Agadir means absolutely nothing. The significance lies not in the physical act but in its moral meaning. It is a broad hint to France of the intentions of Germany should German interests in Africa be ignored by her in layher hand upon Morocco. What ing Germany wants is that she should have a free hand in certain other African regions. for consenting to the French move in Morocco. There is talk of war. But it is an old adage that barking dogs rarely bite. These little war-scares are often times got up in our civilisation by financiers and journalists. There are huge works both in England and on the Continent for the manufacture of up-to-date arms and ammunition. Some people even think that the influential owners of these large works have sometimes a direct hand in the working up of these war-scares. But whoever may be responsible for the present scare it is almost certain that there will be no European war over the Moroccan carcase. Germany will soon climb down. England is backing France. The final upshot of it may be a tri-partite arrangement between France, England and Germany which will give a free hand to each of these powers in regard to certain African ter-We may hold Universal Races. ritories. Congresses and convene conferences in defence of the rights of dependent nationalities. and subject races, But these have no effect upon our practical politics. These do not even teach us to put a decent face upon our ugly diplomacy. When one considers the actualities of modern civilised politics one strongly feels the sinfulness of neglecting to acquire national strength. Incidents like that of Morocco seem to lend strength to the Jingo view that the most effective way to prevent war is to be most thoroughly equipped and prepared for it.

III.

THE NEW ANGLO-JAPANESE TREATY.

The month's record of thoughts and events would be outrageously incomplete without

a reference to the revised treaty between England and Japan. The proposed Arbitration Treaty between Great Britain and United States created the need for this revision. By the old treaty both England and Japan had bound themselves to support each other in the event of any conflict between either of them and any combination of two or more powers. According to the terms of that treaty, in case of any possible war between Japan on the one side and America " and some other power on the other, England would have been bound to lend her aid to Japan against her opponents. This would be a violation of the terms of the proposed Consequently that Arbitration Treaty. treaty could not be concluded without the necessary modifications in the Anglo-Japanese Alliance in regard to America. This is the reason of the revised treaty between England and Japan. Japan could not sav no to it. But there seems to be a good deal' behind this small incident that may not just now quite openly meet the eye. This perhaps the beginning of the coming European federation or combination. As soon as this Japanese Freaty was revised the proposal of an arbitration treaty on the lines of Mr. Taft's document has been broached to England by Russia. And it is not improbable that the Anglo-American Arbitration Treaty will be followed by an Anglo-Russian arrangement along the same lines. All these may augur well for Eur pean peace, but do they augur well for Asiatic freedom also? That is the question. Instead of simplifying, these new developments seem to be adding more and more to the complications of the larger world politics of our day.

TOWARDS EUROPEAN PEACE.

Just as I had finished the above, news came of the signing of the Anglo-American Arbitration Treaty. But it is not only England that has entered into this friendly compact with the United States, France too has done the same. Both the Treaties were yesterday. simultaneously signed essential feature of these treaties is that they arrange for the appointment of an "International Commission of Enquiry" to deal with questions that diplomacy may have failed to settle. The Commission will be composed, not of independent third parties but of representatives of the counLOVE 28r

tries appointed by their respective Governments. In this respect this Commission will be different from the Hague Tribunal. The advantage of this arrangement will be that the decision of a composite "National" Commission like this, will be likely to carry the weight of general public opinion in the countries represented by the members, and so minimise the chances of armed conflicts between them. For, it must be remembered that in our time, in Europe, it is really the mob that create wars, and not their kings. The mob. of course, is worked up by designing financiers, with the help of a venal press. This was clearly proved in the last South African War. But in this new International Comission of Enquiry we shall have an instrument to somewhat counteract the designs of greedy financiers. Regarding the working of the scheme, I read that

For the purpose of submission questions will be divided into two categories—those which are deemed to have an international character and those which are not. Questions in the former category will, if the Commissioners so recommend, be appealed to the · Hague Tribunal, unless by special agreement some other tribunal is created or selected-a reservation no doubt prompted by the strong hope that Washington entertains of the ultimate adoption by the Powers of its project for a Court of Arbitral Justice. It is not, however, expected that such an appeal will often be made. In most cases the Commission will probably be able to present a solution acceptable to the two Governments. In regard to disputes not of an international character the Commission will have power to make recommendations for their settlement; and should it decide that such a dispute was after all susceptible of arbitration, and recommend that it go to arbitration, the contracting parties will recognize its verdict and recommendation. The Treaty further provides that at the request of either Government the Commissioners shall delay their findings for a year. The reason for this clause seems to be to give public opinion time, in the case of some particularly vexed question, to cool off, so that the Commission's finding may run the least danger possible of being wrecked upon the waves of popular agitation, and the principles of the Treaty may avoid being discredited. document is, of course, worded so as to exclude from the field it covers matters of domestic policy, such as the Monroe Doctrine for instance, and questions arising out of their enforcement and interpretation.

The treaty, of course, does not provide for unrestricted arbitration. What it actually does is to set up "Mechanism for the settlement of practically all disputes that can reasonably arise between friendly nations." But its greatest significance lies, as I have said, in its immense potentialities as an almost world-wide pacifist movement. France has already entered into this treaty with America. And it is known that progress has been already made towards similar treaties between the United States and Germany, The Netherlands, and Sweden. We are told that there are reasonable expectations that Japan will soon be a party to similar negotiations. Russia alone seems to stand out of these. But the rumour of an Anglo-Russian Arbitration Treaty shows that Russia, too, will soon join the pacifist group.

All this looks very well, and seems to augur the approach of the millenium. I have little doubt that in the course of a few years, these arbitration treaties will be formed between all the European powers, and between them and Japan also. And the question is, what about the rest of the world? For we ought to remember that the inclusion of Japan in the confederacy means practically nothing to-day to the physically and militarily weaker Asiatic or African countries. Japan has sold her soul, if she had one to sell. She is as much a European power not only politically but even in manners and morals, as any European people or Government. The progress of world peace indicated by this arbitration movement may also mean the progress of the subjection and serfdom of the larger half of modern humanity. It is a pessimistic view, but is there any ground for optimism in the actualities of the world politics of our day, so far of course as the non-white peoples are concerned? E. WILLIS.

LOVE

I slip'd into my well-beloved's arms,
And lay there stilly, watching his dear face,—
And as his eyes met mine,
Our spirits roll'd together,
And spread themselves out mightily in space.

We gave ourselves unto that dearest Heart,
Beyond the body and the mind's delight,—
And in that timeless hour,
Each sigh'd within the other:
"Oh that it were the whole world's bridal night!"

MAUD MACCARTHY, L. of G.

STRIKES

ROM press despatches we learn that an epidemic of strikes has broken out in England, that the situation in Liverpool and London is most grave, and that "the seriousness of the position has depressed the markets." In view of this fact, an economic study of modern strikes may be of some interest to Indian readers.

Strikes may rightly be regarded as one of the most important economic phenomena of the present age. They are rightly called "labor wars," because they possess all the evils of war. They entail an enormous waste of productive energy. They cause great suffering, and leave, in the heart of the vanquished party, (whether employees or employers), a feeling of resentment which prepares the way for future conflicts. A general idea of the economic loss that is involved in labor strikes may be formed from a study of the history of strikes which broke out in Europe during the period 1884— 1887 and in America in the years 1881-1900. Thus in France the coal miners of Decazeville went on strike for nationalization of mines, and the "whole mining industry of France was weighted with a dead loss."* In Belgium the iron workers and miners struck for shorter hours and better wages. These strikes "caused as much suffering and loss as could be entailed by a small war."† Several mines were maliciously set on fire. Some thousands of workmen were out of work. The strikes which took place in the United States in the years 1881 to 1900 cost the employees a loss in wages of nearly Rs. 780,000,000 and an expenditure of over Rs. 48,000,000 by labor organizations. The losses of employers amounted to nearly Rs. 369,000,000 (?).‡

According to an estimate of Prof. Farnam of Yale University, the average annual loss during 1881—94 directly attributable to

strikes and lockouts was more than a third of the loss due to commercial failures in what was a normal year.* From these facts it is clear that labor disturbances are a very serious source of industrial loss even compared with that which results from commercial failures, and considering the number of possible sufferers, they reach a much larger percentage than is reached by commercial failures.

A clear view of the economic effects of strikes will be obtained from the following tables giving results of strikes in the United States:†

TABLE I.

Showing percentage of employees thrown out of work in the trades concerned.

PERCENTAGE OF WORKERS THROWN OUT OF EMPLOYMENT.

Year.	In succesful strikes.	In partly suc- cessful strikes.	In strikes which failed.
1884	35.86	3'43	60.71
1885	47.54	9.83	42.63
1886	38.46	14.60	46.90
1887	33.61	6 96	59°43 <u>/</u>
	,	LABLE II	

Showing total number of workers thrown out of employment.

Year.	Number of emplo	yees rk.
1884	147,054	
1885	242,705	
1886	508,045	
1887	379,726	
••••	TABLE III.	

Showing proportion of establishments (which were concerned in strikes) closed in consequence of strikes.

Percent	Percentage of establishments		
		Tage C	
•••			
•••	71.28		
	. 58.24		
·	57'55	•	
	Percent	Percentage of establis closed 64.72 71.58 58.24	Percentage of establishments closed 64.72 71.58 58.24

* Yale Review-Vol. 7, p. 188.

† The tables have been taken from Bulletin of the Department of Labor—(Washington), No. 1, p. 10, with the modification that the figures have been given in rupees instead of dollars,

^{*} Spectator—Vol. 59, p. 411. † Saturday Review—Vol. 61, pp. 424-425.

[†] Saturday Review—Vol. 01, pp. 424-425. † Sixteenth Annual Report of the Commissioner of Labor—(Washington)—1901—p. 24.

TABLE IV.

L. Herr

Showing wages loss of employees, assistance to employees rendered by labor organizations, and loss of employers.

STRIKES.

TO DATE WHEN STRIKERS WERE RE-EMPLOYED OR EMPLOYED

Year.	ELSEWHERE.		Loss of
	Wages loss of employees.	Assistance given to employees by labor organizations.	employers.
1884 1885 1886 1887	Rs. 23,000,151 31,989,744 44,977,359 49,681,602	Rs. 1,223,613 1,397,481 3,366,390 3,364,617	Rs. 10,179,219 13,166,679 37,073,424 20,095,485

A careful look into these tables reveals some interesting and important facts. In table I we observe that the percentage of workers thrown out of employment was much greater in the case of strikes which failed than in the case of successful strikes. It is clear that the success or failure of a strike does not depend upon the mere number of strikers. It depends on the general conditions of the economic environment. If the conditions of production and trade are such that employers cannot, without injury to trade, raise wages, a declaration of strike will be of no avail to the workers; on the contrary, it will be positively harmful to the interest of labor as well as of capital. Table 3 shows what a large percentage of establishments had to be closed in consequence of strikes. Such a considerable decrease in the number of productive concerns must have caused a great fall in the volume of production and a consequent rise in prices of the commodities affected. And if these commodities were goods of general consumption the rise of prices might seriously affect the economic position of laborers as well as of other classes of people. The significance of table 4 is too evident to need any explanation.

Prof. Farnam, whom we have already quoted, thinks that labor strikes may be reduced to certain general principles. These principles are based on a careful study of the labor situations during 1881—1894.* Thus, the causes of crises may be grouped under three distinct classes, viz., (1) desire for a betterment in the condition of the laborer, e.g., better pay, shorter hours of

work, etc., (2) resistance to an attempt at economy on the part of the employer, e.g., reduction of wages or increase of hours of work. Such an attempt generally follows a commercial crisis, and (3) sympathetic strikes. Strikes may sometimes be occasioned by other considerations also. These may be grouped under the fourth class, viz., miscellaneous. The majority of strikes, however. involved demand for better terms on the part of the laborers rather than a resistance to economies. Another fact, and a most important one, is that the strikes which aimed to secure advantages were more successful than those which resisted attempts at economy. The explanation is to be found in the fact that during the period in question there were certain tendencies which operated steadily to improve the general economic situation, and that the employers were thus able to raise wages. A final conclusion that Prof. Farnam draws from his study of the labor situations during 1881-1894 is that the complexion which a strike will take must always depend upon the general tendency of wages. "If the general tendency is upward; then the chances are that the strike will mainly take the form of a demand for increased wages, and that such a strike will on the whole be the most sure of success. If the general tendency is downward, we may expect to find strikes organized to resist a lowering of wages and to meet with failure.".

In conclusion it may be said that the conflict of labor and capital in the Western World, of which strikes are a violent expression, has but an academic interest for India. "The rate of wages which appears to an American writer 'the permanent question to the vast majority of the people of civilised lands' is a matter of very slight concern to the working class of India."

The explanation is to be found in our existing system of production. Even from the stand point of wider economic considerations, we are now called upon not so much to help increase of the remuneration of labor as to organize our system of production on an advanced and efficient basis with a view to increasing the national

^{*} Yale Review-Vol. 7, pp. 188-194.

^{*} Morison's Industrial Organization of an Indian Province, p. 4.

wealth. Efficient production will of course require efficient labor. But the industrial development of Japan is tending to show that efficiency of labor is not necessarily connected with high wages. Now emphasis should be laid on the means and methods of production rather than on the distribution of products. Concentration of wealth

need cause no apprehension in this country for a long time to come. The growth of a class of capitalists and captains of .industry is the crying demand of India.

SATISH CHANDRA BASU.

* Marshall's Economics of Industry-4th Edition-

A DOG'S LIE

By Jean Aicard of the French Academy.

(Translated from the French by K. K. Athavale.)

had a blind confidence in him for a long time. We loved one another. He was a sheep dog with a white coat and a a brown head-piece. I called him Pierrot. Pierrot was used to climb up trees and ladders! Sired by a vaulter, perhaps, he performed feats of unexpected strength and address. He was in love with a wooden spheroid of to me one day and sitting on his hind quarters, he had as good as said to me.;-Throw it in the brush as far as you can, I will find it for you and you will see what fun we shall have. I did his bidding. He succeeded wonderfully in his plan. But afterwards he became very tiresome-he was always saying to me:-"Let us go and play with the ball!"

He entered his master's study brusquely whenever he could, with the ball held in his teeth, and standing erect in front, with his forepaws resting on the table among the papers, valuable letters and open books, he adressed me thus in his most ingratiating canine speech: - "Here's the ball. Throw it by the window and I will go to look for it. And you will find it most amusing, much more amusing than your papers, novels, dramas, and journals."

I threw the ball through the window and he went. But no, it is not true. I had deceived him, the good Pierrot! As soon as he was out, the ball was placed on the table among the pigeon-holes. Outside, Pierrot searched, and searched diligently. At last, returning under the windows:-"Eh! you over there! You, man of papers! Wow! Wow! (This last a bit louder). I do not find the ball, it is nowhere. If a passer-by has not taken it, and that is not likely, I am sure you must have got it!"

He came up again to the study, dug into my pockets with his nose, and looked for the size of a billiard ball. He brought it said among the furniture and in the half-open drawers; then, suddenly, with the air of a man striking his forehead, he fixed me with a knowing look: -"I bet you, it is on the table". I declined to take up his bet since it was actually on the table. With an intelligent glance he had followed my regard. He espied his ball. To hide it again I took it suddenly in my hand. And, then oh! then, it was good-bye to work! We had parties of extravagant gaiety and mirth! He lept and bounded after the ball, and wished to have it at any price, he followed your least movements and would not leave you for a moment, laughing all the while with his wagging tail.

He often made me think of those men changed into dogs we read of in fairy tales. His eyes were of a tender, profound, and imploring humanity, and as much as said:— "What do you want? I am only what I am-an animal with four feet; but my heart is a human heart, and even better than most men's. Misfortune has taught me so many things! I have suffered so much! I suffer so much even today for not

being able to express, in words and language like yours, my fidelity and devotion! Yes, I am entirely yours. I love you...like a dog! I would die for you if it was necessary. Everything yours is sacred to me. And if any stranger dares to touch it, you will see what I will do to him."

TT

One day, however, we fell out-the dog and I, and it was a subject of great regret and chagrin to me. But people who believe blindly in dogs will not understand me. It happened this way: - The cook, one morning, had killed two pigeons for my dinner. She went to the next room to fetch a basket to throw the feathers of the pigeons in as she proceeded with the plucking. When she returned to the kitchen she gave vent to a loud cry of surprise, for one of the two pigeons had disappeared. She was absent from the kitchen for only a few seconds. She thought a tramp must have undoubtedly passed by and seeing the bird lying there temptingly in the open window, must have appropriated it. She went out to look for the supposed tramp; but there was no one in sight. Then, mechanically, she thought of the dog and the next moment was filled with remorse: "What horror, to suspect Pierrot! He would never steal anything; on the contrary, he would guard a leg of mutton all day long without touching it, even if he was starving! But then, Pierrot was there, in the kitchen, sitting on his haunches, with half-closed eves, vawning at intervals; he must have had something to do with my pigeons!"

Pierrot was in the kitchen right enough, drowsy, and with a great air of indifference!

At this point I was called in.

"Pierrot!" I called out. He raised his sleep-heavy eyes to me as much as to say—"Well, what do you want, my master? I was so comfortable! But hold! I think...a game with the ball!"

"A game with the ball? I am of your opinion, Catherine; the dog could not have stolen the pigeon. If he had stolen it, he would certainly now be busy in plucking its feathers in some secluded ditch or hole!"

"But, still, look at him, sir! That dog has not the look of Christian innocence about him."

"What do you mean?"

"I say that at this moment Pierrot has not his usual frank air."

"Look at me, Pierrot."

Instantly with lowered head, Pierrot grumbled:—"Would I be here quite calm and unconcerned if I had purloined a pigeon? I would now be plucking its feathers! Don't you think so?"

He made use of my own argument. It

seemed to me quite suspicious.

"Look at me straight in the eyes, like this." There was no doubt about the fact that he was simulating indifference!

"Ah! my God! Catherine, it is he! I am

sure he is the thief!"

What I saw in the eyes of the dog was painful, horribly painful to my heart. I swear to you, reader, that I am quite serious in this matter. I had seen in them, distinctly, a human lie. It was very complicated, it is true. The dog wished to put in his regard a false appearance of sincerity, but he was not successful in it, since even a man finds it impossible of accomplishing. This miracle of the Devil is, people say, still possible only to a woman.

As to Pierrot, he exhausted his strength in vain efforts. His strong desire to deceive was in his eyes, struggling with the feeble show of sincerity he was able to create; but this unaccomplished lie was much more sadly revealing in its expression than a direct confession of guilt. I wished to see his heart in its nakedness—to be sure of the

proof I was looking for.

. III

"Here, take this, I give it to you," I said to the deceiver.

I offered him the remaining pigeon. He regarded me, musing thus:— "Hum! It is not possible! You suspect me and you want to find out? What is your object in giving me a pigeon today? You have never done this before!"

He lifted the bird in his mouth, and presently put it back gently on the ground. He appeared to say: "I am not a beast utterly!"

"Really it is yours, since I tell you so; I think you love pigeons, don't you? Very well, there's one for you. As to the rest, I had two of them, and I require two. I do not know what to do with a single one.

I therefore repeat it to you that it is yours—

this pigeon here."

I stroked him with my hand, thinking at the same time: - "Scoundrel! thief! you have deceived me as if you were only a man! You are a treacherous dog! You have undone-falsified-an entire existence of loyalty, you scum!"

But I added aloud:-"Oh! the good dog! the brave and honest dog! And oh! how

beautiful he is!"

It decided him. He took the pigeon in his teeth, rose, and went away, slowly, and not without turning his head several times in my direction—to see, to fathom, my real thoughts. As soon as he was outside on the terrace, I shut the door noisily, and remained there to watch his further move-

He went some steps, as if resolved to go and devour his prey in some spot at a distance, then stopped again, dropped his pigeon once more on the ground, and reflected for a long time. He looked at the door several times with his false eyes. Then he gave up all idea of looking for a satisfactory explanation, but contented himself with the actual fact, and picking up his booty again, trotted away. The further and further he went, his tail, timide and hesitating in its attitude since our conversation, became sincere again. "Bah! that is how we always deceive ourselves. No one is looking at me! Oh! happy joy! who will live, will see!"

I followed him at a distance, and surprised him in the act of scraping a hole in the ground diligently with both of his forepaws. The pigeon which I had offered him traitorously was on one side of the ditch. I myself scraped out the earth to the bottom. The first pigeon was there, stolen and

carefully hidden.

I was broken-hearted. My friend Pierrot returning to the instincts of his co-speciesthe Reynards and the wolves, -had buried his provisions, and it did not matter. But

he-a domestic animal-had now learned to deceive! That was the sore point.

I made in sight of the canine liar a packet of the big feathers of my two pigeons, and I placed the feather-brush or dust-flicker I

thus made on my working table.

And, afterwards, when Pierrot brought me his ball, saying to me in a detached air like: "Oh! well! see you, my dear master, do not pore over your papers any longer, but come and let us play," I simply lifted up the little feather-broom and Pierrot lowered his head, his tail lay down flat in shame, and his poor quivering gorge choked. The ball dropped from his teeth 1 and he as good as exclaimed: "My God! My God! you will never forgive me then!"

"You do not love me," I told him one morning, "No you don't, since you have deceived me-cheated me, and so know-

ingly."

I do not now remember, who replied to me with perfect good humour: - "Yes, yes, my dear fellow! he has always loved you and he still loves you sincerely...But what will you have? he loved the pigeon also! He is now sufficiently punished, though."

I seized the little feather-broom, and while Pierrot had no fear about it, I said to him: "You see this thing for the last time. Let it perish, the remainder of your sin and disgrace!" So saving I threw the object A into the fire. Pierrot, gravely sitting, looked on while it burned... Then, without any noisy demonstration of joy, and without leaps or bounds, nobly, but simply, he advanced to embrace me. Something infinitely sweet swelled my heart within me. It was the happiness of forgiveness—of pardon.

And, quite low, just in my ear, my dog told me:-"I know well that happiness, you are feeling now. I myself, how many times and how many things I do forgive you, and without your knowing of them, either!"

THE MADHUKARI

m! Bhavati bhiksham dehi (my lady! give me alms), called aloud the boy in correct Sanskrit; but the mistress of the house, to whom the request is invari-

ably addressed, answered back in homely Marathi bidding him wait a moment while she got his bhiksha (alms) ready. The boy is a typical Madhukari of Poona and he

waits patiently as he is told till his pittance is forthcoming. The housewife presently appears at the kitchen door, the boy hurries up to her, carefully places on the ground the small copper or brass cup with which his left hand is encumbered, and with both hands holds up his zoli or alms-satchel wide open before the lady, who carefully drops into it the alms she has made up for him—generally a tiny piece of unleavened bread scone made of bajra or jawar flour, and occasionally wheaten, charged with a morsel of boiled rice and crowned by a



THE MADHUKARI:

or a Brahmin boy begging alms for his maintenance and education. In his hands he carries his zoli or alms satchel, a mug and a lota,

drop of dhall, the whole being flanked by a pinch of dressed vegetable. If the mistress of the house, for such eleemosynary gifts in kind come strictly within the purview of her own functions in the domestic economy, be in a specially gracious mood, she adds a thimbleful of vegetable soup or gravy, or, perhaps, a cupful of simple or curried whey to the customary alms noted above, and which the boy takes in a small brass mug, tinned inside, which he usually carries, expressly for such windfalls, no doubt, in his right hand along with the zoli, as will be noticed in our illustration. the way this zoli or alms satchel is simply a square piece of cloth, the four corners of which are tied together in two knots, and in the pocket thus formed a medium sized brass dinner plate is placed to hold the food. Thus armed, and after taking his morning ablutions and saving his Sandhya mass, the boy sallies forth on his round, in quest of food, going from house to house, and visiting some thirty householders, before he is able to get together sufficient victuals to give him a good breakfast and a more or less satisfactory evening meal; and in going over this beat of his he has to lose at least an hour and a half of his time.

Captain Molesworth, in his monumental Marathi-English Lexicon, defines word Madhukari as being, literally, "the business of a bee, i.e., collecting from flower to flower, so these beggars from door to door. Hence dressed food given in alms to Brahmins. One that subsists on victuals obtained by begging from door to door." matter of fact, the institution of Madhukari is very old, its origin being lost in the hoary antiquity of the Vedic times. In fact it might be said to be co-existent with Brahmanism itself, for every Brahmin boy, be he rich or poor, has to beg once in his life and that at the very beginning of his career, immediately after his initiation into the order of Dwija, or the twice-born, and after wearing the sacred triplet thread for the first time. A part of the elaborate ritual of initiation consists in the novitiate taking the vows of celibacy and poverty during a stated period. Formerly every such novitiate had to conform literally and strictly to these vows by repairing to the house of his Guru and living there as a Bramhachari for twelve years, imbibing learning and a knowledge of the Vedic word and lore, and maintaining himself during the period on the alms-sanctified victuals of Madhukari. obtained by begging cooked food from the surrounding householders. The old Guru-griha (preceptor's house) has virtually disappeared long since, but the practice of Madhukari survives and even flourishes to this day in Maratha-land. The reason is not far to seek, in that it furnishes a convenient way of maintaining himself to a Brahmin boy who is anxious to learn, but who has either lost his parents and has no one to fall back upon and to pay for his schooling. Such a boy, soon after his thread ceremony. betakes himself to the nearest urban centre. and obtains shelter in the house of a friend or acquaintance of his parents, and with Madhukari and occasional pecuniary assistance from charitable members of his community, contrives to struggle through the vernacular and the primary English courses. In this way, at the present moment, there are more than a hundred Brahmin boys in Poona, attending one or the other of the several educational institutions in the City, who rely on Madhukari as the mainstay of their living.

The subject of our illustration is a Brahmin boy of thirteen reading in the third Anglo-Vernacular Standard, who maintains himself by Madhukari. He is a bright clever youngster who lost his father by Plague in 1902. His mother, who is in domestic service, helps him with all necessaries except food, as for instance books, paper, clothes, &c., from her scanty wages.

K. K. ATHAVALE.

THE DEPARTMENT OF LIVE STOCK IN THE ADMINIS-TRATION OF CHANDRAGUPTA

BY NORENDRANATH LAW, M. A.

III. NE of the chief duties of the state in connection with live stock was that pertaining to elephants. One of the four well-known divisions of the old Hindu army was the elephant-force, on the efficiency of which depended to a great extent, the efficiency of the army as a whole. There has been on record many a battle in early Indian history in which elephants carried the day. Hence, the rearing up of a good breed of elephants was recognized as one of the special cares of Chandragupta's government which made itself famous by the strength of its army-organization, and the killing of an elephant was visited with capital punishment.

The department of elephants was officered by several persons. At the head was the officer called इन्स्थान—the superintendent of elephants, whose main duties were—(1) to see that the elephant-forests were well-protected and (2) to superintend the internal arrangements in the elephant-stables and

the proper training of elephants by experts. The immediate work of the maintenance and upkeep of the elephant-preserves was however not his look-out. This was left to another officer called नागवनपाला:, the superintendent of elephant-forests. He had a staff of assistants called नागवनाध्यत्त, the keepers of elephant-forests, with whom he had to acquaint himself with the limits as well as the paths leading into and out of the forests -specially those that were mountainous or boggy or contained rivers or lakes. The capture of elephants was also their concern in which they were helped by a special set of men. These were :—(i) इस्तिपक —elephantdrivers; (ii) पादपाशिक—those who slip nooses round the legs of elephants; (iii) सैमिकboundary-guards; (iv) पारिकामिक -servants for miscellaneous works; (v) वनचरक-foresters; (vi) अनीकस्थ—elephant-trainers.

The need for the presence of elephant trainers (धनीकस्य) mentioned last in the above list was owing to the fact that they alone could readily ascertain those elephants

that were fit for capture; for certain classes of elephants were exempted from capture, viz., those infatuated (मूट) and diseased (व्याधित), female elephants that were with child (मर्भिणी and धिनुका) and all those that were below twenty or were without tusks (मक्रण); young elephants (क्रिक) were as a rule allowed to remain at large and only a few were captured for being trained for sports.

The captors taking with them 5 or 7 female elephants (इसिन्सकी) which had been specially taught the devices of capture roamed about in summer—the season for the capture of elephants—in the forests and traced the whereabouts of herds of elephants by following the course of their dung and urine (हिसामवप्रीषक्तवान्य) and by observing their footmarks (पदा), the spots where they reposed (भ्यास्थान) and the banks of rivers. lakes, &c., they damaged (नुलपाती हे भेन). The captors passed along the lines of भन्नातकी trees (Semercarpus Anacardium-in Bengal called Bhela (भेला). One of the reasons for this was perhaps that the trees being very shady afforded a good resting place for the animals and therefore it was near these that the herds or clues as to their wanderings were most likely to be found. It is also possible that the leaves and branches of these trees formed a favourite food of the animals, for wanted is mentioned as a medicinal plant in the extant works on इल्यायुर्वेद and अश्वशस्त्र alike, the properties of which according to medical authorities (quoted in Elephants and their diseases by Lt. Col. Evans, p. 144) are mainly those of a stimulant and admit of both internal and external uses.

The exact devices that were employed for catching the elephants are not described in the Arthasāstra but an extract from Megasthenes bearing on this point is worth quoting. It runs as follows:—

"The manner of hunting the elephant is this. Round a bare patch of ground is dug a deep trench about 5 or 6 stadia (a stadium=202½ yds.) in extent and over this is thrown a very narrow bridge which gives access to the enclosure. Into this enclosure are introduced 3 or 4 of the best-trained female elephants. The men themselves lie in ambush in concealed huts. The wild elephants do not approach this trap in the day-time but they enter it at night, going in one by one. When all have passed the entrance, the men secretly close it up; then, introducing the strongest of the tame fighting elephants, they fight it out with the wild ones, whom at the same time they enfeeble with hunger. When the latter are now overcome

* B. III, Fragm. XXXVI, Megasthenes.

with fatigue, the boldest of the drivers dismount unobserved, and each man creeps under his own elephant, and from this position creeps under the belly of the wild elephant and ties his feet together."*

The sources of supply of elephants in those days were the following places, viz:—
(i) जालिङ (ii) अङ्ग (iii) जार्म (eastern portion of the district of Shahabad in Behar) supplying elephants of the best quality; and (iv) प्राच (the east); (v) द्यान (vi) अपवान (western countries) supplying elephants of the medium quality; (vii) सुराष्ट्र (Guzerat) (viii) प्रजान supplying elephants of the inferior quality.

STABLES.

There were two sets of stables, one in the fort and the other, outside; and in the former were kept those elephants that had already been trained for war and riding, and in the latter, those that were being tamed, together with the refractory animals.

An elephant-stable was twice as high as the length of an elephant and its width was half its height; it was made to face either the north or the east, had separate apartments for female elephants, had a spacious corridor and was provided with smooth square T-shaped tether-posts called smith which were as long as the length of an elephant, and between which were placed apertures for the removal of excreta. The place for their sleep was similar to that for standing, with this difference that in one half of it was a raised platform for the elephant to lean on.

Stabling Staff.

For the stabling of elephants a good number of officers was employed. A list of such officers set forth in the Arthasāstra mentions the following:—(i) चिकित्सक—elephant-doctors; (ii) अनीकस्य—elephant-trainers; (iii) आरोहक—ordinary drivers or mahouts; (iv) आयोरण—the expert mahout who can control the pace and movement of elephants; (v) इस्तिपक—grooms or elephant-keepers;

- * N. L. Dey's Geogr. Dict.
- † A country, part of Central Hindustan lying on the south-east of the Vindhya mountains—Wilson's Sanskrit Dict. হয়ৰ has been identified with modern Mandasore. Ed. M. R.
- ‡ पञ्चन probably stands for पञ्चगण, a place in Northern India, which is referred to in the Mahabharata, Sabha Parva, Ch. 27, in connection with the northern conquests of Arjuna, thus: "किरीटी जितवान् राजन् देशान् पञ्चगणांसत:॥"

(vi) श्रीपचारिक—attendants; (vii) विधापाचक—cooks; (viii) याविक—grass-suppliers; (ix) पार्-पाशिक—those who put fetters round their feet; (x) जुटीरचक—guards; (xi) उपशायिक—those who take care of the elephants at night.

These officers were given wages and allowances of food and a deduction was made from their dues for negligence of their duties e.g., allowing a stranger to ride the elephants, striking them in the vital parts of their body, not cleansing the stables, &c.

Daily routine.

Their bathing hours were fixed once in the morning between 6—7-30 A.M. and again towards the afternoon between 3—4-30 P.M. The two bathing hours were followed by hours of meal which was also twice allowed. The forenoon was the time for their physical exercise and afternoon for their drink. Two out of the eight parts of night were spent in sleep (स्वप्न) and three in waking sleep (संविधनीत्यानिक).

Rations.

The quantity of ration to be given to an elephant was regulated generally according to its age, which was inferred from its size and other physical features; and for this purpose elephants were divided into three groups, viz.,—(1) those that were 14 ft. high, 18 ft. long and 20 ft. in circumference and were from these measurements inferred to be of 40 years of age; (ii) those that were 30 years old; and (iii) those that were 25 years old.

The diet for the second group was onequarter less than that of the first; and the diet of the third group was one-quarter less

than that of the second.

The dietary of the first group comprised the following:—

Modern Equivalents. Quantities. I drona (द्रोस) of rice (तरहल) 4[₹] chataks ء (ब्राइक) of oil (तैल) I chatak 3 prasthas of (सपिष) ghee 3 kanchas 10 palas of salt 4 sikis 50 palas of **Hitt** i.e. fleshy I chatak parts or pulp of fruits ा श्राहक of रस (drink) or 11 chataks 2 त्रांडक's of curd

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10 palas of sugar (चार ) for making food palatable

1 श्राहक of liquor ( मद्य ) or
2 श्राहक's of milk ( प्रय: )

2 सार's of meadow grass ( श्रवस ) 6 seers

2 सार's of war (sporting grass) 6 4 seers

1 सार of hay

1 siki
```

and any amount of stalks of various sorts of pulse.

ा prastha of oil ($1\frac{1}{5}$ kanchas) and $\frac{1}{3}$ prastha of the same ($\frac{3}{4}$ siki) were given respectively for rubbing the body and the head with; and for a light in each apartment (प्राह्मीपिक) $\frac{3}{4}$ prastha of oil was fixed.

An elephant of 16 ft. in height and in rutwas given the same amount of food as one of 14 ft. and the rest when in rut were given food according to their size. A young elephant captured for sports (fax:) was fed on milk and meadow-grass.

TRAINING OF ELEPHANTS.

It was one of the most important duties of the Superintendent of elephants to see that proper training was given to the animals under his charge by expert trainers. The elephants were divided into the following four classes acording to their training:—

(i) इस-those that were being tamed; '(ii) साज्ञास-those trained for war; (iii) सपनास-those trained for riding, &c., in times of peace; (iv) व्यास-those that were refractory and difficult to be broken.

As regards the taming of elephants there were several clearly marked out stages in its process.

The process began when the animal was first brought to attach itself to a herd of tamed elephants and lost its wildness by contact with them. This was called the युषात stage of the training, Then the animal was cleverly thrown into a pit specially dug to subdue its ferocity. This was the अपपातगत stage. The next step in the taming—(वारिगत)— was to keep the animal confined within a particular area of the forest instead of allowing it to roam at large. The next disciplinary measure was to tie the animal to a post when it was found to be sufficiently gentle for the purpose (स्तुपात). The taming was completed when the elephant became so gentle that it allowed its

driver or trainer to sit on its withers without protest. This was the ways stage.

Of the elephants tamed in the above way some were selected for military training and some for purposes of ordinary work.

As regards military training, the preliminary steps adopted were to accustom the elephant to girths (बचावर्ष) and collars (ग्रेवेयवर्ष) and to co-operation with a herd in a common work (ययवर्ष).

Then the animal was taught the following movements necessary for war:

(i) उपखान—rising, bending, jumping over fences, &c.; (ii) संवर्त्तन—turning; (iii) संवान—moving forward straight or transverse or making serpentine movement; (iv) वधावध—killing and trampling down; (v) इसियुड—fighting with other elephants; (vi) नागरायण—assailing forts and cities; (vii) सांगामिक—other cognate movements relating to war.

With regard to the training of elephants in riding they were first taken through the preliminary processes of discipline through आद्दर्भ, के हीनकर्म or drudge-work and नारोष्ट्रक्म or responsiveness to signs.

Then they were trained in the following movements, viz.,— (i) আৰ্থ —nimbleness of movements; (ii) ক্সন্ত্রীবৰাল্ল—allowing itself to be mounted from another elephant; (iii) ধীয়ে—trotting; (iv) স্বাধানবিক—moving with two or three legs; (v) বহুমুবৰাল্ল—readiness to

her driven by a mere stick; (vi) तीजीपवाहा—
to an iron hook; (vii) ग्रहीपवाहा—
mere signs, (viii)
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keep them under control was punishment and the use of fetters and other means to control their vicious tendencies. For these purposes there were in use bridles (पাৰ্যা), leg chains (परिचेष), frontal fetters (ভবং), hooks (সভ্তুম) and other mechanical devices.

ORNAMENTS.

Among the ornaments of elephants are mentioned necklaces such as वैजयनी, चुरप्रमास as well as litter तर्म and howdah (ज्ञय), and among war-accourrements are mentioned mail armour (वर्म), clubs (तीमर), quivers of arrows (श्रासन), etc.

MEDICAL TREATMENT.

As in the case of cows and horses, there were doctors employed to apply medicines to elephants suffering from diseases due to overwork, rut or old ages. Their chief duties were, however, preventive in their character-taking care that the physical conditions surrounding the life of the elephants corresponded strictly to the rules of hygiene and sanitation (स्थानगृहि). Failure to take the necessary steps for the health of elephants was punishable with fines. There was also inspection as regards the proper. growth and harmonious development of all the parts of the body of an elephant. This was regulated according to several standards. and types of its physical development.

There were also certain rules observed for the cutting of tusks of elephants; for elephants born in countries irrigated by rivers, who had therefore speedy growth of tusks, the cutting was done once in $2\frac{1}{2}$ years; and for mountainous elephants whose tusks grew more slowly, it was done once in 5 years. The rule was to leave at the root a length equal to twice the circumference of the tusk measured at the base.

CEREMONIES FOR THE WELFARE OF ELEPHANTS.

As in regard to horses, certain ceremonies ere observed to propitiate unseen agencies or the welfare of elephants. Thus आर्ति or aving of lights was performed thrice daily the rainy season and at the periods of enction of two seasons. Sacrifices to were also performed on new-moon were also performed on new-moon God of War.

now completed our account of

the Department of Live Stock in Chandragupta's Government and have seen the comprehensive character of its scope and work touching the welfare and growth of those important animals like the cow, the horse or the elephant on which depended to a great extent both the economic prosperity and political security of the country.

Christianity is an Eastern religion. Its

THE ETHICAL TENDENCIES OF WESTERN CIVILISATION

By PRAMATHA NATH BOSE, B.Sc. (Lond.)

THE modern civilisation of the West, or Western civilisation as it has been briefly called, may be said to date from about the middle of the eighteenth century. The forces of which it is the resultant then came into active operation and have ever since been increasing in intensity. The more important of these forces are the democratic spirit and the development of Natural Science especially of its industrial applications. Western writers generally include Christianity among them. During the Middle Ages, Christianity undoubtedly exerted a certain amount of beneficial influence upon the progress of The Church often procured the manumission of slaves and inculcated charity. But the attitude of hostility which it assumed towards intellectual progress was highly prejudicial to moral advancement. For several centuries Roman Catholicism pursued a policy of relentless persecution for religious and intellectual heresy. The Reformation no doubt aided intellectual progress in modern Europe, but it did so indirectly by establishing the right of private interpretation of the Scriptures and thus fostering individualism. The Reformers were as strongly oppesed to Science as the The Reformers, no less than Inquisitors. the Catholics, believed that there was no science but what was in strict accordance with the Bible. According to Luther Aristotle is "truly a devil, a horrid calum niator, a wicked sycophant, a prince of darl ness, a real apollyon, a beast, a most horr impostor on mankind, one in whom the is scarcely any philosophy, a public a professed liar, a goat, a complete epic this twice execrable Aristotle."

noble moral ideal is the same as that of the sublime religion preached by Gautama the Buddha, and had been gradually evolved in India some centuries before the advent of Christ. Christian altruism was not compatible with the stage of progress which Europe had attained at the time of its adoption. The doctrine of relentless, eternal punishment by fire, the fiendish delight which theologians like Tertullian took in contemplating the hideous scenes of endless torture in hell, and the systematic, deliberate, barbarity with which the Christian persecuted the Jews and other heretics harmonised with the nature of nations whose favourite pastimes even among refined classes were bull-baiting, baiting, who treated with remorseless cruelty, often accompanied by tree and deception, the peoples +1 with_ contact elsewher which unpre man, mili oni

an atheist by Protestants, and held to be as dangerons as Luther or Calvin by Catholics. Montaigue and the French Encyclopædists. Comte, Beccaria, Bentham, Mill, Herbert Spencer and a host of other great men whose writings and personal influence have done so much to elevate the moral standard of modern Europe were all outside the Church. Among Christians, it is chiefly the dissenters who have furthered moral advancement. The Ouakers took the first steps towards the abolition of the Slave Trade. Men like Tolstoi who endeavour to lead a truly Christian life are anathematised by the Orthodox Church. The dogmas of Christianity have but little hold now upon the cultured classes. Morality among them has been disassociated from religion. The motive impulse of moral progress comes not from inside but from outside the Church.

It has always been so in the history of the moral advancement of mankind. In Greece it was the philosophers, and not the priests, who advanced morality. In India the strongest impetus to ethical progress was given by the Buddha and his followers who seceded from the established religion

of the country.

Such must always be the case on a priori grounds. The religion of the mass of the people must be adapted to their moral and intellectual faculties which are in a much Llower state of development than that of a few men among them who may be called intellectual and moral geniuses, who towering above their fellowmen endeavour to disseminate ideas of moral excellence far in advance of their times. The mass of the people take a long time to absorb those ideas. The process must necessarily be a very slow one especially when we consider the fact which is patent to every sociological observer, that large communities are occasionally subject to what may be called moral atavism. Hence in the case of a progressive civilisation, the influence of the religion accepted by the mass of the people. supon ethical advancement must be comparatively small and will largely depend upon the diffusion of knowledge.

This is a most potent force in moral progress, and the democratic spirit of the age has given it full play. Never before in the history of man was knowledge so widely disseminated as in the Western world at the

present day. Opinions for which men like Bruno and Galileo were burnt at the stake are now the common possession of the man in the street. Saner views prevail now in regard to the origin and the age of the earth and of the place of man in it. The marvellous discoveries of the various branches of natural science and of philology and archæology are popularised and propagated through all sections of the community. The torch of Truth held aloft by science and research has been showing man the right path. Ignorance breeds superstition and vice. True knowledge kills them and fosters virtue. The Western world now knows that the age of the earth is to be reckoned not in thousands but in millions of years, that man instead of being created in a day is only the last and most highly developed form of a gradually progressive series of organisms, that it is his moral and spiritual faculties which differentiate man from the lower animals, that Western civilisation is not the first product of human aspiration for ethical advancement, but that centuries before the Christian Era there arose civilisations with moral ideals as high as, or even higher than those current in the West, in which humanity was carried to such a high stage of development that the military spirit was entirely suppressed, large classes abjured flesh food, and hospitals were erected not only for human beings but also for lower animals. It is owing more to the spread of culture and enlightenment due to: a well-organised system of education than to any other cause, that Europe since the beginning of the last century has been slowly emerging from the predatory stage and has been developing a high sense of justice and benevolence as is evidenced by the Peace Movement which has of late been slowly gaining in strength, by the extending network of beneficent organisations for relieving distress and misery, and by such movements as the Universal Races Congress which strives to improve the relations at present subsisting between the stronger and the weaker peoples of the world.

It should be observed, however, that the democratic spirit is not necessarily an indication of a high stage of civilisation, and that the good it does is not of an unmixed character. It is often represented as if the free spirit were the distinguishing feature

and the special product of Western civilisation. According to Hegel and many other Western writers, the history of mankind is a history of the "necessary development of the free spirit through the different forms of political organisations; the first being that of the Oriental monarchy, in which freedom belongs to the monarch only; the second that of the Greco-Roman Republics in which a select body of free citizens is sustained on a basis of slavery; while finally in the modern societies sprung from the Teutonic invasion of the decaying Roman empire, freedom is recognised as the natural right of all members of the community." This conclusion is based upon an incorrect view of sociological Inequality, and restriction of phenomena. freedom are the necessary concomitants of differentiation of function and, therefore, of social progress. In primitive societies where even the chief is but little distinguished from the rest of the community. there is considerable individual freedom, and the Government is generally democurtailment of The freedom imposed by the Oriental monarchy or by the Greco-Roman Republics was the result. of considerable social organisation and progress. The right of equality enjoyed by the Teutonic peoples even at the time of Tacitus was subsequently lost in the course ·The democratic of social evolution. movement of modern Europe originated in a revulsion of feeling against the despotism of the Middle Ages and is an attempt to go back to the primitive condition of freedom. The progress of a community is never a continuous forward movement. It is the resultant of various forces which pull it in different, and some times opposite, directions. The regulating organisation which is necessitated by increased differentiation gradually usurps more than is needful or beneficial for progress. The regulated part of the community in course of time rebels against such encroachment and fries to recover the ground lost by it. The democratic agitation inaugurated by the French Revolution is such a movement. It has. by restoring the balance between the regulating and the regulated parts of the community greatly helped progress in various ways.

But, as the mass of the people are being.

levelled up intellectually and ethically. the superior men among them are to some extent being levelled down. The lower strata are being raised at the expense of the higher. In every community a few gifted wise men try to elevate the mass of the people by their precepts and examples. The progress of the community depends upon whether the influence of the former is greater than that of the latter, whether the upward impulse is stronger than the downward. Under excessive democratic influence such as is noticeable in the West at the present day, the elevatory movement tends to be greatly weakened. This tendency is noticeable in politics and ethics as well as in literature and art. Authors having to adopt themselves to the moral and intellectual capabilities and tastes of the generally unregenerate mob, there is an exuberant profusion of shallow, sensational literature, but a great dearth of thoughtful works such as would promote culture and elevate character. Knowledge is extending over a wider surface, but is losing in depth. In literature and art there is noticeable a marked falling off from the standard of excellence of the last century. In politics the excessive increase of democratic influence tends to the exclusion of the wise and the good from Government as they cannot stoop to practices which are generally necessary to secure the votes of constituencies whose moral ideals leave much to be desired.

The ethical tendency of such exclusion is far from wholesome. The most democratic of modern governments are among the most corrupt and least able to check sanguinary outbreaks of mob-savagery. treatment which the aliens and natives receive from the democracies of America, Africa, and Australia is the very reverse of what may be expected from that growth of the altruistic sentiment which ideas of equality and paternity are expected to foster. Such ideas restricted within a nation do not A betoken a high degree of moral development, or, sometimes, any moral development at all. Even within such narrow limits the higher regulating orders often grant rights and privileges to the lower, regulated classes more from fear of losing votes or of causing popular outbreaks, than from moral compulsion. Even the women of England are

following the course which the other sections of the community have generally adopted hitherto to wrest rights from the Government. In order to obtain Parliamentary franchise they cause riots, and at election times give their support to such candidates only as will favour their cause. The labouring classes, the "Have-nots" obtain their rights from the Capitalist classes, the "Haves," by well-organised strikes often attended by serious riots. The ultimate question between every two nations, and between the different classes of every nation, even more than between every two human beings, still is, unfortunately, in the highly expressive though somewhat exaggerated language of Carlyle: "Can I kill thee, or canst thou kill me."

The genuineness of the loud cry of "liberty, equality and fraternity" is best tested when the Western nations come into contact with the weaker peoples of the world. The deception and inhumanity with which they treated the aboriginal peoples of America. Africa and Australia forms a sad chapter in the history of man. That chapter does not appear to be quite closed as yet. The atrocities committed by a civilised Western power in the Congo are of recent date. as are also the barbarities committed by the Western Powers in China to revenge the mutiny of the Boxers and the killing of an ambassador. Notwithstanding the famous declaration of independence intimating that "all men are born equal, &c.," Negroes in many parts of America, even those who are well-educated and prosperous, are not allowed to ride in the same vehicle as the whites, let alone eat together in the same restaurant. They are often mobbed and "lynched" in a most barbarous manner. The Europeans of Australia, Canada and the South African Colonies have the right of unrestricted admission into India and of engaging in any occupations they choose. The severest and most humiliating restrictins are, however, imposed by them upon the admission of Indians, even of the educated classes, into their territories. The doors of the Transvaal have been absolutely closed to all Indians, no matter what their position. and qualifications may be, since 1907. Indians who are already in the Transvaal cannot hold immoveable property, are de-

barred from Burghers' rights and are obliged to live in locations set apart for them. They are harassed in the matter of obtaining trading licenses and have to submit to the indignity of being refused the use of footpaths and tramcars. The system of indentured labour which obtained in Natal until quite recently and is still prevalent: in some other colonies is but little distinguished from slavery. Aristotle's definition of the term "slave" as a "live tool" applies to the indentured labourers in Oueensland. Demerara, Fiji and various other colonies. He is exploited without any regard for his own interest. In Natal the rate of suicide among indentured Indians was 551 per million during the quinquennium 1904-08 whereas the suicide rate in India is 27 per million. The domiciled Indians in Natal are denied the right of entry into the province of their wives and children; and an invidious and obnoxious tax of f_{i} per annum is imposed upon every Indian, male as well female. The Imperial Government is disposed to do justice to the Indians as the discontent created by their ill treatment among all classes of the population in India is an element of political danger, but is helpless, as are also some noble minded Englishmen who sympathise with the Indians of Natal and Transvaal.

The essential cause of cruelty and oppression in South Africa, according to Mr. Bryce is "the strong feeling of dislike and contempt—one might almost say of hostility—which the bulk of the whites show towards their black neighbours."

The compound and location systems which prevail in S. Africa for exploiting black labour, do not differ much, if at all, from slavery, and lead to the most deplorable demoralisation. Once in the location, the natives are prevented by law from having enough land to live upon, prevented from leaving the land by a rigorous system of passes, deliberately reduced to destitution by a Hut Tax and a Labour Tax; and thus forced to work at two-pence a day, or whatever wage the Chamber of Mines thinks fit.

The law of equal freedom with only such restraint as is essential for social order is one of the fundamental laws of morality, and the ethical advancement of a nation may be measured by the manner and the degree of its conformity to it. Judged by

this test, much progress has been made in the West, since the eighteenth century, but there is yet much to be achieved. Among the more advanced nations of the West there is now hardly any restriction upon thought and its expression and there are institutions and movements which indicate considerable development of humanity and benevolence. That this development, however, still falls far short of the standard of a high stage of civilisation is evidenced by the militant attitude and aggressive spirit of the great Powers, the ceaseless conflicts between Capital and Labour, which are often accompanied by sanguinary outbreaks of mob savagery, and above all, by the generally cruel and barbarous treatment of the weaker peoples of the world.

THE ENGLISH MAGAZINES

(August) I

India and The East in English Magazines.

The Nineteenth Century and After.

THERE are two articles of some special interest to the Indian reader in the August "Nineteenth Century and After." One of these is by Mr. Edwin Bevan, headed-The East, The West, and Human Progress. It is a sober, and scholarly discourse on the influence of the West on the East. Mr. Bevan is a man of large sympathies, and a genuinely eager desire to know and understand the great problems that engage his thought. A well-known Oxford-man, he has won for himself a fairly position among present day recognised English essayists. He mixes very freely with the Indians, resident in England, and is always ready to listen to and realise their point of view. This has given him a somewhat deeper insight into the fundamentals of the problem he discusses in this lengthy paper than is usually seen in English writers dealing with what they call "Oriental Subjects." For once we find, in Mr. Bevan, an English scholar who has fully realised the folly of classing every Asiatic and African people as "Orientals." Possibly there are certain things that are common to all these multitudinous countries and cultures. But they are much less numerous in quantity, and less significant in quality than other things wherein the different Orientals stand distinguished from one another. And these differences are far more

vital than any that are found among those who are usually termed "Westerners." The points of similarity between a Frenchman, a German, an Italian, a Yankee, and an Englishman, are far larger and closer than any that may be observed between the Persian and the Egyptian, or between the Hindu and the Chinese. The fact, however, is, as Mr. Bevan points out, that the generalisation "Oriental," is essentially a negative generalisation. It simply means, "not-European." And it is best to bear this fact in mind, when rushing into conclusions regarding the results of the present contact between the West and the East.

The West is, as Mr. Bevan points out, sessentially Hellenistic,—a child of the ancient culture and civilisation of Greece and Rome. Mr. Bevan calls this civilisation, Rationalistic. For what in the last resort gave its peculiar note to Hellenism as against all that existed outside of it?—asks Mr. Bevan; and answers the question thus:—

Surely just in the singular development of those mental faculties, which we associate with rationalism, the critical intellect, the bent to submit traditions and beliefs to logical examination, the desire to get the values of things in their real proportions. It was because the Greeks could stand off from estlablished custom, and ask the reason why, that they could make political progress; because they could feel the inadequacy of ancestral mythology and ask what the world was really made of, that they could lay the foundations of rational science. It was fundamentally the same mental quality which kept their Art for all its idealism so sane, so closely in touch with Nature, which eliminated instinctively the disproportionate, the monstrous.

The italics in this extract are mine. The

general characterisation of Greek culture here is correct, -correct, that is to say, as statement of fact, but, exceedingly misleading as suggesting a comparison with what is called the East. Mr. Bevan claims "the critical intellect" for the Greeks in a sense in which, he evidently suggests, it could not be claimed for others. In the same way, he uses the words the real and sane here as peculiar qualities of the Greek mind. In one sense,—that is in the sense in which Mr. Bevan evidently uses the terms, he is perhaps right. But is that the real sense? that is the question. Both reality and sanity, according to Mr. Bevan as used here, belong essentially to what may be strictly called the sensuous plane. The logic that he talks of here is clearly what is now called, formal logic. But the "realities" of formal logic are not the only, nor the highest and most real, realities: are they? The "mental faculties" he talks of here, are essentially intellectual faculties; those belonging to the realm of what in Sanskrit is called the Manas; which is not the same as Vijnanam. He evidently forgets here, what may be called the higher critical faculty, which does not simply analyse but synthetise as well, which works farbeyond the limits of the ordinary intellectual categories of identity and difference. The intellect, the critical faculty, the rationalism that Mr. Bevan seems to have in his mind here, is that which seizes what he calls the real proportions of things, by classifying them either as identical with or different from one another. A is either B or A is not B. But there is another, and a higher judgment also-the judgment of Vijnanam—which might well say a that A is, at once, B and not B. In the ethical plane similarly, it would say a thing is both good and bad, simultaneously. As for Art, the sanity or insanity of Art may be determined by canons that the Greeks never knew.

The fact, really, is, that Mr. Bevan has fallen here into the common European error of applying the generalisations of the peculiar experiences of Europe, to the interpretation of the widely different life of India. There is a difference between Europe and India—it is a difference between to, necessarily, imply supericity or inferiority. It is a difference of emphasis and modes, and

Greece was crinot of substance or truth. tical in her own way, so was India too. equally critical, in her own way. It is not Greece alone that possessed "the bent to submit traditions and beliefs to logical examination." India also did the same, from age to age, and does it even today. The richness of India's energetical literature. as well as the general course of her social evolution, prove the presence and operation of this "critical" spirit. I should like to see a better and completer canon of logical criticism than that of Jaimini, as laid down, at the very beginning of the Purva Mimansa. The problem of that Mimansa is to discover the true meaning of the Vedas, from the ritualistic point of view. Scripture, doubt, criticism.—the Sanskrit term is Vicharthese are the three steps of this method. This leads to some conclusion,—but tentative only. This tentative conclusion has to be confirmed by (i) the rational adaptation of it to the text (ii) its general harmony with the whole Scripture. This is scriptural criticism only. But the oriciples underlying it are universal. Hindu logic, both deductive and inductive, as well as what may be called transcendental. and Hindu Philosophy, all these are movements of the critical faculty of the Hindu. The successive schools of interpreters both of the religion and the social institutes of the Hindus, show that they too, like the Greeks, always submitted traditions and beliefs to logical examination. But, it cannot be denied, that their standard of values, whether intellectual, social, or artistic, or moral, was different from that of the Greeks. The real difference between the Greek and the Hindu mind, was that while the emphasis of one was on the objective, that of the other was on the subjective aspect of human life and experience. This is, even today, the mental difference between Europe and. India. And what is needed is not that one civilisation shall supplant the other, but that they must, in the interest of human progress, supplement and correct each other. Europe must learn the lesson that India has to teach: India must also learn what Europe has to teach. Put in these general terms. both sides would accept this. But I do not know, if considered in details, Mr. Bevan's position would be acceptable to the Indian

thinker. In any case, in his concluding paragraph, he has clearly fallen into the common error of regarding the Nationalist, as an uncritical conservative, who desires to shut out the light of day, and put back the hand of time. The Nationalist is not uncritical, but he is equally critical in the examination of his own social deficiencies, as he is in that of the clamant systems and institutions which seek to "reform" them. When Europe has fairly solved her own problems, she might claim to lead us to the light, but now,—well, at least it can only be a case of the blind leading the blind.

The other article in the "Nineteenth Century and After" of Indian interest is a rambling description of the Kumbha Mela at Hurdwar, by one Lieut. Colonel Samuel J. Thomson, C. I. E. of the I. M. S. It is

absolutely unilluminating, and was hardly deserving of a place in a magazine of the reputation of the *Nineteenth Century*. But in these decadent days, one need not wonder at it.

The Contemporary.

In the Contemporary for August the only article of special Indian interest is the first of what is likely to be a series on Indian Law and English Legislation by Mr. Justice Sankaran Nair. It is exceedingly dissapointing. Its social-reform bias has vitiated the whole standpoint from which the writer approaches his them. But I have neither time nor space to consider it in detail today. Possibly when the series is completed, I may return to it another day.

N. H. D.

COMMENT AND CRITICISM

N.B.—Contributors to this section are requested kindly to make their observations as brief as practiable, as there is always great pressure on our space. We cannot as a rule give to any single contributor more than two pages. A page in small type contains 1200 words approximately.

"The Contemptible Bengali."

I wonder, Mr. Editor, if Sir Pratap, the Rajput who has made himself notorious by certain silly remarks he made to Mr. Ramsay Macdonald, has heard of the Mohan Bagan team; and whether he still brags "to do damage" to the Bengalis with the "handles of the clubs." We should advise him to bring out a Rajput football eleven and play Mohan Bagan. That would be jolly.

BENGALI.

"What have true Sikhs to say to this?"

In the August issue of "The Modern Review" you have given a quotation from a certain English Magazine wherein a Sikh officer is reported to have said to an English major "If the English leave the country, we would see to it that there be neither a merchant nor a virgin left in Bengal in a month." You justly characterise this Sikh officer as a "beast," and none but those who are most ignorant of our society would declare such a beast to be a "Sikh of Sikhs". You ask "What have true Sikhs to say to this?" Well, if an unthinking rogue whose business is to loot merchants and dishonour virgins is held up as a "Sikh of Sikhs", it is nothing short of lowering our community in the estimation of the public. It is strange that any man of common sense could listen to such disgusting talk, not to speak of publishing it in a paper. It is stranger still that responsible English publicists could relish and publish remarks from illiterate soldiers who would be

ready even to sell their birth rights for a mess of pottage; and who knows that after all such balder-dash may not be their own, but simply put into the mouths of these soldiers by interested men?

Anybody a little bit conversant with our religion and history should know that our Gurus and fore-fathers did not shed their blood for gratifying their lust or their avarice, but at the dictates of right-eousness, justice and morality; as it is quite plain from the following saying of our Great Hero Guru Govind Singhji: "He alone is considered a hero who fights for his religion, and even though his limbs are cut piece by piece does never leave the battlefield."

He who seeks to satisfy his greed or lust goes against the fundamental principles of our religion and such a scoundrel has no place in the sublime fort of Sikhism. Moreover I cannot quite comprehend why that beastly creature made Bengal the target of his vile attack. Our Great Guru Gobind Singhji, that holy of holy saints and hero of heroes, hailed from the Presidency of Bengal and this wretch shamelessly talks about dishonouring the women folk of this province which has given birth to that "Prophet of prophets" and "Warrior of warriors" in ancient days of holy memory. Fie unto such a devil.

By the way may I ask those English publicists who could enjoy nasty remarks of some debased Indians knowing nothing of their his ory and tradition, did we tolerate rape and plunder diving our rule in the Punjab, or during the long reign of the Lion of the Punjab?

But on the contrary the precepts of our religion forcibly point out that the protection of the chastity of virgins is a very sacred duty of ours as it was with our glorious martyrs like Baba Banda, Baba Dip Singh, Bhai Taru Singh, and Bhai Mani Singh whose limbs were actually cut piece by piece for the sacred cause for which he sacrificed himself at the centre of the Sikh faith—Amritsar.

Again our Guru Arjunji, the fifth Guru, defines the true Sikh in the following terms: "True Sikh is he," says he, "who looketh not on the face of another's wife and is ever ready to serve the virtuous; and hearkeneth not unto the voice of blasphemy and considereth himself to be the lowliest of

all." (From Sukhmani Sahib).

We Sikhs bear no grudge against the Bengalis, they are our comrades and our countrymen. Sikh or Rajput, Maratha or Bengali, Gurkha or Madrasi, we are all floating in the same ship of Hindustan and our dangers and difficulties are common. Who knows that with the advancement of a little more education among the Sikhs it may so happen that the son of this fallen Sikh soldier who for a few coins may be hired to say anything will not join hands with the Bengalis slandered by his father for the common cause we all strive for.

"An humble follower of the Great Guru Govinda Singhji."

"Education in Indian Music."

In a recent issue of the Modern Review appeared an article on this subject from undoubtedly a critical pen, which does great credit to its author, especially as Indian Music is spoken of as the last thing to attract foreigners. But, in spite of so much sympathy and theoretical knowledge there are certain points where difference of opinion is sure to arise, the more so especially in the case of foreigners. The difficulties that confront students of Indian Music are best known Indians, particularly those that belong to sects and castes that are socially higher in level than those of musicians. Hence, I presume to say a few words to which all my senior co-workers will give their kind consideration.

On the whole all the points set forth by the able writer are ones which it is difficult to doubt. But, in the case of two I think it would have been good if the writer had been less emphatic. One of these is the question of the popularity of the harmonium. It is almost a fad amongst the ceremonious musicians of the East to deprecate the value of this 'foreigner' in . the heat of their prejudice and owing to their prepossessions. No one ever doubted the superiority of the wired instruments of India. In fact, the new invention called Rag-Sagar by an ascetic, Radha-krishna Maharaj of Tardeo (Bombay), is a marvel of perfection and surpasses the Vina or Been. A little knowledge of acoustics has enabled me to perfect even this and, if required, adapt it for the harmonium. True as all this is, the French harmonium has its share of claim to be useful. For instance, who can deny that it is the most easy instrument for amateurs to learn and people to teach? The Indian instruments, though marvellously cheap, are difficult to learn and the difficulty of securing the services of teachers is greater still. The people would rather pay more and learn something, than pay little and learn nothing.

Secondly, the harmonium is next to the Violin the most easily adapted of all European instruments to Indian music and is much easier to play. Besides I have been able by a scientific study of the systems of Fingering, based on Physics, Anatomy and Physiology, to organize a system by means of which even meend (welding) can be produced in the common harmonium. Nay more, I have surprised even the ascetic mentioned. above by the exact imitation of many of his fine touches. At times the deception has been complete and the pleasure derived exact. The most wonderful part of it is that the system is the most easy of all now in vogue. If this is so, why should people be made to wait, spend tapas (12 years) in going through tedious. mechanical and ceremonious lessons from Gurus who are more often than not wishing to 'bully' their Shagirds? "Pay once for all and be done with the thing," especially when the music they bring out is as good as may be produced by the best of Been-kars. I make bold to say that I declare an All-India Challenge to prove that a system of Fingering on the French harmonium more perfect than mine is possible, theoretically or practically; and that most of the music that can be produced in wire instruments can not be produced thereby. I may just cite a few comparative points, although the reader must wait for my treatise for their theory:

There are three systems of Fingering which I may

name as follows:-

1. The Piano System—The best exponent of this system in the case of Indian music known to me in this Presidency is the late Prof. Bhachu Bhai Bhandare. This requires much practice and little skill. The most distinguished characteristic of this system is that the notes are unconnected, and stand out separately like bands of colours which have distinct edges. It is not possible to say more here than that short fingers and long keys are the cause of this. The majority of performers are of this type.

2. The Hindu System—This originated from the school of Prof. G. S. Tembe of Kolhapur. This is more dependent on anatomical basis than either practice or skill. The effect produced is due to the simultaneous hearing of the adjoining notes. The notes are not welded together as the bands of colour merging into each other, and yet the distinct as it were sprinkling of the adjoining notes merely reminds one of such mergings only if heard previously. These are produced by long fingers and short keys, especially if the attach-

ment of ligaments has a certain manner.

3. The Meend System—is not a modification of the above as some say which I have been able to make, and must be acquired by a study of the theory, though it acquires little practice. Being rational it is simple to understand. The effect produced is similar to that of the mixture of pigments in definite proportions to form a colour. The notes merge into each other as bands of colour in a rain-bow and an imitation of the wired instruments is the result, of course the instrument displaying its 'own timbre.' On the whole, medium fingers and medium keys are the most convenient. This, therefore, can be learnt by any one who has the common logic at his command and has some idea of the music of wired instruments.

If then, if not the whole, go per cent. of the elegance has now become possible to acquire without the aid of 'conceited' teachers, why should our amateurs enslave themselves under their yokes? Besides, it would be

much more in harmony with the principle of the training of those who have a special aptitude to have an instrument on which they can practise without the help of a teacher. Why should they wait until the teacher starts singing, 'at a quarter to eight', and sing something in some manner that is agreeable to his taste? Why should they stifle their own inspiration, disregard their desire and ignore their own taste which is often more full of expression than that of pedantic singers? It seems to me therefore, that the only instrument that stamps the standard notes, teaches their relative value and proportion in each rag, and gives the key to the proper handling of the rational study of music is the harmonium and nothing else. The key-board teaches by eye as the ear is training itself step by step. The finger by the sense of touch completes the impression. What else is the basis of scientific experiment, observation and inference? The amateur may know nothing and may yet 'learn the instrument' without being disappointed as I did. Whereas a handling of the wired instruments like sitar or violin presupposes a knowledge of musical notes and their relation. If it is out of time there is discord and the inspiration killed. Again, the student is able to handle any instrument with surety and confidence—even he can train his voice to sing. It is absurd therefore, to suppose that one knowing the harmonium is doomed to be its slave. They have only to leave a boy or a girl with two instruments-a harmonium and the other, say, dilruba, -- to see how he or she 'finishes' them one by one. There is no other test conceivable. Hence, as far as musical education is concerned the harmonium shall be the only one to give good results and lay a standard or foundation of music. Later, advanced work will develop upon this unit and complete the structure.

NOTATION.

I may now turn to the question of a notation. Theoretically speaking no system of musical notation can be better than phono-auto-graphy. gramophone has done and may do in future, no notation can hope to do. If then the cry is for a perfect notation what is it that prevents our musicians from making use of it for educational purposes?

Evidently, the cause is, that the records are not handy, nor are they of any use for discourse, although they can be used for comparisons with other records by different artistes. For practical training then the gramophone seems to us to be of far more value to any other notation conceivable. For the theoretical study of each single note-its pitch, loudness, ring, frequency (by which its intensity is judged in proportion to the effect of other notes, vaditwa etc.) and such properties-for such a study, we must have a notation that can be printed on paper and sent abroad etc. This seems to me to be the only difficulty. But if-a notation were made to suit these needs, how can we discuss the value or otherwise of the quality of the notes which is the factor to enrapture the heart, give expression and depict the rag in question? We must then have a combination of the two methods. First the critic or student hears it in a gramophone, then studies the notation and studies the sentiment from the gramophone again. To cut a long story short, two such systems of notation—the Graphic and the other Chromatic-have been devised by me and even Meend can be written thereby; many forms of

expression like gamak, khatka and so forth can also be indicated. But to enter into a discussion of this here is needless, as the system I recommend for universal adoption is quite a different one. The reader must wait for my work which I hope to send out for his kind opinion on the above systems. The system I recommend is the one christened The Maulabox

Notation.' My reasons are the following:

[1) It is very useful for learning and criticising gramophone records accurately. (2) It is concise and one tune does not need more than a page. (3) It is complete enough and can form the basis of a perfect one. (4) It is simple to understand and as (5) simple to read, as any that can be made. (6) It is easy to write and even (7) easy to print, as no special types, etc., are required, as in some other systems. (8) It is very useful for learning, (9) teaching and what is the chief point (10) for discourse, as it must be. (11) It is the only one known to a pretty large number of people, as it has been officially adopted by the Government of H. H. The Gaikwad. (12) The system has been tested for a score of years, and, (13) its distinctive character is that as it has evolved as it was taught detail by detal, it is also very practical. (14) The author knew European music theoretically and practically. (15) He had studied the theory of Indian music systematically. (16) In practical knowledge, he was one of the masters of his day. (17) He was a Muhammadan whose people are the representatives of modern music which has evolved out of mere pedantic and unmusical rules. Apart from this fact the questions of naming, etc., are very important for those who want to deal with the problems of sentimental India. At present Indian Musicians are mostly uneducated and narrow-minded, and hence reformers must be psychologists, like teachers that make children do their distasteful work. The name alone is objectionable, as many musicians refuse to be labelled by the name of an author. Hence, as history wants the author, it may be sufficient to record the name there. The average musician need not know the author at least as long as he cannot be so broad-minded as to recognize a man's work. We do not want to spread the author's nar e, we want the notation. We want to spread music, not the 'life' of an individual. Of the two only one is of practical utility. Besides, if the author cannot make the concession of giving less prominence to his name, it is perhaps natural that musicians in general should not make any either. I propose, therefore, that, when the representatives of the chair in Music at the Hindu University take up the question they may negotiate with the son of the author at Baroda and have the name changed into 'Sarkari' (official) or some such general word. The records of the history of music which the University is bound to keep will contain the name of the author 'blushing unseen' until the time comes when all rival contemporaries are in heaven and the name of the author is 'wanted', adored and, may be, a statue is raised to commemorate the services of the man. This may be told actually to the worthy son who, I hear, is a Doctor of Music. Considering the reasons given above, if a notation is to be handy, simple and complete, it must be some such as this one, and this, of course, anyone can devise. The question then is not of the worth of the author. It refers merely to the chronology of publication. And this is not anything which people need be jealous for.

The creation of a standard is not good in the case of philosophy, jurisprudence, politics and medicine. Music belongs to the same category. Genius means nothing else but some useful thing 'out-of-the-way'. That which happens along certain lines or grooves is the usual or ordinary. When a man does not adapt himself to the environment of the stereo-typed majority but adapts himself rather to his own environment, when this environment is essentially different to the standard one, a 'wonder' is the result. This is the reason why men who bind themselves down to hard and fast lines are generally not of much use, as is the case in music, medicine, etc. But this presupposes a universal standard and hence the need of a certain standard is

felt when we want to give a back-ground to our genius that he may be appreciated. With these few thoughts I beg to apologize for having addressed my senior fellow-students and conclude this with the request that all originaters of notations will remember that whoever presumes to send out instructions to his contemporaries, be he Rahimat Khan or Maha Gandharva, is sure to meet with resentment, and, therefore, he must teach others what he expects others to do—unite and co-operate with a broad-mindedness, keeping the cause before them and act disinterestedly—this must he himself do and set the example.

RAGHUNATH GUPTE, Student, G. Medical College, Bombay.

REVIEWS AND NOTICES OF BOOKS

BENGALI.

Futhika: by Amodini Ghose. Published by Rakhaldas Ghose, M.A., Sutrapur, Dacca. Printed at the Alexandra Steam Machine Press, Dacca. 1317. Price Re 1. (pp 348).

The time has, we hope, gone by when it was necessary to set up an inferior standard of criticism for works by writers of the fair sex. Fortunately for the Bengali language, such writers need no such artificial encouragement now, for many of them have enriched it with their compositions. We feel sure therefore that the gifted authoress of the book before us would not like us to appraise her work above its real worth from considerations of a chivalrous character.

The book under review is a collection of short stories. Now the difference between short stories and works of fiction properly so called lies in this that whereas the latter have a well-developed plot in which the different actors play their parts in a way appropriate and peculiar to each while contributing towards the building up of a harmonious whole and leading to a self-consistent and inevitable denouement, the former do not afford scope for such intricate interplay of thought and action, but their utility lies in the fact that in them we find one particular aspect of human nature or mode of feeling or type of conduct, however minute or rare, receiving its full natural and psychological development, so that we rise from their perusal with the sense of satisfaction produced by every perfect piece of art. This ideal has been attained by Babu Rabindranath Tagore in his short stories, and this is the ideal which every aspirant of literary fame in this particular line of work should keep before his or her mind.

Judged by the above standard, the collection of stories under review, with the exception of one or two, such as Angikar, Shefali and Poshyaputra, where the authoress has been partially successful, must on the whole be considered a failure. But we hasten to add that we should not have set up such a high ideal before the authoress in a country where so few, whether men or women, have succeeded in realising it, had not the book contained intrinsic evidence of the authoress's ability to conform to it in the fullness of time, after

she has acquired a riper experience and a deeper insight into men and things. For one thing, she has overcome the most important of preliminary difficulties, which has proved a stumbling-block to so many. She has a really praiseworthy command over language. She wields a facile pen, and can express her inmost thoughts with ease. The peculiar charm of style possessed by Babu Rabindranath Tagore she has largely made her own. The one defect of her style is want of compression. Brevity is the soul of wit, and her diction suffers from undue expansion. It is unnecessary to point out in detail the crudities, anachronisms and improbabilities, as well as the unneccessary display of the authoress's knowledge of English, which mar the effect of many fine passages. shock our sense of proportion and betray the novice. They are however bound to disappear when the authoress acquires a surer grasp of her subject and feels a stronger confidence in her powers.

As we go through the book, the questions which rise to our lips are—what new light does the authoress throw on human life as a whole or any of its innumerable facets? What new analysis does she present of the motives which guide human conduct? Or even what old truth do we here find dressed up in a new and attractive garb? The answer to these questions must on the whole be disappointing, of course, with the exception of the three stories named above.

The paper and letter press are excellent, though printing mistakes occur.

GUJARATI.

SitaRama Charitra, Part I, published by the Jaina Dharma Prasarak Sabha, Bhavnagar, Paper bound pp. 74. Unpriced, (1911).

There is no special merit in the book, excepting that it accentuates the never-to-be-forgotten lesson furnished by the saintly lives of Sita and Rama. It is written by Kapadia Nemchand Girdharlal; and in several places points out the differences in the narrative, between the ordinary Ramayana and the Jaina Ramayana. The book is written specially for ladies, but it is likely to prove useful to both the sexes. It

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tells nothing new and one fails to understand the special utility of many such books, which are always flooding the book-market.

Hazrat Mohammed Paygambar, by M. K. Pirzada Motamujan, Kazi of Kadi, Naib Divan of Sachin State, printed at the Guzrat Printing Press, Ahmedabad, pp. 157. Cloth-bound. Price Re. 1-4-0 (1911).

We are always glad when we have got an opportunity of coming across Gujarati works written by our Mahommedan brethren. They serve to remind us that in spite of all the talk of their being separate in language and interest from their Hindu friends, there is some such thing as the love of the language of his Mother Country (Watan), and that there are Mahommedan gentlemen who do not forget the fact, but on the other hand bring it into relief by their pen and their conduct. There have been one, two or three lives of the Prophet of Arabia in Gujarati, but in

point of scholarliness, lucidity of style, utilisation of all materials in English, Urdu and Gujarati, in respect of the subject matter of the book, and keeping up of unbroken interest in the narration, from start to finish, it would be difficult to find a volume which would beat the one under notice. The Pirzadah leads the reader through every phase of Islam, from the state of idolatrous Arabia, down to the time of the final triumph of the cult of iconoclasm. The social state of Arabia before the advent of the Prophet was of the most miserable type. Slavery of women, killing of female children, and other gross superstitions were rampant, which Mohammed made it his business to eradicate. How he brought light into the Era of Ignorance, (Ayyam-e-Fahuliyat), is detailed with great perspicacity by the author, and we consider his book a commendable addition to the literature on the subject in Gujarati.

K. M. J.

NOTES

"The contemptible Bengali again."

We have pleasure in stating that a letter, protesting against the remarks made in the July number of this Magazine under the above heading, has been received by us from Mr. Ramsay MacDonald, the writer criticised in them. Mr. MacDonald writes with a warmth and emphasis that leave no doubt as to his sincerity. He protests vehemently against the implication that we attribute to him the opinion which he quoted from Sir Pratap Singh. If all our readers, he says, might be trusted to have read his book for themselves, from cover to cover, he would not have thought it necessary to reply to our criticism. For they would in that case have known that he had written a defence of the Bengali, which constituted his "own only opinion." But he cannot flatter himself that such is likely to be the case. Hence his anger and his protest.

We can only say that we are heartily glad to receive this disclaimer. The fact that in the course of it Mr. Ramsay McDonald uses some very impassioned language, wrongly accusing us, for instance, of "dishonest quotation," does not seem to us of very much consequence. This only proves Mr. MacDonald's sincerity, and we are too glad to accept the proof.

It would appear from this that our correspondent, "Interested Reader," in the August number, was right, and that the author's unfortunate quotation from a sycophant nobleman, all unadorned and unexplained, was intended by him to show that nobleman's want of political sagacity.

At the same time, Mr. MacDonald should realise, if he has not already done so, that a passage like this may convey one significance to his compatriots and quite another, to foreigners. Such delicate questions should not be so lightly handled.

A Woman's Honour.

Says The Bengalee :-

Sreemati Susilasundari Dasi of Narainganj killed a young man who trespassed into her room and attempted to outrage her modesty. The lady was prosecuted for murder. She admitted having killed the youth and described the circumstances which compelled her to take this extreme step to save her honour. The Joint Magistrate Mr. Seaton, before whom the case was heard, has acquitted the young lady.

The judge has rightly held that a woman's honour outweighs by far a scoundrel's life.

Students in Russia.

We take the following paragraphs from an article in the August number of the Socialist Review:—

Back in the '70's and '80's the students began to dis-

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cuss matters of political and social importance. At that time Russia was passing through a transition period. The abolition of serfdom by Tsar Alexander II, only nominally freed the millions of slaves. The peasants did not get any land, the only means for their subsistence, and had to depend upon the landowners as previously. Darkness and misery continued to prevail among them.

The students and other members of the intelligent class could not long stand aside and indifferently observe the gloomy panorama of life as it existed for the peasantry, A movement known as "Going Among the People" was begun. Young men and women—many of them leaving comfortable and even luxurious homes and high social positions and careers—went fnto the villages to live among the peasants, to teach and educate them, to nurse and heal the sick and to elevate and arouse them to civic consciousness. They dressed in peasants' garb, adopted their vernacular, and tried in every way to obliterate the difference in social caste in order to win the confidence and interest of the peasantry.

"Truth" on Durbar Boons.

"Truth" says that if the occasion of the Coronation Durbar is to be turned to good account for the benefit of India and the Empire, more would be required than mere spectacular display and the release of criminals before their sentences expire.

There are two obvious acts of Royal grace, which if announced at the Durbar, might open a fresh epoch in Indian history.

The first is the modification of the ill-omened partition of Bengal. This unfortunate act of policy has now hardly any defenders. Lord Morley has repeatedly announced his dislike to it, and it is much to be regretted that his official timidity prevented him from dealing with it during his term of office. Even Lord Curzon, its reputed author, has sought to avoid the responsibility for it apparently on the ground that he was not there. On the other hand, although less is heard now of the agitation than was formerly the case, the sense of grievance among the Bengalis is as acute as ever. There is no administrative difficulty in the way of the proposed concession. It may be admitted that Bengal was too large a charge for a Lieutenant-Governor, but all that is necessary is to carry out what was actually intended, if not promised, some sixty years ago, namely, that there should be a Governor-in-Council for this most ancient of British Indian provinces, and that the outlying provinces, such as Assam and Behar and others, should have Commissioners with powers of a local government, as is done in the case of Sind in the Bombay Presidency. The additional expense would be exceedingly small, administrative efficiency would be improved, and the present privileged position of the Mahomedans in Eastern Bengal is a matter capable of easy adjustment, so as to create no sort of sentiment. of grievance. If this action on behalf of the King-Emperor were announced at the Coronation Durbar, it, is no exaggeration to say that feelings of intense relief and enthusiastic loyalty would be created in a vast province now seething with political unrest. It seems so obviously the right thing to do that it is difficult to

imagine that his Majesty could be advised to take any other course.

There is one thing more. It is in accordance with the traditions of Imperial power that pardon should be extended to some offenders against the State. Let his Majesty be advised to release all purely "political" prisoners, not those convicted of any actual crime such as murder or violence, but newspaper editors, teachers. and the like convicted of sedition. By this means there is good ground for hoping that a new spirit might be created which would go far to wipe out the memory of the last few years, and all the bitterness and disloyalty that have distinguished them. Then, indeed, the Coronation might be the beginning of a new epoch, as far-reaching in its effects as the Proclamation of the Queen at the beginning of Imperial rule. not his Majesty and his advisers consider these, things, and seize this golden opportunity of binding anew the vast Indian realm to the British Empire in the chains of loyalty and affection?

Prestige and the Partition.

In his recent Budget speech in the House of Commons Mr. Montagu spoke against the worship of prestige in the government of of India. He illustrated his meaning by taking the hypothetical cases of individual Indians wronged by members of the governing caste. But we think his words apply with greater force to the case of a whole people who have a just grievance. He observed:—

Time was, no doubt, when it was a most important function of this House to see that the theory of government by prestige was not carried to excessive lengths in India. In the extreme form of government by prestige those who administer the country are. I take it, answerable only to their official superiors, and no claim for redress by one of the ruled against one of the rulers can be admitted as a right. If, for instance, a member of the ruling race inflicts an injury upon a member of the governed race, no question will arise of punishing the former to redress the wrong of the latter; the only consideration will be whether prestige will be more impaired by punishing the offender, and so admitting imperfection in the governing caste, or by not pnnishing him, and so condoning failure of that protection of the governed which is essential to efficient This illustrates, as I understand the government. matter, the prestige theory pressed to its logical conclusion. I do not say that it was ever so pressed in India. It has always been tempered by British character, British opinion, and the British Parliament. Whatever reliance upon prestige there was in our Government of India is now giving place to reliance upon even-handed justice and strong, orderly, and equitable administration. But a great deal of nonsense is talked still-so it seems to me-about prestige. Call it, if you will, a useful asset in our relations with the wild tribes of the frontier, but let us hear no more about it as a factor in the relations between the British Government and the educated Indian public. Do not misunderstand me-and this I say especially to those who may do me the honour of criticizing outside these is what I am now saying. I mean by 'prestige'

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the theory of government that I have just described; the theory that produces irresponsibility and arrogance. I do not, of course, mean that reputation for firm and dignified administration which no Government can afford to disregard. This reputation can only be acquired by deeds and temper, not by appeal to the blessed word 'prestige.' I think it necessary to make this explanation, for I have learned by experience how a single word carelessly used may be construed by sedulous critics as the enunciation of a new theory of government.

Mr. Montagu need not have been afraid that Indians would construe his speech as either the enunciation of a new theory of government which was actually going to be followed, or as marking a new departure in the practice of government which was going to be made. For so long as the Partition of Bengal remains a settled fact, Bengalis at any rate will never believe that the British rulers of India have given up the worship of prestige. that it is which mainly, if not entirely, stands in the way of the reversal or modification of that ill-fated measure, which nobody now defends or would accept any responsibility for.

Political Prisoners.

The reason why "Truth" lays stress on the release of political prisoners as a Coronation boon would be plain to all. Their case in fact stands on a different footing from that of ordinary criminals. The Amrita Bazar Patrika quotes a fine passage on political crime from the writings of Mr. Frederick Harrison.

What is a political prisoner? What constitutes a political crime? On what principle are political criminals to be treated with any exceptional indul-

gence?

A political prisoner is one whose offence is committed, not for private profit, but for public duty; who glories in the act as a meritorious public service in itself; who is supported by the devoted admiration of a political party; whom his own side regard as mischievous but certainly not as dishonoured. A political offence is such that one political party denies it to be an offence and the other political party does not pretend it to be infamous, An ordinary criminal does not venture to say that the act of which he is accused is honourable. He simply asserts that he did not commit it. Such friends as he ever had cease to be his friends much less his admirers. No man whatever admits that a decent man could be guilty of such a crime. No man glories in it or admires it. To have committed it is to be by universal consent out of the pale of self-respecting men. No one will associate with an ordinary criminal. Neither he nor any one else denies that the act, if committed at all, is a permanent mark of degradation.

A political prisoner, again, is usually a mar of

culture, of social refinement. He is often in nature, in tastes, in delicacy of mind equal, it may be the superior to his jailor. He has acted up to his conscience; he abhors the brutality of crime; he is quite as sensitive as any Minister of the Crown.

* The system of our prisons is rough, harsh, and intentionally degrading. Ninetynine out of every hundred prisoners are or are believed to be, coarse, degraded, filthy shameless, wretches, the scum and refuse of the people inured to physical hardship and callous to personal degradation. Here and there a cultivated man commits a vulgar crime, but the infamy of his offence is rather increased than lessened by his higher breeding; and if he suffers more, he has sinned more deeply and more unpardonably. He knows it, and does not deny that the act is a crime. Prisons would be holiday-homes for our criminal classes, unless they designedly brought them down to the level of the most callous, brutal, and roughest of the people. * *

It in no way follows that a political crime is not to be punished, Political crimes are, in effect, often as bad as any crimes; they may deserve any punishment up to death itself. The political criminal may be a great offender against God and man; but he is not, or is not often, a personally degraded wretch. He has not lost his personal honour. He is not brutalised. He may be violently wrong-headed: but he carries himself, in his own eyes and that of his party, as a man of stainless honour and unspotted character. No degradation that is inflicted on him alters that sense in his mind or that of his friends. Neither he nor they feel at all degraded by outrage, any more than we feel it in the case of martyrs and apostles. And to inflict outrage on such men is either petty spite or blundering stupidity.

No one pretends that laws can be strictly adjusted to political crimes or that some very brutal wretches might not possibly be brought under any definition of

political criminals.

Sir K. G. Gupta on India's Future.

Lecturing at the Crystal Palace, London, on the 4th August last, Sir K. G. Gupta spoke on the situation and India's future. He rightly observed that Indians were a sensitive people, proud and tenacious of their past achievements. When he said that the British Colonies would do well to remember that the denial to Indians of the ordinary rights of citizenship would not in any way lessen the difficulties of ruling the Empire, he only spoke the bare truth in language of studied moderation. Krishna Govinda's idea of the future political goal of India is embodied in the following passage:-

"While there is a growing consciousness in India of the inevitable drawbacks of alien rule, there is also a widespread conviction that national salvation can be obtained under the fostering care and guidance of Britain. The best minds among the Indians eagerly gaze towards the goal bringing her on the level of the self-governing colonies, so that she may take her place

in the Empire not as a mere dependency but on terms of equality and co-ordination.'

: If an official of Sir K. G. Gupta's standing, experience and past record can cherish and openly avow such ideals, it would not appear to be so very unnatural for younger enthusfasts and political agitators to hope that in the distant future a vet higher destiny may be in store for India.

Mr. B. N. Basu's English Impressions.

A representative of the Indian Daily News interviewed Mr. Bhupendranath Basu on his arrival in Calcutta. We extract some passages of this interview.

Indian Students.

Asked as to what he thought of the position of Indian students in England at present he said "I have not had much time to devote to that question, but I have read complaints from Indian students that there was a feeling against them."

"In what way?" queried our representative.

"Well, I have not had many opportunities of judging; but they complain that they are not treated with sufficient consideration in the universities."

"Are they in any way trammelled?" was the next

question.

"There is a tendency to exclude them from the social life of the Universities. I would not say that they are in any way trammelled in their studies. I had no time to go to the Universities and make

inquiries."
"The Indian students," continued Mr. Basu after a short pause, "do not like the treatment they receive; and there is at present a restriction with regard to Their admission, so far as numbers are concerned. I will not venture to say whether this restriction is justified or not, as I have already said, I have not studied the question." "There is undoubtedly some difficulty in getting admission" he added.
"Do you think that the cloud, which overshadowed

Indian students, since Dhingra's outrage, is passing

away ?" asked the interviewer.

"I am inclined to think, yes. The more liberalminded people take Dhingra's acc as one of pure fanaticism, and that Indian students had nothing to do

with it generally.'

"What do you think of the Advisory Committee's work among Indian students," was asked of Mr. Basu, who declared: "Our students are somehow or other under the impression that there is more of espionage than advice in the activities of the Advisory Committee." "I think," added Mr. Basu with emphasis, that the Committee should be so constituted and its proceedings 'so conducted that there should not be the least suspicion of espionage of students."

Mr. Basu is also reported to have said, "I think there is a desire to deal justly with India." All the same it seems out of the question to hope that this "desire" will lead to the reversal or modification of the partition of Bengal, which was the main object of Mr. Basu's visit to England to try to bring about.

The Calcutta Improvement Bill and the Reform Scheme.

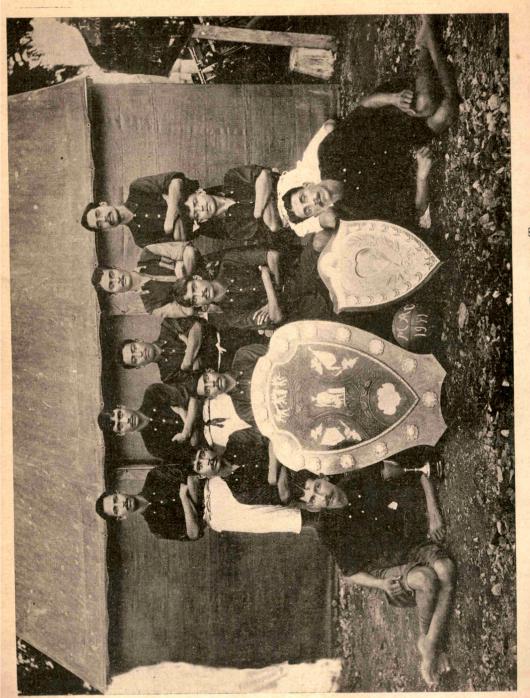
When under Lord Morley's Reform Scheme some of the provincial legislative councils were given (nominal) non-official majorities. most of the Anglo-Indian papers and British Tory journals pretended to be astonished at British generosity and alarmed at such a revolutionary concession. They seemed to feel that the British Indian Empire was going to be shaken to its foundations. Of course, we laughed inwardly when we observed their made-up solemn and frightened faces. We knew they were meant to enhance the value of the gift in our eyes. Everybody knew that popular views would prevail as little in the new councils as in the old. The latest confirmation of this anticipation is the passing of the Calcutta Improvement Bill after the all but universal rejection of the very numerous non-official amendments.

Indian Cricket and Polo in England.

Both the Indian Polo and Cricket players have achieved success in England. This only shows, what we all know, that Indians can show that they are a virile people, whenever they choose not to be hypnotised into the belief that they are weak and effeminate.

The Swadeshi Mela.

The future of the Swadeshi Mela is now assured, the first experiment made this year having succeeded remarkably well. In this connection a Swadeshi Bazar and a Swadeshi Museum have been talked of. Both are necessary. From the buyers' point of view, however, a Swadeshi Bazar would seem to be more urgently needed than even the Museum. We read in the papers of many Swadeshi articles, but do not know where to get them. The manufacturers either do not understand the value of judicious advertising, or are not in a position to advertise. Under the circumstances, it is best to have a bazar where manufacturers may have their own stalls under the charge of their own men.



THE VICTORIOUS MOHAN BAGAN FOOTBALL TEAM.

Photograph by Hop Sing & Co.

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The success of Mohan Bagan.

The winning of the challenge shield at the Foot Ball Tournament by the Mohan Bagan Foot Ball Club has given us sincere pleasure. It is undoubtedly an achievement to be proud of. We are only sorry that there has been some foolish writing on this topic in some of our papers. We are, however, glad that the members of the winning team themselves have kept their heads remarkably cool, as all good sportsmen ought to. Why should we lose our heads over a successful foot ball game, when we know that we are capable of much higher things requiring both manliness and the qualities of leadership and combination?

The Midnapur Damage Suit.

The Government officers implicated in the Midnapur Damage case have been so far found fault with in two judicial pronouncements of the highest tribunal in the land, once in a criminal case and again in a civil case. But they have not yet suffered either in their bodies or in their purses. The Government has paid all the expenses, the Damage Suit, amounting, it is said, to 8 lakhs of rupees, of and will pay the cost of the appeal, too. How the appeal will end nobody knows, but should it be dismissed, it would be the Government which will pay the costs and damages, not the officers. One thing, however, is clear. Whichever way the case may end, the tax-payers are the real sufferers. These lakhs of rupees could have successfully financed, partly at least, some educational scheme or other, some sanitary measure or other.

The Dacca Conspiracy Case.

Very drastic sentences have been passed in the Dacca Conspiracy case, ranging from transportation for life to three years' rigorous imprisonment. If Dacca had enjoyed the right of the English system of jury trial, all the convicted men would have been let off; as the assessors, who were both cultured men and gave good reasons for their opinion, said that the prosecution had failed to prove their case.

Babu Pulin Behari Das, an ex-deportee and one of the persons condemned to transportation for life, would seem to have suffered twice for the same alleged offence or offences. All that he was accused of took place

before his deportation. As questions were persistently asked in Parliament to find out the offences committed by him and other deportees without eliciting any definite answers, it is to be presumed that he was deported for the commission of the offences for which he has now been tried and convicted. If he committed any other offence for which he was deported, it should be quite easy for the Government to say what it was. Until that is done there will remain an impression in the public mind that he has suffered twice for the same offence. It is the duty of the Government to remove this impression.

The Labour War in England.

If the strikes and riots which have recently taken place in England had taken place in India, the strikers would neither have been so easily re-instated in their work nor been delt with so considerately by the authorities. It is easy to reflect on this contrast, but not so easy to draw the right moral. It would be beside our purpose as well as impossible within the limits of a brief note to try to apportion the blame among the British Government, the British capitalists and the British laborers for the situation. What we desire is that Indians should recognise that the civic power which the common people of England now possess was not a windfall, but was won by strenuous endeavour and self-sacrifice, which have been possible because of the character of the people.

Attacks on Jews in Wales.

Anglo-Indian extremist papers and British Tory journals do not fail to remind us every now and then that India cannot have self-government because, among other causes, there are occasional racial riots and religious feuds in this country. We find, however, that when such riots occur in Great Britain the people of the towns or counties concerned are not deprived of the franchise and other civic rights. The latest instance is the attacks on the Jews in South Wales which have assumed serious proportions.

Owing to attacks made on the Jews in South Wales a number of Jewish refugees have arrived at Cardiff. They endured considerable suffering and were frightened out of their lives. Rioting continues at Bargoed and Gilfach. It is described as a guerilla

warfare against the police and infantry. Two Jewish

shops have been burned at Senghenyod.

The "Daily Telegraph's" special correspondent states that as a result of a lengthy enquiry he is convinced that the tales of extortion are absolutely devoid of truth.—Reuter:

We hope none of the papers we have referred to above will call upon the British Government to disfranchise South Wales.

Nationalism versus Imperialism in Canada.

Our interest in politics in often quite parochial. The reason is obvious. We have no place in world politics in our own right. But unless we study the trend of political thought and aspiration in other countries we cannot have a clear idea of India's political destiny. For this reason the question of Nationalism versus Imperialism in Canada, as discussed in an article in the August number of United Empire, the Royal Colonial Institutue Journal, ought to engage our attention. We quote a portion of the article.

Two slender pamphlets, entitled "Kingdom Papers." by John S. Ewart, K. C., have recently been published which deserve the attention of students of Imperial constitutional development. They set forth, with great ability, a view of Canadian nationalism which is exercising considerable infuence in the Dominion and ought to be understood in other parts of the Empire.

Briefly, their purport is that self-government and independence are the same thing-one cannot be obtained without the other-that Canada has practically secured the first, but is hampered in her national developement for want of the full status implied by the second; that "Empire" connotes a condition of subjection by its parts to its head, and therefore Canada cannot be part of an Empire: and finally (as the one constructive suggestion) that the only logical form of union between the different self-governing parts of the mis-called Empire is to be found in alliances, with possibly a link in the shape of the crown, King George being equally King of the United Kingdom and King of Canada. Running all through the argument is a bitter undercurrent of feeling that, in some way, the position of the Canadian is an inferior one, and that his citizenship is not equal, in pride of status, to that of citizens of other nations.

It is neither wise nor prudent to discount such a point of view, nor to minimise the effect of such teaching on the young Canadian. It is far better to try to get behind these ideals and deal with them sympathetically if critically. The very first point that strikes us, then, in these pamphlets is that Mr. Ewart himself (in No. 1) begins by demonstrating (p.4) that Canada has "fiscal independence, legistative independence, and executive independence." Her complete judicial independence she could secure if she wished. "From a practical standpoint Canada is diplomatically independence."

of affairs is not only recognised but welcomed by the principal leaders of affairs in Great Britain. Why, then, should Canadians feel any deficiency in their citizenship? Mr. Ewart replies, in effect, because they are still theoretically part of an Empire—and Empire, "speaking precisely and politically," means subjection. Against this theory put the opposite one: that, whatever "Empire" has meant in the past, it means not subjection but partnership in the future, and that citizenship of an Empire is something wider and prouder than citizenship of one isolated country. Why should we limit our conceptions by dictionary definitions or past history? We have already done greater things than were dreamt of by Egypt, by Carthage, by Greece, by Rome. Why should we decide to cry halt to the political evolution of our race?

It is not going beyond the range of practical politics to ask the reader to bear in mind that India is not a self-governing part of the Empire as Canada is.

Indians in Canada.

Indians cannot freely emigrate to and sojourn or settle in the British colonies. But the colonists can exploit India in any way they can and like. This is unjust and unrighteous. The unjust emigration laws of the Dominions are almost every week creating great hardship to individual Hindu settlers. In a letter written from Victoria, B.C., Canada, dated the 29th July last, Dr. Sunder Singh, Secretary, Canadian Hindustani Association, writes to us:

Last week a Hindu lady, viz., Mrs. Hira Singh and her 3 year old daughter arrived in Vancouver by the S.S. Monteagle and they are ordered deported. There are in Calcutta as you know a few Sikhs waiting to bring over their wives here and they cannot bring them.

Please do help us; for who will help us if you do not create public opinion on this matter far and wide in our motherland.

The following cutting from the Victoria Daily Times, relates to the same subject:—

An interesting development respecting the interpretation of the immigration laws and the rulings of transportation companies is promised in the developments of a case now pending court hearing under application for habeas corpus proceedings in Vancouver. There appeared to be nothing in the immigration laws prohibiting the arrival in Canada of Hindu women, though the transportation companies have hitherto refused passage to these under their own and the Vancouver authorities' rulings in such cases. The immigration act provides that passage for persons from Indian ports may be prepaid if a return passage is also deposited to secure the company against loss in case of deportation.

Under this provision a Mrs. Hira Sing was an arriving passenger on the Monteagle which landed at Vancouver last Friday night. Mrs. Hira Singh, it

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is alleged, was ordered deported by the immigration officers there and was ordered to be sent to Victoria, here to await the sailing of the Monteagle for the

Friends in Vancouver interested themselves in the case and to-day Mrs. Hira singh was released on bonds pending the hearing of an application for writ of habeas corpus. The date of the hearing is fixed for

It is not improbable that much of the misunderstanding as to the legal and intended interpretation of immigration laws will be ventilated when the case is

thus heard

Seeing that Chinese and Japanese women are permitted to go to Canada to join their husbands, fathers or brothers as the case may be, it is extremely humiliating and a great hardship that Indian women are not allowed to do so.

Conference on the Elementary Education Bill.

The report of the Conference held in the rooms of the Indian Association to meet Mr. Gokhale and discuss with him various points in connection with his Bill, is Mr. Surendranath encouraging reading. Banerjea, who was in the chair, said that he had an opportunity of talking the matter over with Mr. Gokhale, in the course of which he (Mr. Gokhale) had been good enough to accept all his suggestions and to incorporate them all into his Bill. Mr. Gokhale had also accepted the recommendation of the Indian Association making it obligatory upon the Local Bodies, having a certain minimum of income, to devote a portion of it to Primary and Elementary Education. In inviting Mr. Gokhale to speak Mr. Banerjea observed that-

They ought to take advantage of the feelings which have been evoked and utilise it for the expansion of primary education. Mr. Gokhale's Bill might or might not pass into law but they had an obvious duty to perform in the mater. It was easy for those who are the inhabitants of Calcutta to organise Ward Committees in the different Wards for the purpose of encouraging elementary education and starting night schools. There were charitable men enough in every Ward who would help an undertaking of this kind. There were wealthy men in Calcutta, for instance, the family of Raja Rajendralal Mullick of Chore Bagan, who devoted large sums of money to charity and no form of charity was more useful than that in connection with education. Therefore he urged the members of the League to form Ward Committees for the education of the poor as such an effort would have an educational value of its own, and would bring to bear an enormous influence and moral pressure upon the action of the Government, for the Government would feel that a community which was exerting itself in the direction

of Primary Education could no longer be denied a Bill such as that which Mr. Gokhale proposed to introduce.

Yes, not only in Calcutta, but all over the country we ought to establish schools for the education of the people. In various places beginnings have already been made in this direction.

The report adds that Mr. Gokhale said that

Mr. Matilal Ghose had also cordially accepted his views. Mr. Gokhale then read a statement showing that in all civilised countries a percentage, and in some cases, a considerable percentage of expenses incidental to Primary Education was borne by the Local Bodies. In England it was nearly 50 per cent. and in Prussia it was 70 per cent. In Ireland, it is true, the State bore 90 per cent. Of the expenditure and the Local Bodies 10 per cent. but that was owing to the curious state of that country. He laid special emphasis on the fact that having regard to the opposition which the Bill was likely to elicit it was a matter of the utmost importance, as observed by Mr. Surendranath Banerjea, that they should merge their minor differences and present a united front.

We think we may now expect to see both The Bengalee and The Amrita Bazar Patrika writing frequently with vigour in favour of compulsory universal education and of a special education tax where necessary.

Principal Brajendranath Seal.

The Inquirer of London writes in its issue of August 5:—

Principal Brajendranath Seal, who was the first speaker at the Universal Races Congress, is the son of a distinguished vakil of the Indian High Court who was also known as an eminent jurist, mathematician, philosopher, and linguist. Dr. Seal has inherited all his father's gifts, and the languages he has at his command include Sanskrit, French, German, Italian, Persian, Latin, and Greek, besides English and his mother tongue, Bengali. He is a man of encyclopædic knowledge, and great modesty and simplicity; a profound philosophical thinker who, as everyone who heard him at the Congress must have realised, is even more deeply interested in the spiritual development of the people of the East and West than in their intellectual and material advancement. He returns to India shortly, sailing from Marseilles on the 18th inst.

The Inquirer also expresses the opinion that Dr. Seal's "attainments as a metaphysician, an anthropologist, and a linguist would make him remarkable in either East or West."

India writes:-

At the first Universal Races Congress, which opened at the University of London on Wednesday last (July

26). India had pride of place. The discussion at the first session, on anthropological and sociological aspects of race, was opened by Mr. Brajendranath Seal, the Principal of the Victoria College at Cooch Behar, who, in a brief address, stated the points of his own theory of race progress, and indicated some of the lines upon which the debates of the Congress might usefully proceed. Mr. Seal began by declaring that the problems of race must be solved by scientific knowledge and method, but his address was really an ethical appeal for racial unity and co-operation. He read it with the greatest animation and in a voice of prophetic fervour, keeping conscientiously to the time limit. A short letter was also read from Sister Nivedita, who has contributed to the Congress papers a strikingly eloquent survey of the present position of women, with special reference to the East.



PRINCIPAL BRAJENDRANATH SEAL.

Dr. Seal is of opinion that races of men are entities 'capable in every phase of their existence of development and progress.'

The World and the New Dispensation writes:—

Bhai Promotholal Sen has sent us a copy of Dr. Seal's paper read at the Races Congress. We are told most people were very much impres del by his address. The anthropologists and experts told him in conversation that his paper was the est (most scientific and thoughtful) in the whole volume. Dr.

Luschan, the distinguished Berlin Professor of Anthropology, told him that his paper was the finest by far on Anthropology that he had read for a long time.

Mrs. Besant at the Races Congress.

We learn from the columns of the Manchester Guardian that Mrs. Annie Besant and Dr. Du Bois, the eminent Negro Professor, shared between them the oratorical honours of the Congress. Mrs. Besant spoke on both the first and the second day. She said:—

The Indian desired to live as freely in other British countries as other people did in India. There was not a colony in the British Empire where the Indian could go and live in equity. If the self-governing colonies had the right to exclude Indians, then India should have the right to exclude the white man.—(Cheers.) Another grievance was that the best paid posts in the Indian Empire were not open to India's own people, and she demanded that Indians should have equality in their own country. India's economic freedom within her own borders and her trade had been destroyed by this country.-(Hear, hear.) She suggested that Protection ought to be employed for the sake of rebuilding her industries. They acted the other way, for India exported her cotton and Lancashire made it into cloth which was exported to India, but if it were made up in the Bombay mills they had to pay a tax. If they did not allow Indians to work outside their country, let them allow them freedom to work within their own country.-(Cheers.) Another claim made by India was that of equality for the people in India. The poor people of India were illiterate, it was true, in the sense that they could not read and write, but they know far more of literature than did the artisans of this country who could read and write and only read the sporting papers.—(Cheers and laughter.) She thought it shameful that these people should be kicked and cuffed by some of the white men in a way no white man would attempt to treat another of his own race. They never would get the good-will and respect of their Indian fellow-subjects until they gave them that respect which it was the right of every man to have, whether white or coloured.—(Cheers.)

India says:-

Yesterday, in a ten minutes' speech, every word of which told, she maintained that there were some demands upon which India was unanimous. First, that her children should be free to travel, to work, and to live in the white man's country as the white man was in India—there was not a single British Colony in which the Indian citizen was free; secondly, equality of treatment for the Indian in his own country—if Indians were treated unfairly abroad, at least let them have tolerable fairness at home; third, economic freedom; and last, that personal equality as between man and man which is denied the Indian by the racial pride of the European. The speech was applauded to the echo by the large audience.

The Universal Races Congress.

We have had no direct knowledge of the proceedings of the Universal Races Congress. But we can say from personal knowledge that the collection of papers published by it is very valuable. And we are sure that an assemblage of distinguished men of all races cannot but promote mutual respect and influence the opinion of all civilised peoples. The following from the Manchester Guardian seems to fairly reflect liberal cultured opinion:—

And yet, making all possible deductions, the Races Congress has been successful. It has brought together at a memorable epoch in the world's history, a larger group of representatives from the differing races of the world than has ever been seen before, and has made a beginning with the scientific discussion of the characteristics and influences which tend, physically and spiritually, to keep apart the countless divisions of mankind. True it is that the Congress set itself an impossible task. In their anxiety to cast the net over the whole earth, the framers of the programme made too big a haul. They endeavoured to include not only the statement of ideals and the analysis of principles, but the collation of scientific data and the elaboration of practical reform measures. And inevitably every one of the eight sessions left an impression of loose ends and of far-ranging discursiveness. On the whole, the best discussions were those opened by Mr. J. A. Hobson on the special problems of interracial economics, and by Dr. Du Bois on the outlook for the Negro peoples and it is fair to say that in each case the afternoon was profitable in great part because of the remarkable excellence of the introductory addresses. No one need be surprised that much less than justice was done to such complex and provocative subjects as the position of women, miscegenation, and the progress of the Eastern nations towards Parliamentary rule.

The Congress, it is important to remember, is the first of its kind; its defects whether serious or trifling, can be remedied by experience. The organisation through which it came into being will, in all probability, take permanent shape as an international council for the convening of a similar Congress, "for promoting concord between all divisions of mankind, every four years." And meanwhile, if the first Universal Races Congress has done nothing else, it has more than justified its existence by two important and distinctive achievements: first, the assembling of its amazingly cosmopolitan membership; secondly, the publication of its volume of papers—"Inter-racial Problems," edited by Mr. G. Spiller, which should be in the hands of every serious student of politics and society.

It has been agreed to change the name of the Congress to "World Conference for promoting Concord between all Divisions of Mankind."

The Inquirer of London also seems to have pronounced an impartial judgment on the Congress in the following passage:—

The first Universal Races Congress, which closed last Saturday, has aroused a considerable amount of enthusiastic sympathy, a good deal of interested

curiosity, and some pungent criticism. It has succeeded in bringing thoughtful men of most of the nations of the earth, who take an intelligent interest in the deeper problems of human life, into personal contact with one another; and, through the discussions in which they have engaged, it has deepened the public consciousness of the existence of a vast series of problems, lying on the borderland of politics, which can only be studied fruitfully in an atmosphere of mutual respect and earnest desire to know the truth. If it has achieved no result more tangible than this, it has amply justified its existence. No wise man expected it to adopt a programme for the millennium, or by the waving of a magician's wand to break down the barriers of historical tradition and racial distinctiveness.

Perhaps the organisers of the Congress hardly realised the immense difficulty of combining the ardent idealist and the man of science, with his objective and unemotional habit of mind, in the unity of a single purpose. Possibly the former may have been a little too eager to sweep all the conclusions of science into his net, forgetful that anthropology is a very young science, that many of its verdicts are still quite tentative, and their bearing upon problems of social life very obscure.

Famine.

We are distressed to learn from an Associated Press telegram that famine is now asserting its dreadful presence in Kathiawar, although we are yet expecting some belated showers which may give winter crops. Mr. Machonochie, Agent to the Governor in Kathiawar, has taken up the task of relief. He has ascertained from various States what loans they require and has asked Government for a substantial grant immediately. Simultaneously, he has requested moneylenders of Kathiawar to lend money to the Native States, but it is doubtful whether this request will be well responded to, as the rules for recovering money from Native States are very stringent. All hopes for early crops having now disappeared, famine relief has become urgent. The Agency Engineer, Mr. Sims, has already left for Malia, where relief works for about five thousand people are being opened. The Agent to the Governor has also requested the Native States to start works. Meanwhile, rates are increasing and poor people are much pressed.

" Savitri."

Our frontispiece this month is a reproduction of a water colour of Sāvitri by Mrs. Sukhalatā Rāo. Sāvitri is represented in the picture as following the shadow of Death in the dimly lighted forest in quest of the vanished soul of her husband Satyavān just dead.

The millions of India both dumb

In his last Budget speech Mr. Montagu said: "There is no general demand at present for education among the people, who have borne their illiteracy very cheerfully." If we asked how did he know that there was no such demand, the reply would perhaps be that the millions of India were inarticulate and the demand made by the journalists and agitators for universal education did not represent a popular demand in as much the former did not represent the people.

But speaking of the prospective loss of the Opium Revenue, Mr. Montagu said: "There are the Indian people, the taxpayers, who are willingly and cheerfully sacrificing in this humane interest a valuable source of revenue." May we ask how Mr. Montagu came to know the views of the Indian taxpayers in this matter? Who told him that the dumb taxpayers are willingly and cheerfully sacrificing a valuable source of revenue?

Apart from that question, is it justifiable to assume that the Indian taxpayer has any effective voice at all in the matter? Whether we are willing or unwilling, it is the British rulers who determine what is to be done with any particular source of revenue; we have no hand in the matter.

As for education, we who are the people and of the people know that there is a great demand for education, and that, far from the people bearing their illiteracy cheerfully, there is increasing discontent owing to the restricted facilities for acquiring knowledge.

"The Chinese Students' Monthly."

The Chinese Students' Monthly is published monthly under the authority of the Joint Council of the Chinese Students' Alliances in America by the Chinese Students' Alliance of the Eastern States of the United States of America. It is a very useful and well edited magazine. Some of the articles published in a recent number are: "American-Educated Chinese at Work," "Statistics of the Returned Students from United States, America," "China and America," "China before and after 1900,

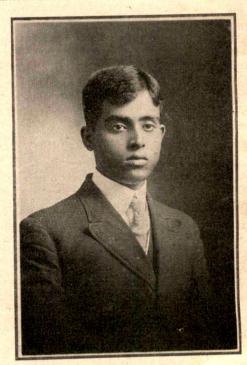
A.C.," "A Proposed Remedy for the Financial Crisis in China." One could wish that there were such a magazine conducted by Indian students receiving education in foreign lands. Perhaps the Hindu students in America are not so well off as Chinese students. But perhaps they may try to publish a smaller magazine.

Indian Students Abroad.

We have received the following for

publication:

"Mr. Benoy Bhusan Bose of Dacca was sent by the Association for the advancement of the scientific and industrial education of Indians, to learn Lithography and Tin printing and allied subjects from a big and famous factory of Tokio, over three years ago. After completing his work in Japan he proceeded to America and got a thorough mastery over the subjects by working in several respectable American factories. This industry is a very important one and we think it will find a good field in India if a capitalist can venture to start the business. Mr. Bose has recently returned home."



BENOY BHUSAN BOSE.

"After finishing his first year of the B. S. course in the Pennsylvania State College creditably Mr. Premananda Das joined the State University of Iowa to study Pharmacy and the Essential Oil Industry as specialities in the same course. In the junior Ph. C. and B. S. examination he acquitted himself creditably, standing first in some subjects. In last June he has

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passed the Ph. C. Degree Examination with credit, pulling as high as 100 per cent. marks in some subjects. In September next he will take the B. S. degree, shortening the four-years' course by a year by utilizing the vacations and working extra. Pharmacy in this country means ordinary compoundership, but in America it includes Botany, Physiology, Higher Che-mistry and Physics, Pharmacology, Bacteriology, German, Latin and other subjects. His drawn combat with the renowned American champion Brosius, his work in connection with the Detroit India Society, founded for the furtherance of Indian National Education with the special object of Industrial Development, and his lectures and performances in the Unitarian Churches at Iowa, Ann Arbor and Detroit, are instances of his many-sided activities physical, social and religious. He has already been offered by one of the biggest firms in the United states a high position in India, to be accepted after the termination of his academic career."

"The Pioneer" on Private Universities.

We wrote in a recent number that Government will not probably recognise any private university which is not under adequate official control. The Pioneer writes in a similar vein.

The objection to Government control, which appears to have been raised, [at a recent meeting of Mahomedans] seems, if persisted in, likely to wreck any schemes that may be drawn up. It is quite certain, the "Pioneer" imagines, that Government will not allow any University to grow up which is not under adequate control, much less that it will recognise its degrees.

E. Wilis on Dr. Seal's Paper.

The following paragraphs were received too late for insertion in their proper place: -

"P. S. Since the above was typed, I have seen a full report of Dr. Seal's address at the Races Congress, which I find was very different from the paper that has been published in the printed volume of papers. The paper in this volume was sent by Dr. Seal from India and was meant for specialists and scientific students alone. It deals with the question of race entirely from the Anthropological stand-point. Dr. Seal was specially asked by the Organising Secretary of the Congress to confine himself to that view only. As such his paper is admittedly a unique production. Since I wrote last week, I have had an opportunity of seeing the whole of Dr. Seal's paper, a part of which, only as I said, is published in the volume before me. And it is much more clear and exhaustive in the riginal form than it is in this volume. Dr. Seal has ompletely shown up the insufficiency of the methods ollowed by European Anthropologists; and the Connental Anthropologists who attended the Congress nd had an access to the full text of Dr. Seal's paper, ankly admitted that it presented an altogether new iew of that science, and illuminated many points nat had hitherto been regarded as most puzzling and

"In the actual address which Dr. Seal delivered

of race fully, from every point of view. This address anticipated all my criticisms; and fully justified the high expectations that we had all formed of his work and contribution on the problem of race. But I must deal exhaustively with it in my next letter to the Modern Review.—E. Willis."

The Meaning of Nationalism.

In the preface to Essays in National Idealism Dr. Coomaraswamy draws attention to the identity of significance of the national movements throughout the world. In this connection we think the following extract from an article on 'Celt and Saxon' by the Hon. R. Erskine, in the New Age, is of value because of its clear statement of the principles and temper which alone can truly be described as 'nationalist.'

I would here crave permission to caution the reader a gainst the temptation to regard our movement indeendently of those from which it has derived no small art of its being, and which-though there is no visible c onnection between it and its kind elsewhere—yet keep it afloat, as it were. The Celtic Renaissance is part of an almost world-wide movement, which, engaged in on the part of certain of the smaller nationalities, has for its object the freeing of those people from a state f political and social servitude—a servitude to which ney have been reduced largely in consequence of the reed and intolerance of the "Great Powers." What takes our movement further inevitable, moreover, is nis, that in proportion as you educate people, so do ou enlarge their unwillingness to submit to foreign ictation, and that fussy sort of officialism which is te bed-rock of "Imperialism." We want no "Imperialm"-there are Celts, of course, who do, at the resent moment, and who are so minded because they ive not yet been educated up to better things. But eaking in the name of the advanced party-to which I we the honour to belong-we want to do according we are prepared to act in regard to others. We sh to live and to let live. We wish to enjoy our own oper civilisation, and all that it implies. We have wi poble past: we desire that the future shall be created pr t of it, as it were. Once upon a time, we were a ou eat force in Europe : we desire to make it possible our descendants to witness the return of those for prious days. We are not exclusive like the Jew; t, unlike him, the palaces of Babylon have no endurg attraction for us. In a word, the real aim of the bu ltic Renaissance is to re-establish the Celt in the ing ne sense, and in the same degree (though not of Ce urse to the same extent numerically) in which his sai and and neighbour the Saxon is established to-day. COL

Sir K. G. Gupta on Representative Government in India.

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In his new well-known lecture at the ystal Palace, London, Sir K. G. Gupta reported to have said that ideas of resentative Government had been induced for the first time in India by the This is not a fact. Not only in

social affairs but in matters political also, India has known representative institutions for ages. We have written on this topic so often that it becomes difficult for us to refer anybody to all the back numbers of the Modern Review which treat of this subject. But for convenience we may refer the reader to the Modern Review for August, 1910, where it has been proved on unimpeachable historical evidence that a considerable number of republics

'existed at least as early as the days of Buddha and Mahavira (sixth century B. C.) and as late as the reign of Samudra Gupta (fourth century A. D.) and that they were situated in the extensive tract of country stretching from the Punjab to Behar and from Nepal to the southern borders of the Central Provinces. So the republican form of Government in ancient India had a duration of at least one thousand years. We know of no other country, ancient or modern, where democracy has prevailed for a longer period.'

To understand the significance of these facts, it should be borne in mind that in ancient times the republic of Rome lasted for only a little over five hundred years and that of Athens for not more than three hundred years. It should not also be forgotten that the provinces of India where the republican form of government prevailed were much more extensive than ancient Italy and Greece combined. We may also add that the ancient Hindu kings, speaking generally, were not despots but had to defer to the wishes of their councils and their people. There is evidence, too, to show that the office of king was often elective.

The Baroda-Gwalior marriage and the King-Emperor.

A rumour has been published in the papers that the King-Emperor is likely to be invited to grace the marriage of Princess Indira Raja with the Maharaja Gwalion with his presence and that it is expected that His Majesty will accept the invitation. We hope there is no foundation for such an expectation. However high the position of the parties, a polygamous marriage should never be countenanced by the first gentle man in the Empire. His Majesty rightly tried to clear in a law-court his own characte from the libel that he was guilty of bigamin that before he married the present Queen

Mary he had married an admiral's daughter who was still living, and succeeded in establishing his innocence. Can such a monarch assist at a kind of marriage which in his own case he considered a foul aspersion on his character?

Messrs. Montagu and Keir Hardie on Education in India.

In the course of the last Budget Debate Mr. Keir Hardie, referring to the question of education in India, observed that

The Under Secretary had laid great stress upon the need for technical education, and in this, as in many other respects, had sought to bring home to educated Indians a sense of their responsibility. No educated Indian sought to shirk that responsibility, but everyone would ask what was the Government doing in the matter? Technical education could not be left to voluntary effort, and when the Government put itself right by affording greater facilities and more encouragement for technical education they would be better able to blame educated Indians for not doing their share. As for elementary education, he doubted whether the Under Secretary was quite right in his facts. He had said that there was no demand for it among the poorer classes, who were not ashamed of their illiteracy. The contrary was the case. No one who had had the opportunity, even for a short time, of visiting the villages in parts of India, could have failed to be struck by the fact that nearly every one of these contained a school largely supported by popular effort. The subsidies from the Government were totally inadequate even to pay the modest salaries of the teachers. The peasants sent their children long distances to attend the schools. It might be that the Under Secretary was referring more to the children of what he called the untouchable classes than to those of the ordinary Hindu peasants. What again were the facts? In Bengal, where education was more advanced, the educated Hindus had established a school for the children of these untouchable classes. The old class feeling was breaking down and passing away,* * * *In the Native State of Baroda all classes of children, not merely the children of peasants, but also those of the outcast classes, were being taught free by the State. The Gaekwar like other Indian rulers, such as the Maharaja of Mysore, had established compulsory free education for all classes of children within his State.

If the Government of India, instead of pointing to the duty resting upon educated Indians, would themselves follow the example set by the State of Baroda, they would then be able to appeal with more force to those educated Indians, and he was sure that the appeal would not be made in vain.

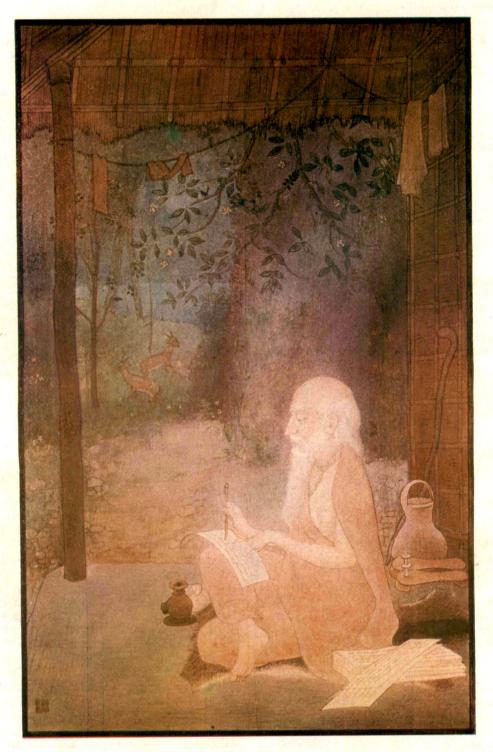
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In the Modern Review for August 1911.—
P. 150, 2nd Col., 2nd para.—
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Vikramaditya
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VALMIKI Writing the Ramayana

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EDUCATION IN ANCIENT INDIA

INTRODUCTORY.

THE object of the present discourse is (1) to discover if possible, from the ancient literature of India, the ideals and aspirations of the people, and the efforts they made to realise them; (2) to describe as far as possible the conditions that favoured the formation of a highly intellectual atmosphere in an age in which modern methods of education were unknown.

The task is no doubt very difficult. We have no complete or connected history of ancient India. Scraps of information pieced together by scholars and antiquarians, give us at best a skeleton, devoid of flesh and blood, and even this is not complete in all its details. In the matter of biography, the materials are poorer still. We know almost nothing about the great sages and Rishis who set the fire of knowledge aglow in ancient India and laid the foundations of a civilization which after the lapse of 3000 years or so, still bears clearly the impress of Aryan genius inspite of repeated social convulsions, religious reforms and foreign invasions.

To attempt, therefore, to describe the system of education in ancient India, with anything like chronological accuracy, is almost an impossible task, but even if the attempt be attended with failure it will not be in vain, as it may induce others more competent than the present writer, to undertake the work.

Before we address ourselves to the task

it is necessary to define what we mean by Ancient India. We have nothing whatever to do with the history of India before the advent of the Aryans. The history of ancient India begins with the first settlement of the Arvans in the land of the five rivers. Western scholars tell us that it was on the banks of the Indus and its five branches that the hymns of the Rig Veda were composed. The history of the Aryan settlement in the Punjab is a history. of war against the primitive inhabitants of India, who are described as "darkskinned robbers" devoid of all virtues. It was a turbulent period, and those social laws and restrictions which mark the later stages of Arvan civilization did not then exist. Men were priests, warriors and agriculturists at the same time. The Matsva Purana mentions of Vedic Rishis. by whom the Vedic hymns were composed. They were Brahmans, Kshatriyas and Vaisyas—all sons of Rishis (Matsya Purnana, Sec. 132). From the Punjab the Aryans migrated eastward, towards the land between the rivers Saraswati and modern Thaneswar Drisadvati near (1400 B. C.). This country is described by Manu as Brahmavarta, a very sacred place for the Ancient Hindus, where the Vedic hymns are said to have been collected together and the entire sacrificial system elaborated. The tide of Aryan conquest rolled further down and the rich river valleys of the Ganges and Jumna were next colonized. By this time the social institutions of the ancient Hindus were

more and more crystalized into hard and fast rules.

"Four or five centuries of peaceful residence in a genial climate in the fertile basin of the Ganges and the Jumna enabled the Hindus to found civilised kingdoms, to cultivate philosophy, science and arts and to develop their religious and social institutions. It was under the same gentle but enervating influences that they divided themselves into those separate social classes known as castes."—Dutt.

CASTES.

These castes were at first four in number out of which mixed castes were subsequently formed.

Duties of different Castes.

These four principal castes were (r) Brahmans, (2) Kshatriyas, (3) Vaisyas, and (4) Sudras. The duties of these castes are enumerated by Manu as follows:—

"To Brahmans he (the Lord) assigned teaching and studying the Veda, sacrificing for their own benefit and for others, giving and accepting of alms,"

"The Kshatriya he commanded to protect the people, to bestow gifts, to offer sacrifices, to study the Veda and to abstain from attaching himself to sensual pleasures."

"The Vaisya to tend cattle, to bestow gifts, to study the Veda, to trade, to lend money, to cultivate land."

"One occupation only the Lord prescribed to the Sudra; to serve meekly even those other three castes."—Manu I, 88, 89 go & gr.

Such were the duties ordained for the four castes of India. The first three were named "twice-born" as the "initiation ceremony" they had to perform was supposed to give them a spiritual birth. This was a privilege from which the Sudras were excluded. The occupations prescribed for the above four classes and enforced by the King were intended to maintain society in order and affluence. The higher the caste, the heavier the responsibility, was the idea in olden times. "If a Brahman were surrounded with respect it was because on his shoulders lay the burden of renunciation and sacrifice, of poverty and learning. He was the channel through which divine life flowed to the people." A Kshatriya was an ideal knight ready to sacrifice his life for the good of his country, for the relief of the poor and the oppressed. A Vaisya had control over commerce for the good of the community and was directed to devote his attention. to the production of wealth and the organization of labour. In the social organism, all these classes of men were

necessary, not even excepting Sudras, who formed the great labouring class, the proletariat.

Education in Ancient India was chiefly confined to the first three classes. The education given was to fit the boys for the various stations of life which they were subsequently to occupy, and it was mainly based on religion.

Every system of education must have three elements which are essential to it:—
(1) Teachers, (2) Pupils, and (3) the Ideals to which the pupils are to be led up.

IDEALS AND FOUR STAGES OF LIFE.

Every Aryan child belonging to the twiceborn caste was required, in ancient times, to spend a certain period of his life with a duly qualified teacher, and learn at least one of the four Vedas. After the period of studentship was over, he was permitted to marry and lead the life of a householder earning his livelihood in the manner laid down in the Sastras. After having passed the second portion of his life as a householder, he retired from the world and led a quiet and secluded life given to plainliving, study and self-sacrifice. Finally in old age, he might enter the fourth part of his existence, viz.; the life of an ascetic after abandoning all attachment to worldly objects. (Manu II, 2-33).

Such is the life of a twice-born manroughly mapped out. Of the four orders enumerated above, the second order, viz., that of the householder, was considered to be the most important—for it supported all others. Says Manu:—

"As all creatures live supported by the air, so the other orders exist supported by the householder."—
Manu III, 77.

Manu III, 77.

"Of all these (orders) by the declaration of the Veda and the Smriti, the householder is the highest; he verily supported the other three."

"As all streams and rivers find a resting place in the ocean, even so men of all orders find protection with the householder."—Manu VI; 89-90.

Duties and Occupations of Householders.

"A Brahmin should consider himself as the friend of all creatures" (Manu II. 87). "He exists for the sake of Dharma" (Manu I. 98—99). "He was to live by teaching, sacrificing for others and by accepting gifts from pure men" (Manu X. 76). "He must seek a means of subsistence which either causes no or at least little pain to others. He is not to accept any service" (Manu IV. 4). "He is to make no provision:

for the morrow" (Manu IV. 7). "He was to avoid all sensual pleasures and all means of acquiring wealth which impede the study of the Veda". Manu IV. 16-17.

As the Brahmin was considered to be the root of Dharma, the Kshatriya was considered to be its top (Manu XI. 84). considered disgraceful for a Kshatriya or a Vaisya to obtain his livelihood by teaching, sacrificing for others or by acceptance of gifts. A Kshatriya's usual occupation was to carry arms for striking or throwing (Manu X. 79). He is to be the protector of the people.

A Vaisya's means of subsistence was to trade, to rear cattle, and agriculture, and the common duties of both Kshatrivas and Vaisyas were liberality, the study of the Veda and the performance of sacrifices. (Manu X. 70). Such were roughly speaking the occupations of Brahmin, Kshatriya and Vaisya householders.

STUDENT LIFE—INITIATION.

The life of a student begins with the initiation ceremony, which gives him his 'second birth.' It was a solemn ceremony and a great event in a boy's life. The earliest period for the initiation ceremony was the 8th year for a Brahmin, the eleventh for the Kshatriya and the twelfth for a Vaisya—the latest periods being respectively the 16th, 22nd, and 24th years. The sacred thread was worn on this occasion by all the three castes. A lower garment (kaupin), a mantle, a girdle, and a staff of appropriate material were assumed by the student and he approached the teacher.

"He (teacher) fills the two hollows of (his own and the student's) joined hands with water and then says to him, "What is thy name?"

'I am N. N., Sir', says the other.

'Descending from the same Rishis', says the teacher.

"Descending from the same Rishis, Sir," says the other.

"Declare that thou art a student, Sir.' "I am a student", says the other. With the words Bhur, Bhuva, and Svah, the teacher sprinkles water thrice with his joined hands, on the joined hands of the student and seizing the student's hands with his own hands holding the right uppermost, he murmurs.-

"By the impulse of the God Savitar, with

the arms of the two Aswins, with Pushan's hands, I initiate thee, N. N."

Then invoking the blessings of the gods for long life, renown and bliss of the student the teacher laving his hands with the fingers upwards on the student's heart prays: "Under my will I take thy heart, my mind shall thy mind follow; in my word thou shalt rejoice with all thy heart. May Brihaspati join thee to me."

Then touching with the span of his right student's right shoulder, he hand the murmurs-

"A student art thou. Put on fuel. Do the service. Do not sleep in the day time. Restrain your speech."

> (Sankhayana Grihya Sutra II, 2 3 4 Khandas).

Thus an intimate union is established between the teacher and his pupil by a solemn ceremony. A union cemented by implicit trust and obedience of the pupil on the one hand, and love and affection of the teacher on the other. Under such conditions teaching becomes a labour of love and learning an agreeable occupation. An inkling into the character of a teacher and his pupil may be obtained from the following legend quoted from the Chhandogya Upanishad:-

1 "Satyakama the son of Jabala addressed his mother and said-

'I wish to become a Brahmacharin (religious student),

mother. Of what family am 1?
2. She said to him, "I do not know, my child, of what family thou art. In my youth when I had to move about much as a servant I conceived thee. I am Jabala by name, thou art Satyakama, say thou art Satyakama Jabala!"

3. He, going to Gautama, said to him, I wish to become a Brahmacharin with you, Sir. May I come to you, Sir?'

4. He said to him, "Of what family are you, my friend?" He replied, "I do not know, Sir, of what family I am." I asked my mother and she answered, 'In my youth I conceived thee. I do not know of what family thou art. I am Jabala by name; thou art Satyakama.' therefore, Ι am Satyakama Jabala, Sir.''

5. He said to him, 'No one but a true Brahmin would thus speak out. Go, fetch fuel, friend. I shall initiate you. You have not swerved from the truth.'

Education of the Sudras

No religious education was considered necessary for the Sudras in ancient times. They were to serve the other three higher castes (Manu I. 91). But says Manu—

"Those Sudras who desire to learn, who know dharma,

and those who follow the example of good men except using the *mantras* of the Vedas are not to be blamed. They should on the contrary be praised."

Indeed so long as knowledge is made an instrument for good it is lawful to acquire it from the lowest caste or even an outcaste. Says Manu—

"Good knowledge may be acquired with reverence from a man of low birth. Higher religious laws may be learnt from an Antyaja (very low caste)"—Manu.

There are also several anecdotes in the Hindu Shastras of women and Sudras possessing the highest religious and philosophical knowledge, for instance, the anecdote of Gargi in the Upanishads and of a huntsman in the Mahabharata. But in spite of these solitary instances, we know as a matter of fact that the Sudras were precluded in the past from the acquisition of all religious knowledge and that the treatment accorded generally to them by the higher castes was anything but kind and just according to modern ethical standards.

"The Sudra may live by practising mechanical arts" says Gautama.

'The knowledge which Sudras and women possess' is the completion of all study."

"They declare that this knowledge is a supplement of the Atharva Veda."—Apastamba II, 11, 29.

This knowledge refers to worldly study (Arthasastra) and the knowledge of dancing, acting, music and the various branches of useful arts and trades.

A twice-born man who applies himself to this study without having learnt the Veda deteriorates soon (Manu II. 168). This kind of study was prescribed for the Sudras but we have no means of knowing how these studies were conducted. We must confess to our shame that the education of these classes of men never engaged the serious attention of our law-givers in ancient times and in consequence of this neglect we find to-day a very large number of men in India belonging to the depressed castes, sunk deep in ignorance, and general moral depravity.

DISCIPLINE OF STUDENT LIFE

The discipline under which the Hindu student used to live in his preceptor's house forms one of the most interesting features of the system of education in ancient India.

"Every day, having bathed and being purified he must offer libations of water to the gods, sages and

manes, worship the gods and place fuel on the sacred

"Let him abstain from honey, meat, perfumes, garlands, substances used for flavouring food, women, all substances turned acid and from doing injury to living creatures."

"From anointing his body, applying collyrium to his eyes, from the use of shoes and of an umbrella, from sensual desire, anger, covetousness, dancing, singing and playing on musical instruments."

"From gambling, idle disputes, backbiting and lying, from looking at and touching women and from hurting others."

"Let him always sleep alone, let him never waste his manhood, for he who voluntarily wastes his manhood breaks his vow."—Manu II, 176, 177, 178, 179, 180.

Thus a Hindu student in ancient times was required to lead a simple and humble life carefully guarded against all influences that might lead him astray, strictly devoted to his studies and scrupulously attentive to the duties prescribed by his teacher. Avoiding all places of amusement and of pleasure. restraining his senses, he used to go out every morning to beg for food from the charitable householders in the neighbouring villages. Whatever food he thus obtained, he placed before his teacher and took his meals after the teacher had taken his. Every morning he swept and cleansed the altar, kindled the fire and placed the sacred fuel on it. Every evening he washed his teacher's feet and put him to bed before retiring to rest.

The boy was oftentimes left alone, tohis own thoughts, and had frequent opportunities of holding communion with nature from whom he sometimes learnt great While tending his teacher's cattle truths. or gathering fuel in the forest he felt the influence of deep solitude which not infrequently matured his ideas and ripened his judgment. It is said of Satyakāma Jābāla, of whom mention has already been made, that he learnt great truths from nature while tending his teacher's cattle. He learnt truths from the bull of the herd that he was tending, from the fire he had lighted and from a flamingo and a diver-bird which flew near him. One day in the evening when he had penned his cows and lais wood on the evening fire, his teacher met him and said, "Friend, you shine like one who knows Brahman: who then has taught you?" "Not men," was the young man's reply. "I have learnt from nature that the four quarters and the earth, the sky, the

heaven and the ocean and the sun, the moon, the lightning and the fire and the organs and minds of living beings, yea, the whole universe was Brahman."—Chhandogva Ubanishad.

Teachers

Two classes of teachers are mentioned by Manu—Acharyva and Upadhyaya.

"They call that Brahmin who initiates a pupil and teaches him in the Veda together with the Kalpa and Rahasyas the teacher (Acharyra)."

N. B.—Kalpa—Sutras referring to sacrifices.

Rahasyas-Secret portion, i.e., the Upanishads

and their expositions.

"But he who for his livelihood teaches a portion only of the Vedas or also the angas of the Vedas is Sub-teacher (Upadhyaya)."—Manu called the II. 141.

The qualifications necessary to make a good teacher are given below:-

"Created beings must be instructed in what conerns their welfare without giving them pain, and weet and gentle speech must be used by a teacher who desires to abide by the sacred law.'

"He forsooth whose speech and thoughts are pure and ever perfectly guarded gains the whole reward

which is conferred by the Vedanta."

"Let him not even though in pain speak words cutting others to the quick, let him not injure others in thought or deed; let him not utter speeches which make others afraid of him, since that will prevent him from gaining heaven."-Manu II, 159, 160, 101.

CONDUCT OF A TEACHER TOWARDS HIS PUPILS.

"Loving him like his own son and full of attention, he will teach him the sacred science without hiding anything in the whole law."—Apastamba, 1, 2, 8—24. "And he shall not use him for his own purposes to

the detriment of his studies except in times of distress."

-Apastamba 1, 2, 8—25.
"A teacher who neglects the instruction of his pupil does no longer remain a teacher."-Apastamba 1, 2, 8-27.

In the Ethics of Buddhism there are 25 rules laid down by Gotama, for the observance of the teacher in reference to his scholar:—

Duties of teachers and pupils as laid DOWN IN THE BUDDHIST SCRIPTURES.

"He must be continually solicitous about his welfare; appoint the relative portions of time in which he is to work, to rest and to sleep; when he is sick he must see whether or not he has such food as is proper for him; encourage him to be faithful, persevering and erudite; divide with him what he has received in the alms-bowl; tell him not to be afraid; know who are his associates, what places he frequents in the village and how he behaves in the Vihara; avoid conversing with him on frivolous subjects; bear with him and not be angry when he sees a trifling fault in his conduct; impart to him instruction by the most excellent method; teach him in the fullest manner without any abridgment whether it be relative to science or religion: try each fond endearment to induce him to learn as with the heart of a father; with an enlarged mind teach him to respect the precepts and other excellent things; subdue him to obedience in order that he may excel; instruct him in such a manner as to gain his affection; when any calamity overtakes him. still retain him without being displeased when he has some matter of his own to attend to; and when he is in affliction soothe his mind by the saying of bana. By attending to these rules the duty of the master to his scholar will be fulfilled."-Hardy's Manual of Buddhism, p. 479.

In the Sigalovada Sutta the following duties are prescribed for pupils and teachers---

The pupil should honor his teachers—

(1) by rising in their presence, (2) by ministering to them, (3) by obeying them. (4) by supplying their wants, and (5) by attention to instruction.

The teacher should show affection to his

pupils—

(I) by training them in all that is good. (2) by teaching them to hold knowledge fast, (3) by instruction in science and lore, (4) by speaking well of them to their friends and companions, and (5) by guarding them from danger.

SELECTION OF PUPILS.

Teachers were warned against taking such pupils as will do no credit to themselves or to their preceptors. Knowledge imparted to a scorner, to one who is not pure, chaste and attentive, is knowledge thrown away.

"Where merit and wealth are not obtained by teaching nor due obedience, in such soil sacred knowledge must not be sown, just as good seed must not be thrown on barren ground."—(Manu II, 112).

"Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil."—(Manu II, 113).

"Sacred learning approached a Brahmin and said to him, 'I am thy treasure, preserve me, deliver me not to a scorner; so preserved I shall become supremely strong."-Manu II, 114.

"But deliver me to the keeper of thy treasure, to a Brahmin whom thou shalt know to be pure, of subdued senses, chaste and attentive."-Manu II, 115.

Punishment.

The following punishments were recommended to be awarded to offending pupils by Apastamba:—

"Frightening, fasting, bathing in cold water and banishment from the teacher's presence are the punishments to be employed according to the greatness of the fault until the pupil leaves off sinning."—(Apastamba 1, 28—30).

CORPORAL PUNISHMENT.

Corporal punishment seems to have been very rarely inflicted, though not altogether forbidden. Says Gautama:—

"As a rule a pupil shall not be punished corporally." "If no other course is possible he may be corrected with a thin rope or a thin cane." "If the teacher strikes him with any other instrument he shall be punished by the King."—(Gautama II, 42, 43, 44).

SUBJECTS OF STUDY.

In the early times the subjects of study for the three twice-born castes were the four Vedas* and the six Vedangas. The Vedas were: Rik, Sama, Yajur and Atharva, and the Vedangas were:—Siksha (Phonetics), Kalpa (Ceremonial), Vyakarana (Grammar), Nirukta (Etymology), Chhandas (Metre) and Jyotisha (Astronomy).

Later on, as the ceremonials became more and more elaborate, it was not possible for one man to go through all these subjects of study and different Vedic Schools were set up with other branches of study cognate to them. An idea of the subjects taught in those days may be obtained from the following passage in the Chhandogya Upanishad, in which Narada speaks of the extent of his knowledge to Sanatkumar. He said:—

"I have learnt Rig Veda, Yajur Veda, Sama Veda, as the fourth Atharvana, as the fifth Itihasa, Purana (legends and cosmogonies) and Grammar, Pitrya (rules of sacrifices for the ancestors), Rasi (the science of numbers), Daiva (the science of omens), Nidhi, (the science of time), Vakovakya (the art of reasoning), Ekayana (ethics), Devavidya (etymology), Brahmavidya (pronunciation, ceremonial and prosody), Bhutavidya (the science of spirits), Kshatravidya (the art of the soldier), Nakshatra vidya (astronomy), Sarpa vidya (the science of serpents and poisons), Devagana vidya (the science of making perfumes, dancing, singing, playing and other fine and mechanical arts.)— (Chhandogya Upanishad, VII, 1, 2).

The list is no doubt a long one and one wonders how it was possible for a man to learn so many things in his life time. With the exception of Medical Science Narada seems to have learnt all that was taught in ancient India.

Narada was a student all his life and the vastness of his knowledge was an exception rather than a general rule. For

* Manu does not mention the Atharva Veda, which came to be recognised as the fourth Veda later on.

ordinary students, perhaps, one or two Vedas sufficed. But the Vedic Schools were gradually supplanted by special schools of science. The six sciences, which, on account of their close connection with the Veda, were known as angas, were no doubt first systematised and cultivated by the Vedic school, but as the materials for each of these subjects accumulated and the method of their treatment was perfected, it was found necessary to establish special schools of science which, while restricting the range of subjects, taught their curricula thoroughly and intelligently.—(Max Muller, Introduction to the Laws of Manu).

Thus the members of the Vedic schools had to choose between two alternatives. They might either commit to memory all the Vedic texts of their sakhas together with the Angas, renouncing the attempt at understanding what they learnt, or they had to restrict the number of treatises which they learnt by heart while they thoroughly mastered those which they acquired. Those who adhered to the former course became living libraries but were unable to make any real use of their learning. Those who adopted the second alternative might become great scholars in the science of sacrifice, grammar, law and astronomy, but they could not "rival with others in the extent of the verbal knowledge of the sacred books." (Max Muller).

This seems to be the origin of specialization in certain subjects of study—and the study of the *Vedas* as the main subjects of study was gradually discontinued except in special centres. Learned Brahmins fulfilled their duty of studying the *Veda* by committing to memory a few particularly important sections of the Vedas or by confining themselves to verses which occur in the *Brahma Yajna* and the *Sandhya Vandana*.

The list of subjects taught in modern times, in Sanskrit Schools, taken from Dr. Leitner's report, will show, how the curricular have changed and how with the change of times, a purely religious education has been supplanted by studies of a comparatively secular character.

Subjects of Study in Sanskrit Schools.

(1) Grammar, (2) Lexicology, (3) Poetry, Drama, Religious history, (4) Rhetoric,

5) Mathematics, Astronomy, Astrology, (6) Iedical Science, (7) Logic, (8) Vedanta, (9) aw, (10) Philosophy (Sankhya, Patanjali, Jedanta, Mimansa, Vaisesika), (11) Prosody, (12) Prose literature, (13) Religion (Rigeda—rare, Yajurveda, Samveda—rare).

In modern times, the *Vedas* are rarely tudied except in special centres. We find ow-a-days among Sanskrit scholars, pecialists in some of the subjects of study, nentioned above—but very few are capable of teaching the Vedas.

Nearly 1300 years ago Hiouen Tsang isited India and he has left some account of the education of the people of India in he 7th century A.D. The following is the account he gives of the subjects of study aught in India in those days.

"In beginning the education of their children and inning them on to progress they follow the 'twelve lapters.' When the children are seven years old, the reat treatises of the five sciences are gradually comunicated to them. The first science is Grammar, hich teaches and explains words and classifies their stinctions. The second is that of the skilled profesons concerned with the principles of the mechanical ts, the dual processes and astrology. The third is the sience of medicine embracing exercising charms, edicine, the use of the stone, the needle, moxa.

The fourth is the science of reasoning by which the thodox and heterodox are ascertained and the ue and false are thoroughly sought out. The fifth is in science of the Internal which investigates and aches the five degrees of religious attainments (lit. the ve vehicles) and the subtle doctrine of karma."—Shomas Watter's Translation of Hiouen Tsang's ravels, Vol. I, p. 155).

The five groups of learning enumerated bove seem to have been chiefly intended or Indian Buddhists. But Buddhism, though a roselytising religion, never assumed a hostile ttitude towards its parent religion, and it said that both Hindu and Buddhist chilren read together in the same monastery r learnt their lessons from the same Brahian sage. The subjects of study prescribed bove, seem, therefore, to have served the urposes of the mass of the people of India onsisting of both Hindus and Buddhists. the orthodox Brahmins were, however, aught the four Vedas, and Hiouen Tsang ays that the Vedas were (1) the Ayurveda 2) the Yajur Veda (3) the Sama Veda and 1) the Atharva Veda. It is curious that he learned traveller makes no mention f the Rik Veda, by far the most important f the four Vedas. The Ayur Veda or the cience of medicine is but a supplement or an appendix to the Atharva Veda and was unknown in earlier times.

The 'twelve chapters' mentioned before, with which the education of a child began, was the book of the Alphabet—the A B C of the beginner. After this the boy was introduced to the great Sastras of the five sciences, viz. (1) Grammar, (2) Science of Arts and Crafts (silpavidya), (3) medical science, (4) science of reasoning or logic, (5) Internal science, i.e. religious and metaphysical treatises.

India owes a good deal of her intellectual greatness to the humanising influence of Buddhism. Ignoring all distinctions of caste or creed it offered the consolation of its beautiful and beneficent religion to high and low alike and introduced a system of education which satisfied the temporal as well as the spiritual needs of the people. This was a departure from the old orthodox method, which created privileged classes and excluded the low and depressed classes from the benefit of religious knowledge.

The healing art which was held in disrepute by the orthodox Brahmins was largely cultivated and taught by Buddhist monks, and the science of arts and crafts which was, before, prescribed for Sudras only, was regularly taught in Buddhist schools. Nagnajit composed his work on architecture, sclupture, painting and kindred arts in the Buddhist age, the great writers on Hindu medicine Charak and Susruta lived and wrote in this age. Brilliant results were achieved in Astronomy, and the great commentary on Panini, the greatest grammarian that the world has ever seen, was written during this period. Unfortunately for us the literary and scientific remains of the Buddhist period are scanty and we cannot enter into greater details about the literary activities of this age, with any degree of confidence.

METHOD OF TEACHING.

Instruction, in ancient times, was imparted by rote. The student taking hold of the left hand of his teacher with his right hand, addressed his teacher saying, 'Venerable Sir, recite!" and the Savitri (the well-known Gayatri verse of the Rik-Veda) was recited and learnt as introduction to the learning of the Vedas. From day to day new lessons were thus recited and learnt. Gautama I,

55-56.

This was no doubt a mechanical process—mere recitation without explanation—taxing the memory without intelligent understanding of what was read. We cannot, however, believe that this process was universal in its application. The Vedas were no doubt learnt by heart and recited with proper intonation—but this method was quite unsuitable in the case of sciences which required to be more intelligently studied and taught.

The following testimony is borne by Hiouen Tsang, to the method of teaching adopted by Brahmin teachers:—

'!These teachers explain the general meaning to their disciples and teach them the minutiæ; they rouse them to activity and skilfully win them to progress, they instruct the inert and sharpen the dull. When disciples intelligent and acute are addicted to idle shirking, the teachers doggedly persevere in repeating instruction until their training is finished. When the disciples are 30 years old, their minds being settled and their education finished, they go into office and the first thing they do then is to reward the kindness of their teachers."

SCHOOL TERMS.

The number of school terms depended upon the number of years the student liked to stay in his teacher's house—36 or 18 or 9 years according to Manu, 48, 24, or 12 years according to Apastamba. Taking 12 years as the shortest time for the residence of a pupil with his teacher, the student was required to study for four and a half or five and a half months each term.

The opening of the school term began with the *Upakarma* ceremony on the full moon of the month of Sravana (July and August) (Apastamba 1, 3, 9.) The term closed with the performance of the *Utsargana* ceremony on the full moon of the month of *Pausha* (December-January)—*Apastamba 1*, 3, 9, 2.

After the Utsargana ceremony had been performed one could study the Vedas during the light nights of each month until the full moon of Sravana, in order to fix in one's mind the part already learnt. The Vedangas i.e., Grammar and the rest, could be studied in the dark fortnight of each month. On the full moon of Sravana the Upakarma ceremony was performed once again and that part of the Veda was studied which was not shoes, a seat, grain, pleasure to his teacher.

Let not a househol who teaches for a stipu on that condition.—Market any fees from are on the other him and educate his own expense.

learnt before.—Hara Datta's Notes on Abastamba.

HOLIDAYS.

Besides the vacation mentioned before there were many extra holidays granted to the boys, when the work of the school was stopped. The occasions on which study was interrupted were many and some of them may strike foreigners as fantastic in the extreme. The following rules were laid down by Apastamba:—

(a) At the new moon there will be no lessons given

for two days and nights.

(b) On the days of the full moons of certain months.
(c) At the time of the Vedotsarga (ceremony at the end of the school term), at the Astaka Sraddha, at the time of Upakarma (beginning of the school term) lessons will not be taken for 3 days.

(d) The student will not study for 12 days if his mother, father or teacher is dead.

(e) The student will not study after having vomite

until he was slept.

(f) He shall not study—

When he suffers from sour eructations, on seeing forbidden sights, on smelling a foul smell, if a high wind blows, if a cloud emits heavy rain, in a village where a corpse lies, when criminals are being executed, when he hears the barking of many dogs, the braying of many asses, the cry of a wolf or of a solitary jackal or of an owl, sounds of musical instruments, of weeping, of the sama melodies, in case of an eclipse of the sun, or the moon, of an earthquake, of a whirl wind, of the fall of a meteor or of a fire in the village, &c., &c.

FEES AFTER COMPLETION OF STUDIES.

No fee was charged so long as the student continued his studies. On the completion of his education, the student offered a fee to his teacher according to his ability. Taking a regular fee from a student was considered to be a disgraceful thing for the teacher.

"He who knows the sacred law must not present any gift to his teacher before the Samavartana; but when, with the permission of the teacher, he is about to take the final bath, let him procure a present for the venerable man according to his ability;

"(viz.) a field, gold, a cow, a horse, a parasol and shoes, a seat, grain, even vegetables, and thus give pleasure to his teacher."—Manu II, 245, 246.

Let not a householder entertain at a Sraddha, on who teaches for a stipulated fee or he who is taugha on that condition.—Manu III, 156.

Even in modern times, a Pundit will not take any fees from his pupils. The pupils are on the other hand fed and clothed by him and educated to a great extent at his own expense.

PARTING INSTRUCTION OF THE TEACHER TO HIS PUPIL.

After having taught the Veda the teacher instructs the pupil:

"Say what is true, do thy duty, do not neglect the study of the Veda. After having brought to thy teacher his proper reward do not cut off the line of children! Do not swerve from the truth, do not swerve from duty! Do not neglect what is useful! Do not neglect greatness! Do not neglect the learning and teaching of the Veda Let thy mother be to thee like unto a god. Let thy father be to thee like unto a god! Let thy teacher be to thee like unto a god! Whatever actions are blameless those should be regarded, not others. Whatever good works have been performed by us should be observed by thee, not others. And there are some Brahmanas better than we. They should be honoured by thee with seats (on their coming to your house). Whatever is given should be given with faith, not without faithwith joy, with modesty, with fear, with kindness. If there should be any doubt in thy mind with regard to any sacred act or with regard to conduct, in that case conduct thyself as Brahmans who possess good judgment conduct themselves therein.

Thus conduct thyself. This is the rule. This is the teaching. This is the true purport of the Vedas. This is the command. Thus should you observe.—

Taittiriyaka Upanishad 1, 12.

PLACES OF LEARNING.

Royal courts were the principal seats of learning, like those of the Videhas, the Kasis, and the Kuru-Panchalas. Learned priests were retained in such courts for the performance of sacrifices and also for the purpose of the cultivation of learning. All students of the ancient literature of India have heard the name of Janaka, the King of the Videhas; and of his court which was frequented by the most learned men of his time. The great Yajnavalkya was the chief priest of his court. King Ajatasatru of the Kasis was also a most renowned patron of learning. Mention is made in the Chhandogya Upanishad of another King, Pravahana Jaivali, of the Panchalas, who was also a great patron of learning.

Besides the royal courts, there were Parishads or Brahmanic establishments for the cultivation of learning—something like the universities of Europe, where young men went to acquire learning. In the Brihadaranyaka Upanishad Svetaketu is said to have gone to the Parishad of the Panchalas. (Brihadaranyaka VI, 2). A Parishad according Manu and other contemporary writers ought to consist of 21 Brahmins

well versed in Philosophy, Theology and Law. Besides these Parishads individual teachers established private schools and often collected round themselves students from various parts of the country. These students, as has been mentioned before, lived with their teachers for 12 years or more, learnt what their teachers could teach them, made suitable presents to their teachers after finishing their studies, and returned home.

Universities of Ancient India.

In the Vedic age we find no mention of any institutions resembling the universities of the modern times. The Rishis of old imparted instructions to private students in their hermitages and the pupils, generally, not many in number, served their teachers in various ways. In later times the system of tutorial teaching of the old Rishis developed into academic institutions. Buddhistic period the system of university education seems to have come into existence and the Buddhistic scriptures and inscriptions and the accounts of foreign travellers bear abundant evidence of the existence of monasteries and university towns of that The famous universities of this period. period were at Benares, Taxila, Kanchi,-(Conjeverum), Vidarbha (Berar) and Nalanda. There were monasteries all over the country and each monastery was a school or college.

Buddhism was a protest against the exclusiveness of Brahmanic religion, and the universities which were in most cases financed by Buddhistic Kings were open to all classes of men irrespective of their castes or social position. These universities gave a strong impetus to the cultivation of those arts and sciences which were neglected before, as unworthy of pursuit by the higher castes. Brief descriptions of some of the famous universities of ancient India are given below.

TAXILA.

Taxila (Taksha-Shila), now represented by miles of ruins to the north-west of Rawalpindi, was in about 300 B. C. one of the greatest cities of the East and was specially famous as the principal seat of Hindu learning in Northern India, to which scholars of all classes flocked for instruction.—V. A. Smith's Early History of India, p. 54.

The Jataka stories are also full of referenctown.—Jataka stories (Rouse's Translation)

Vol. II, p. 2, 32, 59, &c.

It was a Brahmanical and afterwards a Buddhistic seat of learning. It had a university in which 18 branches of learning were taught in separate schools, each of which was presided over by a special professor. There were schools at Taxila for teaching sculpture, painting, image-making and many other handicrafts. The influence of this university was very great in those days, both in India and outside it. - Sarat Chandra Das.

VIDARBHA UNIVERSITY.

During the time of Nagarjuna, who seems to have flourished in the 2nd or 3rd century B. C. and who is said to have been a great physician and alchemist and an almost universal scholar, the university of Vidarbha (Berar) on the banks of the Kistna rose to. eminence as the seat of both Brahmanical and Buddhistic learning. Hiouen Tsang mentions the name of a monastery quarried in a mountain by King Satabaha. The mountain is known in Sanskrit literature as Sree Sailam.*

Here the King had quarried for Nagarjuna a monastery in the mountain, and had cut in the rock a path, communicating with the monastery, for above

το li (two miles)."

"The monastery had cloisters and lofty halls; these halls were in five tiers, each with four courts with temples containing gold life size images of the Buddha of perfect artistic beauty. It was well supplied with running water and the chambers were lighted by windows cut in the rock......In the topmost hall Nagarjuna deposited the scriptures of Sakyamuni Buddha and the writings of the Pusas. In the lowest hall were the laymen attached to the monastery and the stores, and the three intermediate halls were the lodgings of the brethren...... In later times the brethren had disagreed and had referred their quarrels to the king; then the retainers of the monastery fearing that the establishment would become a prey to the lawless, excluded the brethren and made new barriers to keep them out; since then there have not been any brethren in the monastery and the way of access to it was not known.—Hionen Tsang's Travels, translated by T. Watters, Vol. II p. 201.

NALANDA.

The most famous of all Buddhistic universities of ancient India was that of Nalanda (in Bihar). Dr. Fergusson remarks

* It is also called the University of Sreedhanya 'Kattaka. - Sarat Chandra Das,

that what Cluny and Clairvaux were to es to the fame of Taxila as a university France in the middle ages, that was Nalanda to Central India, the depository of true learning, the centre from which it spread over to other lands (R. C. Dutt).

> The great monastery, where the university was located, was worthy of it. It is said that four kings successively laboured at the great architectural work and when it was completed men came from a distance of 2000 miles to the great assembly that was

"In this establishment, the work of a succession of sovereigns, the sculpture was perfect and really beautiful.....In the establishment were some thousands of brethren, all men of great ability and learning, several thousands being highly esteemed and famous; the brethren were very strict in observing the precepts and regulations of their order; they were looked up to as models by all India; learning and discussing they found the day too short; day and night they admonished each other, juniors and seniors mutually helping to perfection. If among them were any who did not talk of the mysteries of the Tripitaka, such persons being ashamed, lived aloof. Hence foreign students came to the establishment to put an end to their doubts and then became celebrated, and those who bore the name (of Nalanda brother) were all treated with respect wherever they went. Of those treated with respect wherever they went. Of those from abroad who wished to enter the schools of discussion, the majority beaten by the difficulties of the problems, withdrew; and those who were deeply versed in old and modern learning were admitted, only two or three out of ten succeeding:"—Hiouen Tsang's Travels, translated by T. Watters, Vol. II, p. 165.

Such was Nalanda in the palmy days of her glory—the pride of all India, the centre of knowledge and the resort of all men of wisdom. It flourished between the 1st century B.C. and 8th century A.D. (Sarat Chandra Das.) Its library was the largest in India.

Kanchi was another famous seat of learning in ancient times, before Christian era. It was the capital of the Chola Kingdom, and was a flourishing town when Hiouen Tsang visited India. There must have been constant communication between this seat of learning and Ujjaini and Kanauj in the north. Hiouen Tsang speaks thus of the town:

"There were more than 100 Buddhistic monasteries with above 10,000 brethren, all of the Sthavira school. The Deva temples were above 80 and the majority belonged to the Digambaras (Jains).—Hiouen Tsang's Travels, translated by T. Watters, Vol. II, p. 226.

CONCLUDING REMARKS.

From the foregoing sketch, meagre though it is, the reader will, it is hoped, be able to

form at least a rough idea of the system of education that obtained in India in ancient times. To parents and guardians who are anxious to educate their children on national lines, to Government officials who are trying to solve the educational problems of modern India, to philanthropists who are willing to found educational institutions on a sound basis, there are many points in the educational system of ancient India which may prove interesting and helpful. The relics of the old system are still to be found in the modern tols or Sanskrit schools in different parts of India, but the true spirit seems to have been lost. To attempt to revive the old system in its entirety is as. absurd as to condemn it wholesale as oldfashioned and out of date. Modern India is however in need of the old spirit, though in the matter of details we may leave out a good deal as impracticable in these days. The following features of the ancient system are well worth consideration by those who are interested in the education of modern India:-

(1) The existence of certain definite ideals which all the students strove to attain with the help of their teachers.

(2) Residence of the pupil in his teacher's

house.

(3) Taking the vow of celibacy and chastity (Brahmacharya) during student life.

(4) Relation between the teacher and his pupil.

(5) Respect shown to teachers (Brahmins).

(6) Cheapness of education.

Let us examine the points mentioned above, one by one.

IDEALS OF LIFE.

The modern educational system in India has been pronounced as 'soulless' by many, not without reason. What are the ideals kept in view by our students and teachers alike? The students want to pass certain examinations in order to secure Government service or to make themselves eligible for certain professions in life and the teachers help them to pass these examinations, for which they are paid. Very few students or teachers are actuated by any other motive than this. It is 'bread-earning' education and nothing else, in the majority of cases. Our public schools and colleges undertake to produce F. A.'s and

B. A.'s but are not responsible for the life and conduct of the students that are turned Teachers, too, are, in most cases, not selected men and can scarcely inspire their pupils with any high ideals or noble aspirations. Disappointed place men generally take to the profession of teaching and many make it a stepping stone to some other appointments. Education in modern India has thus lost its time-honoured prestige and has fallen from the high pedestal it once occupied. To raise it to its proper level, we must change its present character. Secular education or bread-earning education has proved a failure in modern India. The ideal is very low and all Indians should be ashamed of it. To live for truth (Satva) and duty (Dharma), to follow the good old rule of not doing to others what was disagreeable to one's own self, was held up as the ideal of life by the sages of ancient Where are the sages of modern India? Where are the teachers who will preach this ideal? Education does not consist so much in telling a boy what he did not know as making him what he was not before.

RESIDENCE OF STUDENTS.

The old custom of requiring every student to live in his preceptor's house has to a certain extent been revived in the boarding house system of these days. But the system requires to be more largely introduced under more careful supervision. The old idea was to keep the boy within the sphere of his. teacher's influence at a time of life when the brain was plastic and the mind open to impressions from outside. Of course, it is not possible in these days to ask the boy to tend his teacher's cattle or to fetch water from the well or go abegging for his food, but we can at least see that the boy attends to his own wants as far as practicable without depending upon servants for every thing he requires. Life in the boarding house should be made as cheerful as possible and the superintendents employed should be men known for their good character, lovable disposition, wide sympathy and liberal views. Plain but nutritious food, plenty of open air exercise, healthy sorroundings and absence of all elements that may cause interruption to study are some of the essentials of a good boarding

house. Every boarding house should have a room or a hall set apart in it, for divine worship and every boy should be persuaded to say his prayers and read religious textbooks morning and evening according to his own religious belief.

Strict discipline should be maintained in the boarding house, but discipline should not degenerate into tyranny nor should it be enforced with relentless severity. Overstrictness is a mistake and punishment which is inflicted in an angry or a vindictive spirit often works incalculable mischief.

A boarding school is nearer to the old ideal than a boarding house, and endeavours should be made to establish model boarding schools all over the country in important centres in each district under the supervision of teachers who command the respect and confidence of the public by virtue of their character and education.

Brahmacharya in Student Life.

The vow of celibacy and chastity during student life forms one of the most important features of the ancient educational system of India. Modern India presents a striking contrast to ancient India in this respect. Our students become fathers at an early age and when they come out of college they find themselves burdened with small families. The general complaint is that our University men are not what they ought to be from the physical, intellectual and moral stand-. points. The reason is not far to seek. Want of self-restraint in early youth, violation of hygienic rules, life amidst unhealthy surroundings, domestic troubles, and pressure of examinations, combine to break down their health and make them prematurely old at a time of life when they ought to be in the full vigour of manhood. It is scarcely possible for such men to undertake any higher intellectual pursuits or make any original researches. Loss of mental vigour, inability to make sustained efforts, absence of moral courage, lack of energy and enthusiam, all point to the weakness of the brain, for which early marriage or sensual indulgence in early life is principally responsible.

All Hindus interested in the education of their children should try to revive the old system of *Brahmacharya* in student life, not exactly in its original form, which is im-

practicable now-a-days, but in a way which may preserve the spirit of the olden times. A dyspeptic graduate with a woe-begone countenance, is a common sight in these days. You will perhaps see a large number of these young men thronging the doors of our public offices in quest of 'suitable vacancies'. To them, science or literature affords no longer any pleasure or consolation. The burning questions of the day, whether social or political or religious, fall flat on them. On finishing their education they find themselves face to face with a cruel world, a broken health and a growing family. The happy dreams of youth, the hopes and aspirations of a scholastic life disappear like mist before the morning sun. This is the fate of the many. Fortunate are they who can escape it.

RELATION BETWEEN THE TEACHER AND HIS PUPIL.

Happy is the teacher who by virtue of his character and education is able to command love, respect and obedience from his pupils and fortunate is the pupil who finds in his teacher, a true friend, an unfailing guide, a loving counsellor and a sincere well-wisher. Education produces its richest harvest when such a union is formed between the teacher and his pupil. "Let thy teacher be to thee like unto a god," is not the utterance of an irresponsible teacher puffed up with a sense of his own importance. It was the sincere advice of a man who had himself once learnt at the feet of a saintly teacher and who was to him more than a human being - a god on earth. The relation between the teacher and his pupils is not so cordial nowa-days, as it was in ancient times. Modern students are reported to be wanting in respect for their teachers, and they sometimes show a spirit of insubordination which is hardly consistent with the old traditions of India. Every true friend of India must deplore this spirit. But many circumstances have combined to produce this result. The spirit of the age is to a certain extent responsible for it. This is the age of reason, not of blind faith. With the spread of Western culture and of Western science, our old beliefs in men and things are fast crumbling away. We are asked in these days to examine everything carefully before accepting it as genuine. A spiritual guru

or a preceptor, a mahatma or an avatar has to pass through the same test. No one is safe now-a-days from this scrutiny, however exalted his position may be. A teacher, whatever may have been his position in days gone by, must now prove his worth, before he can win the love and affection of his pupil. By the enforcement of the strictest discipline you can compel a boy to obey his teacher, but that does not remove the root of the disease.

Besides the spirit of the age, there is also the modern system of education, which is answerable to a great extent, for the unruly conduct of a school boy. There is a good deal of school discipline, much more than is perhaps necessary,—but that does not include the discipline of the mind, the discipline of the heart, the practice of self-control and self-denial, the cultivation of irtues like humility, modesty, reverence and charity.

In these circumstances, it is no wonder that our young men will sometimes show. tendencies subversive of discipline and order and set at naught the voice authority. Lastly, our teachers are greatly to blame if they fail to win the love and respect of their pupils. They have fallen from their lofty position and can no longer be recognised as successors of the ancient sages of India. A modern student was once heard to say, "How can we respect a class of people who are selfish and unscrupulous, who have no sense of duty, no sense of self-respect, and who are capable of selling their conscience and honour for filthy lucre. Give us really good men, men who by their precepts and examples can lead us on to the path of duty and truth, who can inspire us with noble ideals-men who are learned, wise, unselfish and pure in heart, we are still willing to bow down to them, we are still ready to be guided by them. We have not lost the faculty of reverence; only we do not want to waste it on every whipper-snapper vho calls himself a teacher."

Things are, of course, not so bad as they are represented to be. We have still amongst us teachers who are loved and revered by their pupils and held in great respect by the public for their saintly character and unflinching devotion to duty. It is also true that there are a great many

teachers in our public schools who should not have been appointed as teachers. Intellectually fit they may be, morally fit they are not. Such teachers work more mischief than good, and are a blot on the modern system of education. If we want to improve the tone of our public schools, we must be very particular in the selection of teachers. It may not be absolutely necessary to look to the character of teachers who teach technical subjects, but those who are employed in schools and colleges for general education, should all be men of character.

This, we know, is expecting too much. It is neither possible to convert the existing staff of teachers into sadhus all at once. nor is it practicable to dispense with the services of all those who are known to be morally unfit. In these circumstances the only courses left open to us are (r) to appoint in future teachers who in addition to intellectual fitness possess the necessary moral qualifications to be fit companions and educators of youth, (2) to open training schools where the future teachers of the country may be educated in a befitting manner. The existing schools try to develop a quarter of human nature only; while much attention is paid to the training of the intellect - the physical, moral and spiritual nature of man receive little or no atten-

The result is, we get a number of men developed in intelligence but lacking in character, in self-respect, in moral courage and in honest and straightforward conduct. We want training institutions of a different type where general education up to the highest standard will be given along with practical training-physical, intellectual, moral and spiritual, and where selected pupils known for their intelligence and good conduct. will be educated at public cost under the guidance of competent teachers. The course will extend over 10 years, at least, so that a boy entering the school at 12 may come out as a teacher at 22. A life of strict Brahmacharya during the period of training, a vow to take to the profession of teaching on moderate rates of pay, a promise to promote peace and good will among different classes of people, with whom he may come into contact, will be some of the conditions under which he will be allowed to prosecute his studies.

He must be given certain rights and privileges in return which other public servants do not enjoy, in recognition of his services, and in consideration of the life of comparative poverty which he is expected to lead.

The scheme is only in the rough; the details may be worked out by educational experts. It may prove costly, it may present innumerable difficulties of which we are perhaps not aware now, yet the experiment We want a better is worth trying. class of teachers to educate the rising generation—the future citizens of India. we want missionaries who will secrate their lives to the cause of education and will show by their life and conduct that the ancient ideal is not yet dead. In a country where self-renunciation is considered as a principal virtue and is still daily practised in various forms, the idea of an educational sadhu in modern garb will not appear as anything strange.

Then again, the parents and guardians of pupils do not respect schoolmasters as a general rule. Of all public functionaries, schoolmasters are least respected, because, they are, by the nature of their duty, supposed to be least capable of inflicting injury on any one. In India now-a-days a man is respected in proportion as he is dreaded. A schoolmaster is a nonentity in modern Indian society. How can he command the respect of his pupils?

We must raise his status by reforming him. Ignorant people do not know that he is a power in the country and a mighty power. Government officials should take him into his confidence and treat him with respect. A discontented schoolmaster is a danger to the state as he is the maker of future citizens.

CHEAPNESS OF EDUCATION.

Education was very cheap and practically free in ancient India. It was considered disgraceful for an acharya to take fees from his pupils. In modern times, on the other hand, cheap education; is discredited and the tendency is to make education, especially higher education, as expensive as possible. It is said that cheap schools do not promote the cause of sound education, that they lower the standard of discipline, and that education which is paid for is

better valued than free education. The history of education in ancient India, does not, however, support these theories. In ancient times, to impart education free of cost was considered to be one of the highest acts of charity. It was better than feeding the hungry or clothing the naked or removing any temporary cause of physical suffering. To refuse, education to a willing and deserving boy on the score of his poverty. is considered to be a shameful thing in all. civilized countries. But a distinction may be made between education that liberalises the mind and education that leads simply to bread-earning. A liberal education is necessary for all men and women at certain stage of evolution. It is as necessary for the mind, as are light and air for the body. To lay a tax on this kind of education is certainly unkind an every civilized Government is under moral obligation to provide it free of co but the same concession need not be extended to professional education. The future lawyers, engineers, artists, medical men should not grudge to fees for the training they receive, because the capital invested in such training is likely to yield large profits. But an education which widens one's mental and moral horizon, makes one a good father, a peaceful member of society and an honest citizen is indispensably necessary for all human being and should be within reach of all.

On this principle all schools where education is given in the vernaculars of the country should be made free. These schools include the small industrial or technical schools where handicrafts and mechanical arts are taught to the children of poor men to enable them to earn their daily bread.

English education is valued in India not so much for what it teaches, as for the worldly good it brings. It leads to honorable professions and careers in life and it is a passport to all higher appointment under Government. It is more a luxulation in the necessity, and we must pay for it though an exception may be made in the case of those who pursue their studies in training schools and colleges with the object of becoming teachers. Whether the present cost of university education is commensurate with the worldly blessings it

have nothing to do here; but costly educa- or avoided. tion is not necessarily sound nor is cheap

confers, is another question with which we education an evil which is to be dreaded

P. CHATTERJEE.

SONG-WORDS OF A PANIABI SINGER

F it sometimes happens that those who listen to Indian singers care more for the words than for the rags to which they are sung, they have this excuse, that the words are almost always beautiful, while the singer's voice is sometimes harsh and inexpressive.

The words of Indian songs are almost exclusively lyrical, never markedly dramatic. They are often deeply passionate, never entimental like the modern drawing-room songs of Europe. They recall rather mediæval English and Elizabethan songs and lyrics. Their burden of love or sadness is expressed in many poignant similes. They contain allusions to every phase and moment of Indian life. They make frank and simple use of physical symbols to adumbrate the deepest physical experiences. A vein of mysticism runs through

nearly all.

There is no marked distinction between art and folk songs. The same musician sings words that are written in purely country speech, as well as in several literary languages, though if he be a hereditary minstrel or court bard he will probably apologize for the former, and himself prefer high-sounding language and elaborate musical variations. As a musician indeed, rather than a poet, though he is usually both, he often cares most for 'áláp', that is vocalisation, or songs without words; and naturally looks down upon those who prefer any words to pure music.

The words of many art-songs, however, have a folk-character, inasmuch as their composer's names are by no means always mentioned, are indeed usually unknown, and inasmuch as the words of these songs are orally transmitted and may be collected in varying versions. It must always be impossible to draw any hard and fast line between folk and art songs, especially in a

country like India, where the greatest works of literature have been for so long orally transmitted, and the musical notes of a song cannot be completely recorded and are rarely even partially written down. adoption of musical notation, and extended use of writing and printing for the song words will certainly effect future changes in the character of Indian music, and incidentally, as has been the case in Europe. lead to a more marked divergence of character in folk and art music.

Broadly speaking, we may say at present as regards words, those are of the folk whose . motifs are naive, whose rhythm is wellmarked, where repetitions and refrains are characteristic, the language simple, and the number of verses not very small. As regards music, the folk songs are often sung to quite definite tunes which are not classical rags. Their rhythm is emphasized. Where sung to a rag, this has a set form not admitting of ad libitum variation.

In art-songs the language and motifs are more or less literary, and the songs are short, often rather impressions or suggestions than descriptive in character. The comparatively few words are sung with continual repetition to classical rags in forms admitting of almost unlimited variation. On the whole one may say that the art-singer treats his words with less respect than the folksinger. In folk-songs again words and tune are inseparable. The art-singer will often sing any words to any rag, sometimes quite unsuitable.

An interesting feature in the songs of northern India, to which I mainly refer, is the way in which they illustrate the fusion or mixture of Hindu and Moslem elements* in the existing culture. All these points, are well seen in the song-words translated

* Cf. article on this subject in Dawn Magazine June, 1911.

below, which are selected from the songs of an *Ustad* of Kapurthala in the Panjab: they form only a fraction of his entire repertory.

A few words about this singer, in many respects a typical Panjabi musician of the present day, though on the whole much. above the average, must be recorded before the actual songs are quoted. His name is Abdul Rahim, a hereditary 'Kalaut', now a pensioner at Kapurthala. His father, Aliyas, was formerly employed at Jodhpur. Abdul Rahim has a profound knowledge of classical rags, and a sweet but not very strong voice, which he frequently overstrains, and accompanies with expressive but often too violent gesticulation. His ancestors were Brahmans, forcibly converted in the time of Aurangzeb. Like so many other Panjabi Musalmans, the family retain many Hindu customs, especially in connection with marriage, e.g., non-re-marriage of widows. His faith in the Hindu gods is as strong as his belief in Islam and in Moslem saints. He is both devout, and what is now-a-days called, superstitious. He would, for instance, hesitate or refuse to sing dipak. rag, unless perhaps in cold weather for fear of creating actual flame. He is somewhat foresighted and has prophetic dreams, and like his father is somewhat of a Fakir. Slight and delicate, gentle-mannered and patient, a first-rate teacher, an inveterate smoker of hookah, a great boaster, somewhat overfond of presents, learned in his own art and at times truly inspired, yet finding that art now less appreciated than in the times of his ancestors—such are the salient characteristics of a rather pathetic figure, not without nobility, but such as the Board School education of Indian Universities finds little use for.

Turning now to the songs themselves, one finds that they belong to many languages—Panjabi (various dialects), Urdu, Hindi (various dialects including Brijbhasha), Sindi, Persian, Arabic. Those in Panjabi have naturally the most definite folk character. This is most marked in the well known and delightful 'Lachchi,' of which only a few verses are here translated. The air in this case is also altogether of the folk, and not a rag. Another folk song, more subtle in its sentiment, is sung to Pahari (mountain) rag, and has the refrain

'They sell in the market'. A third, rather in Dogri than Panjabi, is sung to Tog (separation) rag. Perhaps the most beautiful, because of its perfection and directness. is the three-line love-song, sung to a very exquisite form of the Mountain Rag, viz, Chamba Pahari. The windy freshness and. so to say, the solidity and noble gravity of the tune here rightly fit the passionate simplicity of the words. Like nearly all Indian love-songs it is a song of separation, a lament for loneliness. The references to Jammu and Kashmir perhaps need the explanation that the Kashmir court, winters in Jammu and spends the summer in Srinagar.

'Death', a beautiful lament for the beloved, echoes also the attachment of the Panjabis to their own land: in its third line, with pathetic hopelessness, a woman prays her lord to return from the land of Death, as if he had but gone from home to another par of India, or perhaps emigrated, in search of work. Another little song, 'What means separation'?, is purely impressionist, telling even less story than the last, and is appropriately sung to one of the most beautiful

of midnight rags.

In two songs reference is made to well-known romances. One is a Sufi quatrain, sung to Behag or Malkaus, in which reference is made to the Persian story of Punun and the other is taken from the Panjabi story of Hir and Rancha; Hir tells her companions that by intensity of loving only, can union with the Beloved be attained—to forget love, even for a moment, is in itself separation.

A Panjabi Ghazal, sung to Asa rag, is again a song of separation or loneliness, with a Sufi-interpretation, and the curious little song 'Only Four Days' seems to lament the shortness of life—too short for anything

but play.

Of Urdu songs the first quoted likens true love to that of a tree which itself bears the heat but shades others, and also by a subtle metaphor of the kite and the kite-flyer suggests that love itself may be the cause of separation between lover and beloved (in the perfection of love these are one, and there is no room for 'loving' and 'being loved'). The magnificent futility of the last couplet—as if love could fail to bring with it pain, or as if proclaim that none

should love, would deter any from loving —would be hard to surpass.

A second Urdu song, expresses the ecstatic indifference of the Sufi to the voice of any but the beloved, its refrain, 'koi kuch bolo may be rendered 'aiunt, quid aiunt?' aiant.'

A curious quatrain sung in Brindabani Sarang, proclaims at once the singer's faith, and mentions his favourite rags. It is in itself a mixture of Musulman and Hindu ideas.

The invocation sung in Darbari Kandra, is an example of the prayers addressed to Moslem saints, usually asking for material blessings.

Passing now to the Hindi songs, we find many about Krishna, sung by this Musulman with as much devotion as if he himself were a Vaishnava. The first praises the one Lord appearing in many forms, proclaiming the unity of Brahma, Siva, and Vishnu, though speaking most of the latter in his incarnations as Krishna, Rama, Matsya, and Narasinha. Three other songs are Gopi's complaints, and refer to the boyhood of Krishna at Brindaban.

One curious couplet asks 'What Yogi is this' and another complains 'You never speak to me now'. These are distinctly art songs, sung with constant repetition of words and phrases to complicated rags.

'How can I soften the heart of my lover,' literally kapata ki ganth, 'the knot in the heart', is again a lament for loneliness or separation: its words seem to go back to the classic words of the Mundaka Upanishad:

'Of him who sees that which is the highest and the lowest—the knot of the heart (hridaya-granthih) breaks—all his doubts are solved—and his works become nothing.'

Thus in the words of Indian, as of Sufi, songs, the human and divine are made one.

Much less beautiful than any of these, but yet characteristic, and much admired by minstrels, are the fulsome panegyrics to reigning kings by court bards of the past. These are often sung to quite unsuitable rāgs—as if one should set words even more extravagant than those of 'see the conquering hero' to an air by Corelli or the tune of a mediæval carol. In both the songs of praise quoted, the rulers hymned are hailed, with questionable taste, and to

modern ears a suggestion of irreverence, as more than gods.

The few songs quoted here form, as remarked, only a small part of one singer's repertory. If we except the two last, we cannot fail to admit their beauty and variety: and in India there are still thousands of singers possessed of a similar store. Would that some would collect, publish, and translate some of these treasures. They will not always be at our disposal.

Lachchi. From the Panjabi.*

Aha! When Lachchi spills water, Spills water, spills water, There sandal grows—where Lachchi spills water.

Aha! Lachchi asks the girls, The girls, the girls, the girls, Oh, what coloured veil suits a fair complexion?

Aha! The girls said truly, Said truly, said truly, said truly, A veil that is black becomes a fair complexion.

What then your fortune, Lachchi?
Your fortune Lachchi, your fortune Lachchi, your fortune Lachchi?
Ho! your boy like the moon, what then your fortune?

Who'll give you milk to drink Lachchi? Drink Lachchi, drink Lachchi, drink Lachchi? Your friendship with the goatherds is sundered! Who'll give you milk to drink?

Bazar Vakendian, Rag Pahari: From the Panjabi.

Thou who knowest my inmost self, Beloved,
Who knowest myself,—
They sell parched grain in the market—
If thou comest to my house, then would I tell
thee my sorrow and joy,
My Beloved, who knowest my self.

Thou bowl of my dowry,
Thou bowl of my dowry,
I sent thee away at mid-day, but now I wish
I had not—
My Beloved, who knowest my self

Thou veil of my dowry,
Veil of my dowry,
I earn but dishonour because of my friendship
for thee.

My Beloved, who knowest myself.

On the high roof when I churn the butter,
When I churn the butter,
My parents rebuke me, thou alone canst console—
My Beloved, who knowest my self.

* I have to thank my friend Dr. Pairamall for assistance with most of these translations, especially those from the Panjabi,

They sell good spindles and fine in the market They sell in the market-The eyes of thee too are bewitching,

My Beloved, who knowest my self:

Aniseed they sell in the market, Aniseed they sell-

May Miranji crossroads ever be populous, where first we had speech! My Beloved, who knowest my self.

They sell curds in the market, Curds in the market-Thou shalt sit near no wanton, lest they name thee a rake. My Beloved, who knowest my self.

'Raja of the Hills.' Rag. Jog. From the Panjabi (Dogri).

Come sometimes to our land, . Oh Raja of the hills, come sometimes to our land! God made your country prosperous, and gave thee heavy rain clouds—come sometimes, to our land!

' 'Fasmine.' Raj Chamba Pahari : from the Panjabi.

Jasmine is blooming in my courtyard. and malthi gives scent near my bed, O Beloved, thy service was in Jammu, but perforce thou must go to Kashmir! I send letters, but get none in reply, to tell of thy welfare!

Death: From the Panjabi.

My lord has not spoken, he sulks since the afternoon-The wheat crops are ripe, the rose trees in bloom-I need not thy earnings, only come to the Panjab You are setting out on your journey, but I am left desolate. Oh! the house and the empty court do fill me with fear.

'What means separation' Rag Bihag From the Panjabi.

I know not, dear one, how separation from thee befell: What is separation, he knows, who after meeting is parted, I know not how it may be!

The heart of Punun. Rag Bihag or Malkaus. From the Panjabi.

There is separation's melting flame in the heart of Punun, who daily lights its sacred fire-The fire of disunion giveth no peace, as straw stays not its flame. He himself is fire and firemaker, he himself burns and causes to burn. How then can Hashm peacefully sleep, who has drunk of Love's cup? बराबीहर्षे स्थान रेस 🛂 📲 🔻

Lit, the iron pin of a spinning wheel, on which hread is wound.

Only Four days.' Asa Rag. From the Punjabi.

Only four days to play. Oh Mother, only four to To play and play!

Night is fallen my Beloved is far from me See, Mother thou wouldst have me spin-but four times I bend the spindle! Four, Oh Mother, four only to play.

How Hir Won Ranchi. From the Panjabi.

The maidens are asking thee, love-lorn Hir, 'By what merit did you win Rancha? I left my spinning, I left my carding, love indwelt in each pore of my body-By this merit, O Sakhis, I won Ranchald When my love-lorn soul one moment forgot, that night Rancha came not.

'True loving'. Rag Mian Ki Bhairavi. From the Urdu.

They are fools who set their love on what does not seek for it? Heartless the lamp, in whose flame the moth burns to death!

Love thou in such wise as a tree, bearing the heat, of the sun on its head, and giving to others

Beloved, think not that disunion from thee brings

The wet forest wood smoulders day and night.

Beloved, in those days when thou wert the kite and I the string, The wind of Love blowing made separation between

Beloved, had I known that Love would bring pain, I must have proclaimed with beat of drum that none should love!

Urdu Ghazal. Asa Rag.

I am mad for my Beloved; they say, what say they? Let them say what they will! Take me for a fool or a madman: they say, what say they? let them say what they will!, I have nothing to do with them, Whether they be pleased with me or angry,

May One only be gracious to me!

They say, what say they? Let them say what

The Shaikh walks around his holystead; I offer up myself on Thy altar, Call it shrine or hovel-

They say, what say they? Let them say what they will! I have gazed on the glory and sheen of the cheeks of my Beloved, I am burnt up as a moth in the flame,

am as one drunken, They say, what say they? Let them say

what they will!

My faith and my Rags.

RAG BRINDABANI SARANG. FROM THE URDU.

Thou, Allah, art all, who shewed forth the model—So has knowledge come to the prophets!
My clan is Saiyyid, my tribe is Maulah,
My faith is in God and his prophet Muhammad.
My first is Bhairav, my second Malkaus, my third
Handol, my fourth Siri rag,
My fifth is Megh, my sixth is Dipak,
thus Suian has sung.

'Invocation'. Rag Darbari Kandra. From the Urdu.

Hazrat Gaunzal Samdani, qutab of Rab, oh Mir, Come thou, who hast lordship over all Sultans! Friend of God, Abdulqadar Jailani, make easy what is hard, give us bodily health, thou hast Allah's favour on thee!

Praise of Isvara. Rag Neki Kandra. From the Hindi.

Thou as Krishna appearedst, as Rama, Lakshman, Stainless Thyself took form,
Thyself, Mahadev, Art a shining beam, Thyself art Brahma, who established the Vedas,
Thyself the three Vedas, Thyself the three worlds,
Thyself the yogi who yoga established,
Thyself became fish* of the sea, Thyself took the form of Narasinha.

Gopi's complaint.
RAG BIHAG. FROM THE HINDI.

See, Sakhis, how Krishna stands! How can I go to fetch water, my mother-in-law? When I go to draw water from Jumna, There meets me the young boy of Nand!

> Gopi's complaint. Rag Malkaus. From the Hindi-

When I go down to draw water, O Mother, at
Jumna ghat
He catches my clothes and twists my hand—
When I go to sell milk,
At every step Gokula seeks to stop me.
When he is so obstinate, what can I say?
He ever comes and goes: why does this Young—
ling so?
He seizes my arm and shuts my mouth and
holds me close:
I will make my complaint to Kans Raja, then I
shall have no fear of Thee!

* i.e.. The Matsya Avatar of Vishnu.

'What Yogi?' Rag Behag. From the Hindi.

What yogi is this, with rings in his ears and ashes smeared, who wanders about? Some perform meditation, some dwell in the woods, some call on Thy name with devotion!

'You do not speak to me.' Rag Darbari Kandra.

From the Hindi.

You say nothing to me, though Phagan has come: Every watch you are sulky with me, always I see you with others.

'How can I soften the heart of my Love?' Rag Lachari. From the Hindi.

How can I loosen the knot that binds the heart of my beloved?

All my comrades well-decked have gone to their lovers

But I sit alone eating poison.

Praise of Raja Ram of Gwalior. From the Hindi. By Tan Sen.

Raja Ram, Raja of rajas, Maharaj, Adhiraj, accomplished, treasury of ten kinds of knowledge! Whosoever asks, his wish is heard and reward obtained; do homage to him who established the Vedas, Raja Ram!

Eight siddhis, nine nidhis dost thou bestow, and

gifts to the wisdom-endowed!

Tan Sen gives praise. He who worships the Lord
with freedom win, may Raja Ram live through
four ages!

Praise of Raja Ram of Jodhpur. Rag Bhopali.
From the Hindi. By Fakir Aliyas.

Sun of India, 'Ras raj', at the splendour of whose might even Rama trembles. The seven islands, nine spheres and four continents have done homage to thee, the powers of the air take refuge in thee.

O Glory of the Lunar dynasty, they praise thee in fear, thou ruler of Jodhpur!

Ananda K. Coomaraswamy.

Kashmir;
August, 1911.

HISTORY OF AURANGZIB

CHAPTER VII.
FIRST SIEGE OF QANDAHAR, 1649.
THE province of Qandahar occupies the southern part of Afghanistan. It is a comparatively level country, of which

the heart is formed by the river Helmand

Oandahar: the and its tributaries. On the
physical aspects east it is separated from
of the country. India by the extensive network of hills centring round Thal-Chotiali.

On the south impassable deserts lie between it and Baluchistan. On the north stretch the hill ranges of Ghazni and Kabul. Westwards, from a little beyond the city of Oandahar to Isfahan, the country is fairly level, but so very bot and barren that for days and days together not a green herb or grass refreshes the traveller's eve, while the dry sandy soil affords only a scanty supply of brackish water at great intervals. A few forts have been built on the rivers mainly for military purposes,—to guard the fords, to protect caravans, and to afford resting places to troops on the march. Patches of cultivation and walled hamlets dot the river banks in an otherwise desolate wilderness.

Oandahar proper is an open and wellwatered district penned within hills and deserts. The Arghandab and the Tarnak, two tributaries of the Helmand, give fertility to its north-eastern corner beyond The district of Kalat-i-Ghilzai, on the road to Ghazni. Numberless . Qandahar: its crops and canals. canals have drawn away water from the Helmand, and turned the environs of Oandahar into one long expanse of orchards and cornfields, vineyards and The Afghans of this part melon-beds. have used every contrivance that human ingenuity sharpened by want can suggest, to utilise the precious water of their few streams in irrigating their fields. Rightly do the people name their river Hirmand or "abounding in blessings," because they owe their all to it.† But the country is so bare of trees that firewood is very dear, and for lack of timber the people build their houses of sun-dried clay, with earthen domes for roofs. Burnt bricks are seldom used, even in building the walls of forts. \(\frac{1}{2}\) Away from the river, agriculture cannot flourish, and sheep forms the chief wealth of the people.

The great Hindu Kush range running through the heart of Asia, strikes westwards into Persia, and thus completely separates Central Asia from Afghanistan,

Strategic import-Baluchistan and ance of Qanda-But north of Herat its formidable heights sink to insignificant levels, with comparatively gentle gradients, which offer an easy passage to an invading host from Central Asia marching to take Kabul from the rear and strike India on her western flank.* Herein lies the strategic importance of Qandahar: only 360 miles of level country separate it from Herat,—a ten days' dash for cavalry. Through Oandahar must pass. and there must be turned back, if ever at all, any considerable land force, with artillery and other modern impedimenta, destined to invade India from Persia or Central Asia.† The master of Kabul must hold Oandahar and Herat, or his dominion is unsafe. In an age when Kabul was a part of the Delhi Empire, Oandahar was our indispensable first line of defence.

In the seventeenth century Qandahar was even more important as a gateway of commerce than as an outpost of the empire. The Portuguese navy then dominated the Indian Ocean, and their quarrels with Persia often stopped the sea-borne trade by Qandahar, a the Persian Gulf. All mergate-way of comchandise from India and merce between even the Spice Islands had India and Persia. to follow the land route through Multan, Chotiali, Pishin, and Qandahar. In spite of the length and hardships of the road, in spite of the toll levied by every petty chieftain and local officer whose jurisdiction had to be crossed, in spite of the total cost of transport being as high as Rs. 125 for every camel's load, the traders had practically a monopoly of the Persian market, and their profits were large enough to attract numbers to the traffic. In 1615, the English traveller Richard Steel noted that fourteen thousand laden camels annually passed into Persia by this route. Many merchants of India, Persia and Turkey met at Oandahar and often concluded their exchange of commodities there, and so great was the concourse of trade that provisions grew very dear in the city in spite of the natural abundance of the district, and the houses

^{*} Journey of Richard Steel and John Crowther, in Purchas I, 519-528 (quoted in Kerr's Voyages and Travels, ix, 212 and 213.)

[†] Imperial Gazetteer, i, 12. Ain-i-Akbari (Jarrett) ii, 394. Masson's Fourneys, ii, 186, 189. Forster's Fourney (1798), ii, 102—104 and 106.

⁺ Maccon's Fourneys i. 280.

^{*} Holdich's Gates of India, 528.

[†] Kandahar (a pamphlet), with an Introduction by Ashmead Bartlett, 1881.

were extended till the suburbs became

larger than the city itself.*

From its position Qandahar was naturally a bone of contention be-Past history of tween India and Persia. Oandahar: the sixteenth Early in century two powerful monarchies strang up side by side, when Babar conquered Delhi and Shah Ismail founded the glorious "Sophy" dynasty in Persia. In 1522 Babar finally wrested the province of Qandahar from the Arghun family who had held it under nominal submission to the ruler of Herat. On his death, it passed as an appanage to his younger son Kamran. In 1545. Humayun, then a fugitive from India, captured the fort from his brother Askari, but broke his promise of ceding it to the son of the Persian king, who had given him shelter and whose forces had aided the Aconquest. But this breach of faith availed him little. In the troubles following Humayun's death and Akbar's minority, the Persian king conquered Oandahar (1558) A.D.) and bestowed it on his nephew Sultan Husain Mirza. Akbar's turn came in 1504, when Sultan Husain's successor, Mirza Muzaffar Husain, surrendered his

principality to the Mughal Frequently Emperor and entered his changes hands service as a high grandee. between India did Muzaffar's So also and Persia. brother Rustam, the Lord of Dawar. For the next twenty-nine years Qandahar remained united to Delhi, though a fruitless attack was made on it in 1606, just after Akbar's death. But the Persians were not to be denied. After negotiating

of the fort, Shah Abbas the Great in 1623 besieged it for 45 days, and took it from Abdul Aziz Khan Naqshbandi, who was holding it for the Emperor. Fifteen years afterwards, Ali Mardan Khan, the Persian governor of Qandahar, alarmed at the hostile intentions of the Shah, saved himself and his family by betraying the fort into Mughal hands (Feb., 1638) and entering

in vain with Jahangir for a friendly cession

the Imperial service, where he gained the highest rank and office, and the personal friendship of his new master. Shah Jahan, on getting possession spent immense sums in strengthening the defences and replenish-

* Purchas I, 519—528, as quoted in Kerr, ix, 209, 212, 213. Tavernier, i, 90.

ing the stores and arsenals of Qandahar and its dependencies, Bist and Zamin Dawar.*

It now became a point of honour with

the Persian sovereign to Shah Abbas II. recover Oandahar. Shah prepares to reco-Abbas II, who had ascended ver it. the throne of Isfahan in 1642 as a boy of ten only, wanted to signalise his coming of age by a great exploit. In August, 1648, he began to assemble matchlockmen and pioneers in Khurasan, lay in stores of grain at convenient centres. and mobilise a large force at Herat. At the same time the traffic to Qandahar by this route was stopped, in order to withhold news from the doomed city. But preparations on such a vast scale cannot be kept secret. At the end of September Shah Jahan learnt of the project; he was even informed that the Persians would make the attack in winter, when the heavy snow of Afghanistan would prevent the arrival of relief from India. Shah Jahan, then at

Delhi, took counsel with his ministers. It

Shah Jahan delays sending relief. was at first decided to move the Court to Kabul, and to warn the nobles to join the expedition with

their quotas of troops. But a winter march to Afghanistan was unpleasant; several provincial commanders delayed joining the Emperor. Courtiers were not wanting to suggest that there was no need for hurry, as a Persian campaign in the depth of winter was most unlikely. In a weak moment Shah Jahan listened to the carpet knights of his Court; the march of the grand army was put off till the next spring. Only the Mughal governor of Kabul threw 5,000 men and five lakhs of treasure into Qandahar to add to its defensive power.†

* For the history of Qandahar see Erskine's History of India, i, 215, 220, 355; ii, 311—319, Blochmann's Ani-i-Akbari, i, 313-314, 409, 504; Elliot, vi, 130; Khafi Khan, i, 115—122, 326; Abdul Hamid, ii, 24—40; Masir-ul-Umara, ii, 795—798 (Life of Ali Mardan Khan), iii. 296 et seq; Encyclopædia of Islam, i, 167 and 168.

† Waris, 20b—21a, 23a; Khafi Khan, i, 684—686; Muhammad Afzal Husain's Zubdat-ut-Tawarikh, (Khuda Bakhsh MS.) 42 a, (very brief). A Persian MS. Rugat-i-Shah Abbas Sani, in my possession, gives the Shah's letters to Shah Jahan before and after the seige, his letter calling upon Daulat Khan to surrender the fort, and some other epistles in which he exults over his victory. One of the letters to Shah Jahan contains the curious request,

Empire is not for the ease-loving; victory is not for the indolent. The natural consequence of neglecting an enemy followed. The Persian king belied his tender age and character of a drunkard. He triumphed over the depth of winter, his lack of provisions, and other difficulties on which the courtiers of Shah Jahan had built their hopes, and laid siege to Qandahar on 16th December, 1648.

Daulat Khan, surnamed Khawas Khan, the Mughal commandant, adopted a foolish scheme of defence. He threw his picked troops into the citadel, named Daulatabad, as if matters had already come to the worst. Three quarters of a mile from the citadel, on the north face of the hill, stood two projecting guard-towers above a flight of forty steps carved in the solid lime-stone rock. Daulat Khan durst not hold this isolated position. But it was a fatal omission. The Persians at once seized this eminence.* which dominated the citadel and the market place of Qandahar. On 5th January, 1649, three big guns, each carrying 74 h shot, reached their camp. Platforms had been already raised for them, and the bombardment of the city began. The parapets and screens above the fort-walls were demolished, and the Persian trenches were safely run to the edge of the ditch. they crossed the moat

Progress of the siege. on wooden bridges and secured a lodgement under the walls of the outwork named Shir Haji and began to lay mines. Here the fiercest fighting took place at close quarters, the outwork being repeatedly lost and recovered. The presence of their king spurred the Persians on to heroic exertions.

Early in February, the garrison began to lose heart. They had held their own for a month and a half against superior odds, and no relief was in sight. Nor were traitors wanting to fan their discontent and alarm. Two Tartar chiefs, Shadi Uzbak and

Qipchaq Khan, with their retainers, had entered the Mughal pay at the end of the war in Balkh, and were now in Oandahar. These foreign

Oandahar. These foreign mercenaries thought only of saving their families and property, without caring for their master's honour. They intrigued with the timid and the slothful among the garrison and created a spirit of despair by dwelling on the impossibility of reinforcements. arriving before spring, and painting the horrors of an assault by the Persians. Their arts succeeded. A portion of the garrison mutinied, deserted their trenches opened negotiations with the enemy. Daulat Khan was not the leader for such a crisis: he lost control over his men; instead. of making an example of the ringleaders, asserting his own authority by a stern suppression of the mutiny, and animating the loyal by constant visits to the different points, he vainly reasoned with the mutineers, and then left them absolute masters in their quarters. On 5th February, the traitors admitted a Persian envoy within the lines against orders, and soon a crowd of Mughal officers gathered round him to hear the Shah's letters read. An Imperial officer from Bist was also brought in to convince the garrison of the surrender of that fort to the Persians. This took away what, little courage the defenders had still left in them. The commandant begged for a five days' truce, which was granted. On 11th Febru-

Capitulation of Qandahar.

Qandahar.

graph from the Persian king, marched out of the fort and set out for India. Thus Qandahar with all its stores and armament was lost to India. The siege had lasted 57 days, and the relieving force succeeded in coming in sight of the fort only three months after its fall!

No greater blow was ever struck at Mughal prestige than the loss of Qandahar. And the shame of it was equalled only when three grand and costly expeditions, led by the Emperor's sons, failed to wrest it from the Persians. The success of Shah Abbas II served only to deepen the disgrace of the subsequent failures of Aurangzib and Dara Shukoh at the same place.

* (For the siege by the Persians) Waris, 23a-27a; Khafi Khan, i, 686-690 and 693.

[&]quot;Won't you make a free gift of Qandahar to me, as to your youngest son?"

^{*} Manucci mentions a story that they surpised the Mughal sentry on the hilltop by following a goat-track up the hill at night under the guidance of a goat-herd. (Storia, i, 186.)

For the fall of Qandahar Shah Jahan and his advisers alone must be held responsible. They had underrated the enemy's powers; they had delayed their own preparations; and above all they had left Daulat Khan in charge. Before the Persians arrived, men and money had been thrown into the fort, but not the man needed for the occasion; and in war it is not men but the man that counts.

Daulat Khan* had risen to be a commander of five thousand.

Character of its Mughal commandant.

By birth a Bhati of the Panjab, his extreme beauty in youth had gained him

in youth had gained him Jahangir's favour and the easy office of Captain of the Imperial Body-guard. Under Shah Jahan he had distinguished himself by personal bravery and enterprise in the wars. of the Deccan and the arrest of a powerful rebel. But he was now verging on sixty and had evidently lost his old energy and leadership of men. He had neither resourcefulness nor power of initiative, nor the iron will that nerves heroes to hold a fortress till the last moment in scorn of famine and impending massacre. Above all, he utterly failed to keep in hand the diverse races,— Raiputs. and Hindustani Musalmans, Afghans and Turks,—who formed the garrison of Qandahar. With an impregnable fort, a garrison of 7,000 men, and provisions and munitions for two years, his task was lasy in comparison with that of many an English subaltern known to fame, an Eldred Pottinger or a Grant (of Thobal); and he ailed in it. If he had held out a month longer, the Persians would have raised the siege through lack of provisions. The garrison had lost only 400 men out of 7,000 effectives when he opened the gates to the enemy.‡

Shah Jahan had received news of the Persian preparations for the siege of Jandahar as early as 30th September, 1648, but he suffered his courtiers to persuade him to delay his own march to Kabul till

* Life in Masir-ul-Umara, ii. 24—30. † When the Persians captured the fort, it had a arrison of 4,000 men armed with the sword or the ow, 3000 men armed with matchlocks, a number of arge guns, vast quantities of powder and shot, many housand stands of arms, besides money, grain, oil and ther provisions sufficient for two years. (Waris, 6a and b.)

‡ Waris, 26a and b.

the next spring. On 16th January, 1649. at Lahore he received a despatch from Qandahar stating that the Shah had arrived and begun the siege exactly a month before. Orders were immediately sent to Aurangiab and the prime minister Sadullah Khan,

Army sent to Qandahar with 50,000 men. A bounty of Rs. 100 was paid for every trooper who joined the expedition, while the commanders and ahadis got three months' pay in advance.**

The troops moved in two divisions, under Sadullah Khan from under Sadullah. Lahore and under Aurangand Aurangzib. zib from Multan,—and met together at Bhera. Thence the Prince himself advanced by way of Bangash, Kohat, Jamrud and Jalalabad, arriving at Kabul on 25th March, while the progress of the army was delayed by the snow on the roads and the lack of fodder for the beasts of transport. Meantime Qandahar had fallen, and Aurangzib's new orders were to push on and besiege the fort before the Persians could consolidate their conquest. The Emperor himself proceeded to Kabul to support and direct the siege from the rear.

Leaving Kabul after a halt of eleven days (on 5th April), Aurangzib reached Ghazni on the 18th, where the absolute want of grain and fodder rendered his further advance impossible. But the Emperor was inexorable. The Prince gathered what provisions he could during a fortnight's stay at Ghazni, and then resumed his march. From Qalat-i-Ghilzai Sadullah pushed on with five divisions of the army, and encamped before Qandahar on 14th May. Aurangzib brougtt up the rear two days later.†

Two miles outside the modern city of Old Qandahar Qandahar, a traveller proceeding towards Herat comes upon the ruins of old Qandahar,‡ which Alexander the Great is said to have built and which Nadir Shah destroyed in 1738. It stood on an exceed-

^{*} Waris, 23a and b, 27a.

[†] Waris, 27a-28b (for the details of the march)

[†] This description is based upon Ferrier's Caravan Fourneys (ed. 1856), 317; Bellew's Fournal of a Political Mission to Afghanistan, 232 & 233; Masson's Fourneys, i. 279; Waris, 26a.

ingly strong position, along the base and eastern slope of a high ridge of bare rock that rises abruptly from the plain. The site of the city is marked by the crumbling walls of houses and confused heaps of bricks and debris, which cover several acres of surface. The lines of defence are still traceable by portions of walls that extend with broken intervals along the crest of the ridge. The city consisted of three distinct parts, each on a separate eminence, and capable of mutual defence. The city and On the serrated crest of the the ridge. hill stood many towers united by curtains. The highest of these, called Lakah, was almost impregnable. It contained rock-cut tanks of water for the city and commanded the citadel (named Daulatabad), which stood lower down on the second eminence, while the town and market-place (Mandavi), both walled round, were situated further below on the first tableland above the eastern plain. Beyond the city stretched gardens, pleasure-houses and fields for miles and miles; to the north, east, and south-east. Three walls surrounded the city at such a distance from it as to enclose a large open space for the encampment of a garrison in time of war.

The ramparts* of the old town were built of dried clay, strengthened by the mixture of chopped straw and stones. The material, thoroughly wetted and stamped out, was laid in layers of eighteen inches high at a time and allowed to dry before the next layer was put on. Their thickness at places was ten yards. An English officer in 1878 wrote of these walls as about the stiffest things of the kind he had seen. On firing a revolver at 10 yards, the bullet was merely lodged in the face of the wall and could be picked out with the nail. Such walls, according to him, might have stood modern battering guns for a length of time, and in fact some of the British artillerymen doubted if any impression to speak of could have been made on them.† Beyond the triple walls, on the side of the plain was a wide and deep ditch, supplied with water from the canals of the Arghandab river.

On the north face of the ridge against which the fort nestled, there are forty steps cut in the rock and leading up to a cave half way up the hill. There are two couchant leopards on the two sides of the entrance, and the cave itself contains a bow-shaped chamber with a domed roof.* Two guard-towers had been built during the Mughal occupation on adjacent projections of the rock to oppose an enemy's assault by this path, because from the top of the Forty Steps guns could command both the citadel and the city. The fort of Lakah crowned a peak in the middle of the ridge and de-

The gates. fended Qandahar on its western flank, where the hill descended to the plain in a steep scarp. It had a gate named Ali Qabi.† Proceeding along the city wall from the northeastern corner of the ridge where the wall first leaves the hill we come in succession to the gates of Baba Wali, Waisqaran, Khawajah Khizir, and Mashuri, till at last the wall strikes the ridge again at the south-western corner of the fort, where stood an earth-work bastion and a redoubt (hissar).‡

The outposts of the province in the direction of Persia were Kushk-i-Nakhud situated about 40 miles west of Qandahar, on the right bank of a tributary of the Helmand which drained the Maiwand valley, the fort of Bist, 50 miles further west on the margin of the Helmand, and Zamin Dawar, northwest of Bist. The Persian frontier station was Girishk, some thirty miles up the Helmand from Bist.§

Aurangzib arrived before Qandahar and began the siege on 16th May, 1649. The Mughals completed their investment by throwing up entrenchments opposite the Siege begun.

Siege begun.

gates and behind the ridge, and began to run covered lanes towards the ditch of the fort. A

^{*} This description is based on Ferrier, 317; Le Messurier's Kandahar in 1879, pp. 70 and 71.

⁺ Le Messurier, 130 and 131.

^{*} Bellew, 232 and 233.

[†] So far as we can judge from the Persian accounts *Qaitul* was the name of the whole ridge. At place it looks as if it were a peak identical with or adjacent to Lakah, but the *Adab-i-Alamgiri*, 12 b, distinctly calls the whole ridge the hill of Qaitul.

[‡] For the gates, Waris, 24b, 28b, 65a; Adab-i-Alamgiri, 12b, 14a.

[§] Holdich's Gates of India, 204, Purchas, i, 519—528 (quoted in Kerr's Voyages and Travels, ix.) Aini-Akbari (Jarrett), ii, 393—398.

body of scouts watched the ferry at Kushki-Nakhud, to get early news of the coming

of any relieving force from Persia.

Next day a coup de main was attempted. Rajahs Man Singh of Gwalior and Bhao Singh of the Kangra Hills, led their Rajputs up the Forty Steps and reached the platform on the top, but the Persian musketeers from within the guard-towers plied their matchlocks with deadly effect at point-blank range, and the Rajputs were driven with heavy loss half way down the hill, where they constructed a stockade and held it for some time.**

Despite a heavy fire from the fort guns, three covered lanes were carried to the edge of the ditch by 4th July. From one of these a transverse was dug along the bank to the front of the Khawajah Khizir gate. Windows were opened in this and through them earth and tree loppings were flung into the ditch to form a Entrenching and bridge, (2nd August). An underground channel was dug which partly drained the ditch and lowered the water-level by one yard. Another mine was carried under the ditch till it reached the base of the outermost wall.

Hitherto the Imperial troops had worked under cover and carried out their tasks. Now they had to come out into the open and storm the fort. This could have been effected only after overpowering the batteries of the defenders or breaching the walls. But Aurangzib's expedition had been

planned for throwing re-Aurangzib's inforcements into the fort lack of siege guns: and was therefore not at all equipped for the unexpected task of conducting a siege. He had not a single piece of large cannon, while the fort in the hands of the Persians contained many. An assault in the face of superior artillery could have been carried out only by troops of desperate courage and markedly higher skill and discipline, and after a heavy sacrifice of rives. But in this case the superiority lay with the defenders. The Delhi historian frankly admits, "The Persians had grown. expert in the capture and defence of forts, by their long wars with the Turks since the

days of Shah Abbas. They Persian supewere masters of fire-arms riority in artillery. and artillery. They held such a strong and well-provisioned fort. with big guns and skilful gunners, who in one day fired 25 times on the covered lane which had arrived half way across the ditch and destroyed it. Qasim Khan's mine was also discovered and demolished by the fire from the fort guns...The Imperialists had no guns big enough to overthrow the parapet under shelter of which the fort-gunners fired their pieces, not to speak of silencing their fire."*

"So the Imperialists failed with all their Failure: Siege raised." The capture of the fort was hopeless, and on 5th September, Aurangzib, obeying the Emperor's command, began his retreat from Qandahar. He had sat down 3 months and 20 days before the fort, but all in vain. The retreat was hastened by the approach of the terrible Afghan winter which Indians cannot bear, and the news that a large Persian force, estimated at 20,000 strong, was coming to relieve Qandahar.

An Imperial force under Qalich Khan had been posted for two months near the fort of Bist with orders to corrupt Mughal advancits Persian garrison, ravage ed detachment the district of Dawar, and send supplies of grain to Oandahar. But in August reinforcements from Persia began to advance towards Qandahar, and make Oalich Khan's position untenable. Khanjar 🐇 Khan whom he had detached with 4,000 Indian troops to cross the Helmand and loot the district of Kuraishi, was defeated. by Najaf Quli, the Persian Master of the Horse, and driven back across the river with a loss of 700 slain besides many others who perished in swimming the stream (during the second half of July). Qalich Khan rapidly fell back before the enemy's superior numbers till he reached Sang Hissar on the Arghandab, some 24 miles south-west of Qandahar. Here strong reinforcements sent by Aurangzib under Rustam Khan Deccani reached him, after driving away a band of Persian cattle-raiders who had penetrated to within a few miles of the Prince's camp.†

^{*} Waris, 28b and 29a.

^{* †} Waris, 34a and 34b.

^{*} Waris, 33b, 34b. † Waris, 29a, 34b—36a.

The two generals joined their forces and on 25th August at Shah fights the Persian Mir fought a great battle relieving force, with the enemy. Indian army under Rustam Khan stood in battle order on the bank of the Arghandab. barring the road to Qandahar. The Persians, reported to be 30,000 strong, stretched in a vast line for four miles from the hill of Kushk-i-Nakhud to the river bank. Large reinforcements had reached them that very morning under Murtaza Ouli Khan, the Fauii Bashi. The new arrivals, eager to share in the battle, issued from Kushk-i-Nakhud, without stopping to water and refresh their horses. Their general boasted that he would not break his fast before defeating the Indians!

It was an hour past noon when the rival hosts clashed together. The small Indian army was beset in front and the two flanks. and for three hours waged a fierce struggle. At first the vigour of the Persian charges shook and pressed back the Indian Right Wing, but the troops were picked men and did not lose order; strengthened by the Reserve under Rustam which retires. Khan himself, they made a counter-charge and repelled the attack, A dust-storm put an end to the battle. The Persians, on unrefreshed horses, suffered much from the hot wind and retired, leaving the Indians masters of the field. In the hurry of their flight they abandoned some of their artillery, carts, horses, and arms, which the Imperialists captured. Next day the victors advanced, but found that the Persians had evacuated Kushk-i-Nakhud at night and could not be caught up even after a pursuit of 20 miles.**

This victory cast a dying gleam on the Mughal arms, and Shah Jahan celebrated it with great pomp and pride: the band played for three days, the Court went into rejoicing, and honours and promotions were bestowed on the generals. But the siege of Qandahar was already hopeless, and ten days after this victory it was abandoned. Aurangzib had lost two to three thousand men and double that number of horses,

Casualties during the siege. camels and oxen in the siege, and his army had been severely tried by scarcity of grain and fodder.† Mihrab Khan, the Persian commandant of Qandahar, died on the day the Imperialists began their retreat; but he had held his trust inviolate.

JADUNATH SARKAR.

* Waris, 36a—37b. The Persian version is in Zubdat-ut-Tawarikh, 42b and 43a, where it is stated that as the wind was very hot and their horses not yet watered and baited, the Persians retired, and found next day that "the Indian troops in awe of the Persians had retreated and joined Aurangzib!"

† Khafi Khan, i, 695—700.

ART THE MEDIATOR

I met the Earth
And she said:
"O hands soul-touch'd,
Clasp me!"
I met the Rainbow,
Whispering,
"Spirit-light,
Enlighten me!"
I met the Winds;
And they moaned:
"Poet-heart,
Entwine us in thy melody!"
The Waters surg'd unto my feet

And begg'd me loose soft tears
To set them free;
The Fires arose from out the stars,
And sought in me their death and liberty.
My flame grew brighter, whiter,
Speeding upward,
Lighter, lighter,—
Clash'd the zenith,
Brake th'ether—
God's Flame,
Darting down,
Met me.

MAUD MACCARTHY, L. of G.

SOME IMPRESSIONS OF INDIAN MUSIC

WESTERN musicians really have no idea of the wealth of music which still exists in India.

Even some of the most learned say, on hearing of any one's wish to study Indian music, "Is there any music worth studying in Indian?"

It is sheer thoughtlessness which prompts such a question; for how could a country in which every form of art once reached such a pitch of perfection exist at all without music? It is quite true that many, in a let nearly all the arts of India have degenerated until practically nothing is left, except fragments here and there, to be found only by the enthusiastic seeker.

This is perhaps less the case with music than any other art, for there is much left in almost every part of India, and this in itself is so wonderful even now that it is hardly possible to gauge the extent of its former beauty.

Music lovers in the West think and feel that the violin is the one perfect instrument that there could be nothing beyond that, or even perhaps to touch it.

I have hitherto held this opinion, but then I had never heard the vina, an instrument, it seems to me, of unparalleled beauty. Not only is it a thing of great beauty to look at—the north Indian vina particularly so, with its exquisitely shaped gourds at each end—but it is an instrument which yields itself so unreservedly, and responds to the player's slightest caress.

The posture of the player, the vina itself, and the fact that no outside accessory is used, makes the whole feeling one of utmost peace and devotion—a perfect whole, the very centre of one-pointed and most intense concentration.

One might almost describe the tone of the instrument as nasal, though it is perhaps rather risky to do so, as the general idea of a nasal sound is one of distinct unpleasantness: but the vina's nasal quality

does not belong to that type of sound at

It is something the same in effect as when a singer with a really keen appreciation of sotto voce (under the voice) sounds, hums with the mouth open, the sound vibrating against the palate more resonantly than it does when the hum is produced with a closed mouth.

It also bears a very close resemblance to a violin with muted strings.

It is superior to nearly all stringed instruments, the violin excepted, in that one is never made conscious of the string as a string; it almost feels as if there were no medium between the musician and the pure sound.

There are now very few men in India who play the vina well, and I have been fortunate enough to hear a real master on two occasions.

One realised at once that he was a true lover when he took his instrument out of its case and tuned it, and it seemed that his love grew every minute as he played, and in an incredibly short time he and the soul of the vina were a real unity. One quite forgot the presence of a mortal musician, except once or twice on looking up, and seeing him, ordinarily a plain man, with closed eyes, in a peaceful ecstasy, and looking altogether beautiful.

It was one of the rare times when sound makes felt its full and unquestionable meaning, and takes one quite outside space and time, away from all ideas of things and possession.

So much beauty of minute sound forms is produced by pulling the strings aside—an effect which no other instrument, but only the voice, is capable of. It is an almost inconceivable perfect legato (smoothness), a legato which one half-unconsciously dreams of, but is hardly possible to realise.

The music of the vina seems to embody the whole spirit of India as expressed in her.

music, more so than any other instrument, or even the voice as it is now heard.

The Surbahar, a larger stringed instrument, approaches the vina in beauty of tone, but the sound of the string is much more evident.

It has many sympathetic strings, and a neculiarly rich tone in its lower notes, and sometimes when the player is fully worked up, the effect of a small orchestra is produced; the pianissimo passages particularly, are full of subtle progressions.

The sitar, sarangi and bin are also per-

fect instruments for their purpose.

There probably never was a country in which really skilled craftsmanship played such an important part in the making of instruments as it did, and even still does in India.

The quality of each part of the instrument, necessary to the perfection of its sound, is exquisitely felt, and each individual part is made with love and appreciation: and the carving, ivory inlay and painting on many of the instruments is of accomplished workmanship and often elaborate.

This fact alone is a proof of the greatness of Indian music, since it made such imperative demand on the instrument makers: its genius and creative power could not have been content with less.

.With regard to singing in India at the present time, more severe criticism is inevitable.

The songs, or a large majority of them, need no criticism; they are wonderful masterpieces in themselves, though apart from the skeleton rag form they depend largely on individual musical capacity for improvising, etc.

The chief thing in need of immediate improvement is the practical use of the voice.

The throat and vocal chords are marvellous mechanisms, and few people (even in Europe where there is a craze for a thousand and one different methods of voice production, though there can be only one real way) realise their extreme delicacy, which is increased by wrong and tortured use. Deep breathing, a perfectly steady control of it, and absolute freedom of the throat are the primary essentials to beauty in singing; the power of becoming what is known as an

and depends mainly on the singers intellectual and artistic ability.

Not that Indian singers do not breathe. well; on the contrary, their breathing at times strikes one as something marvellous. They are able to sing passages of extraordinary length without any appreciable The same singer who can breathe so well, will in the following phrase, often quite short, take a breath several times in singing one word of perhaps only three notes' length.

They often in fact breathe well (it would seem almost by accident) but absolutely ignore the fact that the presence or absence of good steady breathing either improves or mars the healthy and natural production

of the voice.

understanding of the freedom of Their the throat is very small indeed, and not only of the throat, but the whole face is entirely lacking in muscular freedom and any sense of repose. Every muscle becomes distorted even in most peaceful passages, and to look at a singer in this state of ugliness often startlingly upsets one's concentration caused by the actual beauty of the song. It is quite exceptional to find a singer without this fault. The accompanying gestures, though often very expressive, are as often violent and grotesque.

Nearly all singers force their upper notes to a painful degree, though they appear quite unconscious of any undue effort and strain, and will go on singing the same passage repeatedly in exactly the same way, without any shame. This is usually followed by coughing, and a clearing of the throat which they make no effort to conceal.

It is imperative that Indian singers be convinced that the quality of the voice is the vital part of it, and not the toneless volume

of sound which they so delight in.

One good singer of my acquaintance suffers from this fault, and in his case it is more than unfortunate because he has a voice of remarkable sweetness and roundness of tone—not big, though he makes the mistake of trying to make it so, and in' consequence strains and shouts sometimes to such an extent that the result is a failure, and a most pitiful one. (It is utterly useless to expect to be able to use the throat and vocal chords as if they were made of cast iron.) To accomplished singer follows these essentials, hear this man sing pianissimo passages of very intricate and subtle progression is wonderful, and an experience not to be forgotten, for at that time he is an inspired artist.

If only he, and many others like him, could realise that their power, the real power of carrying their audience outside time and space which is the treasured privilege of an artist, i.es in the quality of the voice, and using that quality to its highest advantage by perfect freedom and entire absence of any strain or effort, India would probably possess singers such as no other country could boast of.

The words of the songs are often quite as beautiful as the song itself, and one rarely meets with the trivial sentimentality so often found in Western songs, and even sung by professionals of the first rank.

Though the words of Indian songs are real works of art, the singer constantly ignores their beauty and meaning, and is often carried beyond himself in improving and elaborating on some word or syllable, quite regardless of how he has recklessly cut short the life of his verse.

I think that very elaborate improvisation ought to be without words, and simply confined to syllables, but not to any set form of syllables such as the names of notes. They should be convenient vowel sounds used at the singer's discretion. This form of singing an elaborate rag is very effective and entirely satisfactory from a musical standpoint.

One cannot however expect much with regard to the proper use of the voice when girls, and doubtless boys too, even in Hindu schools are allowed and encouraged to sing to the accompaniment of the harmonium. No one in the West who had the smallest pretension to a voice would dream using such an instrument. In one or two cases I have heard in India, which probably represent a fair average, the girls had sweet, voices and sang accurately, but the thought much more of correctly play the notes—the actual notes they; In their little harmonium they were singing or the voice.

The whole idea is a far accompaniment is necessary then let it be a mellow and always subservient and foll not leading and overwhele

But as for playing note for note what the voice sings, in especially very complicated and swift passages found in Indian songs, it is absurd and utterly unmusical. One would not, if painting figures or trees against a background, use as a background the identical figures or trees which formed the subject of the picture.

In modern Western music the case is often rather different. Sometimes the accompaniment does lead the voice at particular points but then these songs are written often as joint compositions for an instrument (piano generally) and voice, and the leading by the instrument is often very dramatic and effective.

But even then, the accompanist who made his actual tone as loud or louder than the voice, would be considered hopeless as an artist and not patronised for one minute by an artist singer.

And again a good piano is vastly and entirely superior to any form of harmonium; one can regulate the tone and volume of sound at will, and it is especially adapted to modern Western songs, particularly to the great masterpieces of Brahms and Shubert. But who in England or anywhere in Europe, who was at all musical, would countenance the presence of a harmonium in the home even—much less in the concert room to be used in conjuction with, and to the detriment of other instruments and the voice, as it is in India to-day?

It has no tone which can ever be of any help or assistance to the voice, and in cases I have heard, the voice unconsciously imitated the harsh monotonous and quite unsympathetic tones of the instrument—surely this cannot be considered an advantage!

Apart from the objections as an accombanying instrument the harmonium has not ven the compass of any other keyed instrutent, and the keys are almost, if not quite, ing in any resistance which in a piano forth a sympathetic and persuasive ion of the fingers, hands and forearm.

Indians had been sensitive to the quality their voices, and the intrinsic beauty solo singing, they never would have sunk low as to allow harmoniums to be admitted to the same family of musical instruments the incomparable bina and surbahar.

The argument that it is easy to learn,

is a very thin one—for what could be easier as an instrument to accompany and really help and give colour to the voice than the tambura which essentially belongs to India.

A good tambura has a wonderful tone, and is an ideal background for the voice and adds greatly to the appearance and concentratic feeling made by a singer.

This is not an unsympathetic criticism—far from it—it is a most loving one of this art of India, the kernel of which is so wonderful and has such immense possibilities.

Indians must preserve what they have now, and have had in the past, and must be willing and eager to progress on entirely musical lines. They must be helped only by the best the West has to give, and utterly scorn anything but the best.

This needs great care and discrimination for there is much that is undesirable in the West too, though there is a big store of knowledge there which would be of incalculable benefit to the East. The educated and intellectual people of India should be the ones to help and encourage and patronise only what is good—instead of which they are often the worst offenders, and are more or less ashamed to openly love and reverence the real music of India, a priceless possession and in truth, a gift from the gods.

And knowing that, can it be lightly ignored and thrown away?

R. D.

A WOMEN'S MOVEMENT

ORIGIN.

thought, a longing, an inspiration of a moment possessed one among the audience. The chatter of inattentive women, the clatter of cups and saucers, and the rustling of silk saries were all lost to her senses for an instant. The next moment rang out clear and distinct once more in her ears the voice of the Honourable Miss Kinnaird recounting the manifold activities of the Young Women's Christian Association at a drawing room meeting. The dreamer listened with avidity and hoped with all the intensity of a sanguine nature that what women had done in Christendom women could do in Hindustan. The desir to form a great sisterhood of purely India women extending over the whole of the motherland for self-service and three that the service of humanity took hole her being,—a sisterhood that would at be an index to the energies of Indian work hood as well as a store for ever supply energy to it.

Sometime after in the valleys of Dehi Dun the longing was shared with a kindr soul. But it is a far cry from a dream to reality. After the lapse of many a month, December, 1909, the dream was only pho

graphed by her in a resolution at a Ladies' Gathering held under the auspices of the Indian National Social Conference presided over by the Rani Saheba of Pertabgarh in Lahore. The resolution was to the effect that a permanent association of Indian ladies be founded under the name of the. Bharat Stree Mahamandal (lit. The Great S Circle of Indian Women) for the amelioration of the condition of Indian women, and an annual gathering of ladies be held by it at the Christmas season. idea appealed to Indian hearts and appreciations by the Indian public and press in. The Honourable Mr. poured tice Sankaran Nair and others wrote most encouraging letters enthusiastically supporting the scheme and offering co-operation. et nothing came into being till November, nucleus was formed at a private wh 🤋 dies in Lahore under the presid B. N. Sen, and the present binted General Secretary with

inted General Secretary with all necessary steps for the the Society on a permanent d and enlarge it, to give by the drafting of objects, tion, to arrange for contighout the year and to the work of the branch could not be ta! in hand till May.

It was The General Secretary next went ov to orga-Calcutta where she held several private Bharat public meetings of Indian ladies in al... week every ward and sometimes under the austrent pices of existing ladies' associations. Rule gate and regulations were drafted, the details of ghter scheme of work elaborated and a branch was the Mahamandal was established with M-Devendra Nath Das as Secretary. tant Secretaries were appointed for various wards. The General Secretary st and able to see the whole scheme in work of the order before she left for Lahore.

On her return to Lahore the members Indian already existed since last November accomadded to and regular work of Zennce, if education was begun from Juñe.

The headquarters of the Bharat inews-Mahamandal are at Lahore. So far bra India chave been established at the Metropo-adies' well as the capitals of the United Prove held and the Punjab. The interest evince Stree the movement has been widespread) men's applications have been received was towns of Ber'n to different provincial the United Provinces and the Puniab to mber branches of the Mahamandal and to so me. foot work similar to what has been st firm in the capital cities.

lt is in contemplation to complet branches at Madras, Nagpur and I pation within the year if possible. For the ory at ance of this object the General Shonest intends to make a tour round South abjects Western India at her earliest conven me up

OBJECT.

toact The object of the Bharat Stree years mandal is the creation of an orga have by means of which women of eversion's creed, class and party in India renging brought together on the basis of thinging! mon interest in the moral and progress of the women of India; and what through which organisation they má in association and in a spirit of If an h voice, helpfulness for the progress of through that of their own sex. s one,

And for and in connection wicepurpose:

itself. In strang to render modern thought, th and spread of Indian the merbers of sially end; as is deemed. to have s its goalt of Indian womanhoodthrough educate Indian woman in an easily help rejiced at le form.

a. confere a port and other facilities for bring-

a confeence Indian women into the market avowedchampelf-respect to the workers or their tooth ad nai encourage them to engage in Bomba disco benefit of themselves and their.

sisting n a mus for inducing Indian women womer just of existing institutions for renderdie hal — even pularising them and helping to India. So they ble such hindrances and difficult shade of Manual in the way.

shade of Manu tilize and in all other ways actuats them in vies and valuables of all descripcapacies of Inociation.

them follow thes or other affiliated organisa-of kening the main body in all parts of the of keping them

stage of their grow with or affiliate to itself any Buthe poor we bodies of women having objects selve the notice to that of the Mahamandal. them was out ir nen's work and women's prothey might wis country. hongrable withd, algatherings of its members and

memers of the Soci from all parts of the country.
were appealed such other things as may be were appealed such other things in the above with their oppm.

to ass that the Membership.

fere ces in Allaha membership is that every 191. The wires tive of nationality, race, by ien from behi any part of the world, who on the stage with and desirous of assisting in a show and objects of the Mahamandal arrangeo be an ordinary member of the treabling wom on making a written applicaane and co-opt bership and on payment of an ma. These wor of one rupee. An annual didded the world rot less than one rupee shall I forehand, enly e bry ordinary member.

Ly at the Her on the roll of members of eved each otherdal is at present nearly five men e to tak

lack ig costum Calcutta Branch. calls d to suffe

acting thing a education work of the Calmen who ch commenced from April. In p. of I Bull frag, 6 teachers were engaged to of able "Turktion to 18 young ladies in 10 so agents wery the tenth of the month there in v to help tore families to teach in. Graduas heart and sirk increased so much so that by the Mail they had 38 young ladies

(i) To organise the Home-Education :

on hand in 21 families and had to engage two more teachers. From the 1st to 15th of April one hired carriage sufficed. But as the field of work increased we had to engage two carriages to take the teachers round.

The greatest obstacle in the way of the indigenous Zenana Education Mission in Calcutta is that even those ladies who have discarded purdah would neither walk on the public roads nor avail themselves of the tram car. So every teacher must needs be given a lift in a carriage. Thus we have not only to incur an expense of 4 to 5 Rs. per diem for gharry hire but there is also much waste of time in arranging for the conveyance of the different teachers to different localities.

In April the fees realised from the pupils were—Rs. 108-8 ans.

The honorariums of the teachers, amounted to Rs. 112-8 ans.

Carriage-hire came up to Rs 93-12 ans.

The deficit of Rs 97-12 ans, was met from the general funds of the Mahamandal.

In May instruction was given to 44 young ladies in 26 families with nine teachers on the staff. The deficit amounted to 65 Rs.

In June 50 ladies received instruction in 30 families, the number of teachers being 9.

The fees realised were—Rs. 168-8 ans. Teacher's honorarium—Rs. 142-8 ans.

Press Bill—Rs. 23/—

Postage and Telegraphic charges-Rs. 3/-

Peon's pay-Rs. 8/-

The deficit which has to be met from the funds of the Mahamandal amounts to 158 Rs.

Mrs. Narendra Nath Mitra made a donation of Rs. 150 on the occasion of her daughter's marriage.

ALLAHABAD BRANCH.

In Allahabad the Zenana education work of the Mahamandal began in May. In the beginning two teachers were engaged, one Bengali and another Hindustani. They gave instruction to 22 young ladies in 15 families. No fees were charged. The teachers' honorarium amounted to Rs. 17-10-6. Gharry-hire came up to Rs. 4-12-6. The expenses were met from the special fund of the Allahabad branch for Zenana education, which amounted to Rs. 50 in May.

At a meeting of the Managing Committee of the Allahabad branch held in May, it was ecided to select special text books for the terent stages of instruction with a view

to ensure proficiency in the vernaculars

before commencing English.

In June, 3 teachers gave instruction to 34 young ladies in 25 families. The expenses came up to Rs. 39-6 ans. The special subscription realised amounted to 44 Rupees.

The Thakurain Saheba of Kasmunda

made a donation of 100 Rupees.

Four methods of Zenana education had been suggested by the General Secretary in her lectures and conversations, viz.—

(1) By sending teachers from home to home, (2) by opening classes at different localities, (3) by framing a curriculum of studies and arranging to hold annual examinations at different centres of those candidates who would prepare themselves at home according to that curriculum and giving Stree Mahamandal prizes and scholarships to the successful candidates, (4) by inducing zenana ladies to take the vow of gift of knowledge—or Vidyadanavrata. This Vrata would impose an obligation on the votary to impart knowledge of any art that she is adept in to as many women as she possibly can without leaving her home.

Of these four methods the Allahabad branch has adopted two, (1) by sending teachers to the Zenana, and (2) by inducing Zenana ladies to take vows for the gift of knowledge.

THE LAHORE BRANCH.

In Lahore the educational work has been started from the 1st of June. Free Private, Classes have been opened at a place outside the city to impart instruction to Zenana ladies three times a week for two hours at a time.

About six ladies have undertaken to give free instruction to those women and girls who wish to avail themselves of the opportunity, in English, Sanskrit, Hindi, Urdu, Arithmetic, Needlework, Fancy-work, Drawing, Painting and Music.

The teachers of most of the existing girls' schools of the city benefit themselves and their institutions by attending these classes and in making themselves better qualified. Five teachers whose knowledge of the three Rs was very elementary were being prepared for the primary standard. One was getting ready to appear at the Middle Standard Examination. Two more applied for joining the same. Two senior passed teachers of the Normal School were taking lessons in English and Music, Some

teachers from each of the following schools have either joined or applied to join the classes:—the Government Normal School, the Mission school, the Arya Girl's School, the Brahmo Girl's School, the Kuche Babian Hindu Putri Pathsala, and the Victoria Girl's School.

Besides teachers several well-to-do ladies and girls are also attending these classes. Many more have expressed their desire to join after the summer vacation when they

are back from their outings.

The one condition of the free teaching to teachers is that they are in their turn to teach free zenana women in their own lanes and mohallas or in these classes.

Ladies or young girls of better circumstances who get free lessons in these classes are supposed to contribute to the funds of the Mahamandal according to their means.

In June and July the number on the roll of pupils in the Mahamandal classes stood

at 32.

Besides this one well-equipped school outside the city the Mahamandal has been successful in opening several schools for married women in the heart of the city. Visiting the ladies in the different kuchas and lanes, lecturing to them and inducing them to devote a couple of hours daily to reading and writing and keeping up their enthusiasm by periodical visits has been the main work of the general secretary in Lahore. By the end of the year we hope to have opened as many married women's schools as there are lanes in Lahore, God and men helping.

WORKING COMMITTEES.

At each centre of the Mahamandal separate executive committees have been formed to manage the local work. In Calcutta the president of the executive committee is Mrs. J. Ghosal (Srimati Swarna Kumari Devi), and the Patroness is Mrs. Holmwood, the very popular and sympathetic wife of the Hon. Mr. Justice Holmwood. The success of the Calcutta branch is mainly due to the seifless devotion of its energetic secretary Srimati Krishnabhavini Das (Mrs. D. N. Das) assisted by a number of ladies belonging to influential families who have espoused the cause with whole hearted enthusiasm. The treasurer is Mrs. K. B. Dutt.

The Patroness of the Allahabad branch is

the Rani Saheba of Pertabgarh, but for whose unflagging interest and help the Bharat Stree Mahamandal would not have been able to make any headway. The President of the Allahabad branch is Mrs. Sunderlal, wife of the Hon. Rai Bahadur Pandit Sunderlal, c.i.e. Its Secretary is Mrs. Lalit Mohan Bannerji, the accomplished daughter-in-law of the Hon. Justice P. C. Bannerji, and daughter of Sir P. C. Chatterji of Lahore, to whose singleminded zeal and perseverence the work owes its success.

The President of the Lahore branch of the Bharat Stree Mahamandal is Lady P. C. Chatterjee. Mrs. Ramsarandas and Mrs. Shadilal are the Vice-Presidents. The Secretary is Miss Majumdar, who has kindly lent the best rooms in her house for the holding of the classes since their removal from Dr. Batra's rooms kindly lent by Mrs. Batra for a fortnight. Miss Majumdar has been the moving spirit of the Lahore branch and in spite of her multifarious duties has regularly assisted at the Mahamandal classes. Amongst others who have helped in the work special mention may be made of Srimati Sushila Tahalram.

The office-bearers of the branch committees are the ex-officio members of the General Executive Committee. The nominated Vice-Presidents of the General body are the Rani Saheba of Pertabgarh, the Maharani Saheba of Vizianagram, the Thakrain Saheba of Kasmunda, the Chotarani Saheba of Khairigarh, the Rani Saheba of Chandapur, the Rani Saheba of Kamthal, Princess Limbin Murtha and the Begum Saheba of Cambay—all of whom had taken active part in the inaugural Conference.

CORONATION GATHERINGS.

All the existing branches of the Mahamandal held gatherings of ladies in their respective centres on the Coronation day. We reproduce the following account of the Lahore gathering from the "Tribune" of Lahore.

"In Lahore a largely attended meeting of ladies was held at the temple of Sitala in honour of the Coronation of their Majesties the King Emperor and Queen Empress. Over three thousand ladies attended, while hundreds had to go away for want of space. Lady Chatterji presided. The proceedings began with a hymn followed

by a short speech by the president. She prayed to the Almighty that He may shower His priceless blessings on their Majesties and appealed to them to protect the ever renowned honour and dignity of Hindu women and wished them a long life of beneficence to their Indian and other sub-

"After the President's prayer, was sung the Coronation song in Panjabee specially composed for the occasion. A special choir was trained to sing it but the song appealed to the meeting so much that the whole

assembly joined in the chorus.

"Among other interesting items there was a short performance in Panjabi by little girls of a short scene from the drama Sakuntalaof Kalidasa. The following resolution was proposed by Mrs. Choudhry and passed unanimously that a telegram of congratulation be sent to Her Majesty on behalf of the meeting on the happy occasion of their Majesties' Coronation. Great enthusiasm and joy prevailed. Ladies formthemselves into groups and sang extempore congratulatory songs.

"At the end sweetmeats were distributed

to the children."

In Allahabad a ladies' meeting was held at the residence of the Hon'ble Justice P. C. and the state of t

Bannerii.

In Calcutta a ladies' meeting was convened at the Bethune College. Telegrams of congratulation were sent from each of a these places to Her Majesty the Queen-Empress through the India Government.

OTHER ACTIVITIES.

Besides Zenana education attempts are being made at all the centres to work out the scheme of providing facilities for the sale of the handiwork of Indian women under the name of Nari-Nirvaha-Bhandar or The Women's Maintenance Mart.

In Lahore the literary scheme of the Mahamandal has also been taken in hand and the work of translation in Hindi, Urdu and Punjabi of the main story of the original Mahabharat has been commenced. A book of notation of Indian songs is under preparation. Miss Edgeworth's Moral Tales are also being translated in to Bengali and

It will appear from the above that the ask which the Bharat Stree Mahamandal; as set unto itself is no light one. To bring

a ray of light, a touch of refinement into the lives and homes of the millions of their sisters is the one hope of this band of women numbering nearly five hundred at

the present moment.

Idlers as Indian women of the upper classes are the Stree Mahamandal has set before them an ideal of service and has opened a real field of work to many of them. Instead of remaining absorbed in trifles, wasting away the precious moments of their lives in gossip and scandal, in fine dressing and the enjoyment of creature comforts 'only, broader interests have been created for them, opportunities afforded for the fostering of their better natures and and fulfilment of theirs higher instincts.

Institutions like the Seva Sadan serve similar purposes in parts of the country. But to join the parts, to bring the several fragments together into one moral unity, to deepen the sense of sisterhoord and common humanity of the women of all the races and parts of India is one of the main features of the Bharat Stree Mahamandal. - Its function is to help in the realisation of the great moral precept,

'All are but parts of one stupendous whole Whose body Nature is and God the soul."

In India more than anywhere else the woman's cause is the man's cause, and since Providence comes to the help of those who try to help themselves, I am sure chivalrous men, the true manly men with the instinct of protective, helpful, tender reverence for women, would not lag far behind. The all-embracing sympathies of a Sir T. Madho Row, a Ranade, an Ishwar Chandra Vidyasagar, a Dayanand Saraswati, a Ram Mohan Roy; the devotion and self-sacrifice Gidumal, a Narasim of a Davaram Ivenger, a Sivanath Sastri, a Devraj or a Jyotiswarup, and the helping hands of many of kindred spirit are sure to be extended to us

That we may live To make some pale face brighter and to give A second lustre to some tear-dimmed eye, Or e'en impart One throb of comfort to an aching heart Or cheer some way-worn soul in passing by; That we may lend-A strong hand to the fallen, or defend The right against a single envious strain; That our lives though bare Perhaps of much that seemeth dear and fair To us on earth, may not have been in vain. SARALA DEVI.

INDIA AND THE GOLD STANDARD

SIR Vithaldas Thackersey's simple suggestion that the Indian Mints should be opened to the free coinage of gold in ten rupee pieces, stamped with an Indian design and that the Government of India instead of remaining a passive spectator should actually interest itself in inducing an active circulation of gold in India, has focussed the discussion on the question

of a gold currency for India.

Sir Vithaldas pointed out that the Currency Committee of 1808 favoured a gold standard with a gold currency and Mr. Clinton Dawkins, the Finance Member, even announced the details of the scheme for the establishment of a Mint at Bombay (1900or) and yet no gold had been coined in India for the past ten years, and no attempts are being made for the completion of the policy initiated by Act XXII of 1899; Sir Vithaldas further pointed out that the sale of council bills by the Secretary of State far in excess of the requirements of the Home charges and the sale of telegraphic transfers against the shipments of gold from Australia divert gold from being imported to India and the Government of India instead of assisting, actually impede the flow of gold into India. This fact was emphasised even as early as 1876 by Mr. Goschen's Silver Committee which reported that the supply of a different kind of remittance, namely, Government bills, has superseded to a large extent the necessity of remitting bullion. It will be seen that though the total amount of treasure and bills remitted to India during the last four years has but slightly declined, the proportion between the two has been entirely reversed. The above report gives a table showing that whereas in the period of 1868-69 to 1871-72, the average annual import of treasure into India was £10,000,000 and Council Bills £7,000, 000, in the period between 1872-73 to 1875-76 the average had been respectively $f_{4,100,000}$ and $f_{12,000,000}$. In the year 1875-76 the figures were: Treasure £3,1000,-

000, and Bills £,12,000,000. In the ten . years ending 1891, the net imports of treasure were 1293 millions and the Council Bills drawn Rs. 198 millions. In the three years 1894-97 the treasure imported was over Rs. 1½ millions but the payment for Bills drawn to defray Home Charges amount to over Rs. 86 millions. The average of the three years 1903-04 to 1905-06 was £,26,620,000 to an average of £17,620,000

in the preceding 5 years.

The amount of drawings in one year, 1906 07, reached the record figure of £33, 432,196. These figures bear out the conclusions of the "Silver Committee" and the statement of Sir Vithaldas that there is a serious competition between the imports. of treasure and the sale of Council Bills and telegraphic transfers; and they impede the circulation of gold in India and so long as there is no check on the sale of Bills and telegraphic transfers, flow of gold into India will be seriously hampered. In the Review of the sea-borne trade of the Madras Presidency, 1910-11, under the heading of-"TREASURE" (foreign trade) it is stated. "The inflow of the gold was prevented by the readiness displayed in the India Council in meeting the demand for remittances by increasing the sale of Council Bills. The sale amounted to $f_{1,25,000,000}$ as against a budget estimate of f_{1} 16,500,000."

The questions connected with the drawings of the Secretary of State through Council Bills are too numerous and complicated and they are also not relevant for the purposes of the present discussion. But it may be stated that the practice of a drawing Bills in India, as explained by Mr. Secombe before the Select Committee on East India Finance in 1881 is based on the principle that the Government ought not to speculate at all upon the exchanges but to have some regular system, so as not to interfere with the ordinary operations of commerce, in order that the mercantile community and the public may generally

carry on their affairs with a knowledge of the operations of the Government.

The suggestions of Sir Vithaldas for putting an end to the transitory period in the Indian monetary history and for carrying out the recommendations made of the three currency commissions and the successive financial members of the Government of India have met with a storm of opposition and a leading financial Journal in England has published a series of articles deprecating such a step. The Government of India itself has not as vet given any justification as to why the outlines of the scheme. formulated by the Currency Committee of 1895, were not fully developed. Various defences have been raised by some writers and I discuss them below. No attempt has been made in India to discuss the question thoroughly, though some have attempted to present a number of theoretic arguments on both sides of the controversy based on incorrect reasoning and insufficient data.

The problem in India cannot be properly solved or be understood without a thorough knowledge of the monetary revolutions that had taken place and the forces which brought about such revolutions outside India on the succession of historical incidents that have determined the medium of exchange and the standard of value in all the progressive countries of the world.

But the historical perspective, so necessary to the judicial treatment of contemporary problems, is sadly wanting and much time is wasted in the defence of positions that have long been abandoned.

The monetary problems are beginning to assume a subordinate role in the economic annals of the twentieth century in the West, the bitter and active struggle and controversy of the 18th and 19th centuries culminating in the adoption of a gold standard in almost all the progressive countries of the world.

England adopted a gold standard as early as 1815, and the Act of 1877 suspended the coinage of silver in Holland, the gold standard being finally introduced by the Act of 1875, Germany demonetized silver in 1871 and the Act of 1873 definitely established a gold standard, silver being relegated to the position of subsidiary currency. In 1874, Sweden, Norway and Denmark followed the example of Germany and

Austria closed its mints for the coinage of silver in 1879, the gold standard being established by the Act of 1892. In Japan a currency commission was appointed in 1893 to make enquiries concerning the coinage system and monetary standard and the report of the committee published in 1895 recommended a gold standard which came into force in May 1898, the Chinese Indemnity Fund of £38,000,000 which was placed in the hands of Japan after the closing of the war enabling it to carry out the monetary reform at once.

Russia suspended the coinage of silver on the 9th September 1876, the gold standard being the coinage, Bosnia, Herzegovina, Montenegro and Austria definitely adopted the same in 1899.

In 1880 it had been introduced into Turkey followed by Egypt in 1885, Chillie in 1895, Costa Rica in 1896, Panama in 1904, Mexico in 1905.

The countries of France, Belgium, Switzerland and Italy formed a monetary union in 1865 to retain silver, convened several monetary conferences and the experiment in international monetary action proved a failure. It attempted to establish uniform coinage on a bimetallic basis, with concurrent circulation by agreement among four European countries. The union proved to be an embarassment to all and ended in the adoption of the single gold standard by all of them. It may be seen from the above account that all the countries of the world have adopted a gold standard in some form or other and in countries where monometallic gold standard does not prevail, attempts are being made in reaching the final step in the evolution of the gold standard. The rapidity with which countries. are now passing from a silver standard to a gold standard through the various stages and the trend of modern currency revolution can be illustrated even from such a country as Mexico which adopted the gold exchange standard, in 1905, keeping the existing silver as full legal tender giving it a value equivalent to the new monetary unit—a gold Peso of 75 centigrams of pure gold and in 1907 within two years about 120 million gold Pesos were coined, and Mexico reached a gold standard with a large actual circulation of gold.

A further stage in the evolution of the

monetary system is the displacement of the use of metallic currency in substantial proportions by paper currency, book credit and such other credit devices and in international transactions very little of metallic money is used.

While such is the trend of affairs in the West, it is a curious fact that the proposals made for remonetizing gold which was in use in India from time immemorial, till it was demonetized by the East India Company in 1853, has evoked opposition in

many quarters.

The newer methods of transportation as well as the modern media of exchange and distribution have grafted upon the primitive stock of an undeveloped agricultural community the shoots of modern industrial type and the writings on Indian economic conditions are full of vague generalizations based on observations of some particular set of economic conditions.

In the discussion of this question it ought to be well understood that India had a gold currency from time immemorial, a fact which has been forgotten in the confroversies of later times. Mr. Macleod who had studied and written on economic subjects for half a century (and who as stated by him had made it the main business of his life to reduce the chaos of contradictions into scientific order and to raise economics to the rank of a great inductive science) in his evidence before the Currency Committee (Fowler's Committe, 1898) stated,

"In discussing this momentous question it will be well to dispel two very prevalent misconceptions. (1) It is a very widespread opinion that from the earliest antiquity silver was the sole measure of value in India to which people from time immemorial have been habituated and that it is not possible to change the inveterate habits of the people, so as to induce them to welcome the change from silver to gold. (2) That India is too poor a country to have a gold currency. Both these assumptions are entirely erroneous. In the very earliest ages India had a gold currency; India produces much gold but no silver. But from a very early period Western nations imported vast quantities of, silver to India partly to purchase gold, because gold was cheaper than anywhere else, the ratio of silver to gold in Persia was 1 to 13; in India it was 1 to 8 and also to purchase Indian products. India was in those days a very highly civilised country while Western nations were still barbarous. wanted no Western products and would sell her own products for nothing but the precious metals. There was no silver money in Southern India till 1818, when the East India Company forced the silver rupee uponthe people for the first time against their will.

"On first January, 1853, Lord Dalhousie demonetized the whole immense gold currency of India. So it is to be observed that it is only since 1st January, 1853, that India has been a solely silver-using country and not from time immemorial as is so often supposed. Then to show that natives greatly prefer gold, I have only to refer to the report of the powerful and unanimous movement throughout India to have their ancient gold currency restored to them."

Lord Northbrook, who was the Under Secretary of State for India from 1859 to 1860 and then till 1864 and Governor-General of India from 1872 to 1876, in his evidence before the Currency Committee (1808) stated:

"The unit of Hindu coinage was gold and gold coins were in circulation before the Mahomedans came...Under the Government of Madras gold coins were then the principal currency, money of account and the measure by which the pay of troops was generally calculated. In 1872 Sir Richard Temple wrote a memorandum recommending a gold standard. and a gold currency. Lord Reay and Sir Louis Mallet, representatives of the India Office at the monetary conference, reported that India by adopting a gold standard could in a few years obtain a supply of gold sufficient for all purposes of her commerce as: a standard of value and that the difficulties derived their force rather from the interests of England and other gold using countries than from those of India There is a remarkable fact which presents itself to me in looking at all these again—that all through these papers and all through the consideration and discussion of this question, there is hardly one single suggestion from any one with a knowledge of India that a gold currency would not be popular in India if other circumstances rendered it desireable. I therefore venture to think that if the history of coinage in India is considered the balance of authority shows that there is no ground for rejecting a gold currency as being unsuited in India."

Without going far back into the history of India the following table shows the relative strength of the various component elements of the Moghul series and they may be summarized as follows:—

· -	Gold	silver	copper	Total
Akbar	. 168	75	39	282
Jahanghir Shah Jahan	161	83	ĭ	245
Shah Jahan	123	50	*	173
Aurangazeb '	125	24 .		149

In this table the very large proportion of gold to silver (more than half in the reign of Jahanghir) and the extraordinary scarcity of

copper will be observed.

The coinage of the East India Company
Consequently India
would sell her own
ecious metals. There
India till 1818, when
the silver rupee upon
st. their will.

The coinage of the East India Company
may be roughly divided into two periods.
During the first period, till the year 1705,
the East India Company was sending its
bullion to be coined at the Moghul mints or
issued only illicit imitations. During the

second period, the Company practically took over the administration and minting

of the Moghul Empire.

In 1766 the value of gold coin with respect to silver was fixed and declared a legal tender of payment and a gold mohur was struck and passed as Rs. 14. In 1769 a new gold mohur was issued which passed as legal tender at the rate of 16 Rs.

In 1792 a Committee was appointed in Calcutta by order of the Governor-General, Earl Cornwallis, for enquiring into the general state of coinage. The Committee

was asked to report on:

(r) Whether it would be advisable to declare the gold monurs and the multiples thereof as legal tender of payment in the three provinces in all transactions, public and private, at the value at which they were then received and paid at the general treasury.

(2) To state their sentiments on the practicability and expediency of coinage of gold mohurs and rupees and pies or either of these coins with machinery of similar construction to that in use in the mints in

Europe.

A new gold mohur and sikka rupee were laid before the Committee who were of opinion that the size, shape and impression of the mohur were perfect and equal if not superior to the newest English guinea or

any of the gold coins in Europe.'

In 1802, on the urgent representation made from Madras and Bombay that there was much inconvenience arising from a variety of coins and their fluctuations of value, a new plan was submitted by the Calcutta mint for coining a gold mohur weighing 180 grains of gold (168 grains of gold, 12 grains of alloy). The introduction of coins of various denominations varying in size, shape and impression in Bengal, Benares, Farrukabad, Madras and Bombay caused much confusion, and troubles arose as to the relations between gold and silver giving rise to questions whose nature and scope could not then be understood, nor have they been properly solved by centuries of controversy. The crude attempts at the establishment of Bimetallism having failed, the Court of Directors sought the advice of Sir James Stewart, the ablest economist in England then living. He expressed an opinion in consonance with the economic. principle that it is impossible that gold and silver should circulate together in unlimited quantities at a fixed legal ratio differing from the market value of the metals.

In 1805, Lord Liverpool's masterly treatise on the coins of the realm was published. The Court of Directors who were in deep perplexity as to the methods to be adopted for (1) introducing uniform coinage throughout their dominions, (2) adjusting the relations between the silver and gold to prevent violent fluctuations, the (3) the prevention of expense and loss attending the existing system of the mints and coinage, addressed a despatch to the Governments of Bengal and Madras reiterating the views of Sir J. Stewart and Lord Liverpool that—

It is an opinion supported by the best authorities and proved by experience that coins of gold and silver cannot circulate as legal tenders of payment at fixed relative values, as in England and in India, without great loss. This loss is occasioned by the fluctuating value of the metals of which the coins are formed. A proportion between the gold and silver coin is fixed by law, according to the value of the metals and it may be on the justest principles, but owing to a change in the circumstances, gold may become of greater value in relation to silver than at the time the proportion was fixed; it therefore becomes profitable to exchange silver for gold; so the coin of that metal is withdrawn from circulation and if silver should increase in value in relation to gold the same circumstances would tend to reduce the quantity of silver coin in circulation. As it is impossible to prevent the fluctuations in the value of metals, so it is impracticable to prevent the consequences thereof on the coins made from these metals."

No better economic reasoning can be found anywhere in favour of monometallism and this despatch decided for India the question of standard, which was the subject of much controversy for centuries and was productive of much acrimonious literature in Europe. The despatch decided in favour of a monometallic silver standard. Though silver was to be the legal tender, the Directors took care to say that "although we are fully satisfied of the propriety of the silver rupee. being the principal measure of value and the money of account, yet we are by no means desirous of checking the circulation of gold, but of establishing a gold coin on a principle fitted for general use." The coin should be called gold rupee and be made of the same standard as the silver rupee (viz., 180 troy grains containing 165 troy grains fine gold). This gold coin is not to be legal tender or of any fixed value to silver but "to find its own level according to the usefulness

it may possess as a coin, being issued according to the market value of the metals."

The effect of such a regulation was that in 1818, the silver rupee was substituted for the Gold Pagoda as the standard coin of the

Madras Presidency.

In 1812 the Madras Mint Committee reported that gold had from time immemorial been considered the standard of value by which the pay of the troops and the collection of revenue had been valued; and that in the Southern Districts of Madras the introduction of the rupee would overturn the whole system of native accounts. In 1827 when the new rupee was introduced into Bombay Mr. Bruce, a member of the Mint Committee, urged that a restoration of the gold currency would facilitate mercantile speculations and promote the convenience of the public generally and would be the means of conferring a great public benefit. In 1835 when the rupee was finally restablished as the standard coin, Act XVII of 1835 was passed wherein it was enacted that from the 1st day of September, 1835, the undermentioned silver coins only shall be coined at the mints within the territories of the East India Company, a rupee to be denominated the Company's rupee: a half rupee, a quarter rupee and a double rupee, and the weight of the said rupee shall be 180 grains troy and the standard shall be as follows:

11/12 or 165 grains of pure silver.

1/2 or 15 grains of alloy.

and the other coins shall be of proportionate

weight.

II. That the undermentioned gold coins only shall henceforth be coined at the mints within the territories of East India Company.

1. A gold mohur or 15 rupee piece of the weight of 180 grains troy and of the

following standard, viz.,

11/12 or 165 grains of pure gold.

1/2 or 15 grains of alloy.

2. A five rupee piece equal to a third of a gold mohur.

- 3. A ten rupee piece equal to 2/3 of a gold mohur.
- , 4. A thirty rupee piece or double gold mohur.

III. But it was laid down that no gold coin shall be legal tender in the dominions of the East India Company.

The Proclamation of 1841 stated that

"No gold coin will henceforward be a legal tender of payment in any of the territories of the East India Company; but the gold pieces to be hereafter coined will circulate at whatever rate of value relatively to the silver legal currency of the country they may bear to currency. The Governor-General in Council will from time to time fix the rate by proclamation in the Calcutta Gazette, at which they shall be received and issued at the public treasuries in lieu of the silver legal currency of British India. Until further orders that rate will be as the names of the tokens denote—the gold mohnr for Rs. 15/-, the 5 rupee piece for Rs. 5/-, the 10 rupee piece for Rs. 10/- and 30 rupee piece for Rs. 30/-."

The Act of 1835 and the Proclamation of 1841, created a condition of affairs which was fraught with many complications from the beginning. The issue of coins at a prescribed rate was inconsistent with the fact

that they were not legal tender.

In May, 1844, to encourage the coinage of gold, the reduction of seignorage on gold bullion tendered for coinage from two to one p. c. was extended to the mints at Madras and Bombay and it was declared that persons delivering in gold for coinage were entitled as a matter of right, to have gold coins returned to them. The seignorage on silver coin remained at 2 p. c.

In January, 1850, the Sub-Treasurer at Calcutta reported that the market price of the gold coin had fallen to the price at which the Government received that coin from the public and that there appeared to be a tendency to a further fall. The Government of India took no steps for directing any alteration in the terms on which gold coin was receivable in the public treasuries.

The discoveries of gold in the other parts of the world and the fear of an excessive stock of coin which was not reissuable and could not be disposed of except at a loss made the Government of India issue a notification that gold coins would no longer be received

in public treasuries.

On 25th Dec., 1852, there was issued a notification withdrawing the above provision of 1841 and declaring that on and after 1st January, 1853 no gold coin will be received on account of payments due, or in any way to be made to the Government in any public treasury within the territories of the East India Company.

The reasons why gold coins were demonetized in 1835 have never been discussed and once the coins were not legal tender, their exclusion from currency followed inevit-

ablv.

General Ballard, R. E., Master of Mint in Bombay, writing in 1868 stated that the measure might be due to the disappearance of gold coins owing to stringent mint regu-Others have ascribed it to the panic created by the extensive gold discoveries in New South Wales, etc. it ought to be remembered that almost all the countries of Europe had then a silver currency along with gold or to its exclusion, and the depreciation of silver and the closing of the mints against it in Europe did not commence till 1873. In the 17th and 18th centuries the relative output of the precious metals did not alter materially and the changes in the market ratio were only slight. The mint ratios in the various countries had accommodated themselves somewhat more closely to the market ratio and during the greater part of the 18th century the mint ratio in France and most of the continental countries was in favour of silver. The great body of economic opinion in Europe then was in favour of a silver currency.

To us the passage of time has brought the advantage of perspective. We are able to look back and able to make out the relative magnitude of things and the influences which were once dubious are no longer questionable as one sees how within 20 years of the restoration of silver currency a huge cataclysm swept all over Europe dislocating the relative values of gold and silver, reducing silver from the position of international money to an article of merchandise. The demonetization of gold in 1835 and 1853 have been severely criticized in later years, but the Government of India acted to the best of their lights and they were supported by the then leaders of economic thought.

It ought to be emphasized that India started with a gold currency and when it was demonetized in 1853, it had a large stock of gold, compared with its silver coinage. Secondly, that India was a gold producing country and it could get gold for coinage cheaply while it had to import silver at great cost.

In almost all the other countries the conditions were exactly the reverse as the countries started with silver currency and

with a large stock of silver and gold had to be brought into the country with much difficulty. Attempts have been made to calculate the stock of gold that was in the country at the time of its demonetization. It can be stated that these figures ought to be highly empirical.

The following figures were submitted by Sir Richard Temple in his Minute of 15th - May, 1872, advocating a gold standard—

1801—1834-5 gold coinage ... 11,060,148 Imports, gold 9,455,635 Exports 2,033,442

Mr. Clarmont T. Daniell, F.S.S., who has written much about the gold currency for India, states,

"There is thus lying in India a stock of gold bullion wholly useless for commercial purposes and increasing at the rate of 3 millions annually of the value of not less than £270,000,000 at the market, probably $2\frac{1}{2}$ times as great as all the gold money in circulation in United Kingdom."

As regards the silver currency he states

"In 1835 the Government of India started with a ten millions of currency of the new pattern which were remitted in the new form. At the end of the first 5 years (1835—50) it consisted of 166,173,180 coins made by the recoinage of the obsolete currency."

The effects of the legislation of the year 1853, were seen within a few years and from the year 1859 memorials from the various Chambers of Commerce and Minutes from succesive financial members were sent to the Government of India and the Home Government. I shall discuss the financial and economic difficulties that resulted from the exclusion of gold as the standard metal with brief references to the contemporaneous monetary history in Europe and confine my remarks to the three periods when this question was universally agitated.

1. The period beginning with the financial crisis of 1864 and ending with that of the Currency Commission of the year 1868.

2. The period commencing with the demonetization of silver by Germany in 1873 to that of the Departmental Committee of 1870

3. The period beginning with the financial difficulties of the Government of India in 1892 to that of the passing of the Act XXII of 1899.

M. R. SUNDARAM IYER.

(To be continued.)

THE DEVELOPMENT OF THE MATCH INDUSTRY IN JAPAN

In the history of the world there has been no such wonderful development in so short a space of time as that of Japan. She has made wonderful progress in her civilization. "But it must be remembered above all," says an author, "that Japan as to her industrial and commercial career is a young country and that her progress has been so rapid as to call forth the opinion abroad that her progress is irregular."

Before the Restoration and during the peaceful time of the Tokugawa regime, the manufacturing industry received protection and encouragement and found congenial atmosphere for its development; and indeed many were the industrial articles that were then either improved or newly invented. The Restoration has inaugurated a new epoch in the manufacturing industry of Japan, and this change was specially marked in regard to the introduction of labour-saving machines and appliances. It is not that the use of machines was unknown but it was only in the beginning of the Meiji Era (1868) that the Government made a systematic effort to encourage the use of machinery in the manufacturing industry and established model workshops and factories for that purpose. This official effort was very eagerly welcomed by the people, who began to make extensive use of machinery in various important concerns, one of them being the industry of matches.

The manufacturing establishments and industrial enterprises being thus begun to be encouraged and protected by the central government, the local offices and public bodies followed the example and adopted measures for protecting and encouraging manufactures in their respective districts. As early as 1870 a chemical laboratory which attended to the business of chemical industries such as matches, soaps, ceramics, was established in Kyoto. Other local offices adopted similar measures which took the form of experimental laboratories,

training schools, the opening of local competitive fairs, the hiring out of costly machines or the advancing of capital money to start manufactories.

Thus among other new and infant industries, the industry of match manufacturing began its new life in Japan, being very carefully and jealously guarded like the sacred fires of the Romans. It was about the third year of the Meiji Era (1870) that the first match factory was established. But as is generally the case with all new industries in a new country, the report goes that the first few attempts proved unsuccessful owing to the want of proper guidance, untested raw materials and untrained labour. But nevertheless these failures taught them lessons and their experience combined with further study and investigation brought them marvellous success and showed signs of the probabilities of a very bright future. The result was the immediate establishment of a good number of match factories on various scales and in different parts of the country. Within seven years after the establishment of the first match factory Japan was able not only to supply her own demands at home but to export matches to the value of about 20,000 yen (yen=2s = 1½ Re.) in the year 1878. Within ten years from the beginning of the first export of matches, that is in 1888, the export value of matches was about 37 times that of the first year, while only a couple of years later again the total value of the exports reached the sum of about $1\frac{1}{2}$ million yen, which is about 75 times the volume of export of the first year. Thus in the year 1800 matches became one of the important items among the staple manufactured export goods. In 1895 the total value of export of matches rose upto a little above $4\frac{1}{3}$ millions yen, and $5\frac{3}{4}$ millions yen in 1900.

It will be seen that by this time the match industry got a sure and firm footing in this foreign soil and brought enormous profit and success to the organizers and companies. We find in the year 1901 that out of the total number of about 2500 joint stock companies and limited and unlimited liability companies, the number of companies connected with the match industry comes to the number of 32 and with a total capital of about 6,75,000 yen. One company own in many cases more than one factory, besides there being factories which are sole properties and private concerns.

The number of factories and work people employed will throw an important light on the condition of manufacturing industry in general and specially as far as it is con-

cerned with the match industry.

In 1900 there were 18 match factories worked by motors with a total of 160 horse power, and employing operatives in each from 10 to 300 in number, while factories not run by motors came up to the number of 435, the number of work people employed being from 10 to above 500 in teach.

The kind of operatives employed in Japan differs according to the nature of the workshops, but in match factories in particular a very great percentage of juveniles and females are employed. For the above number of match factories all over Japan there were employed about 13,000 operatives, 70 per cent. of whom were females.

In 1901 the total output of matches in Japan was to the value of over 9 million yen out of which she exported goods to the value of a little below $7\frac{1}{2}$ millions. The chief

foreign markets to which exports were made are Australia, India, China, Korea, Phillipines, Russian Asia, U. S. A. and Malay Peninsula.

The match industry being thus very highly developed as regards production and export, matches grew to be one of the very important commodities of export and we find in 1903, that matches come 6th in the list of exports by value, and the proportion is nearly 3 per cent. of the total exports. In 1904, the export value of matches was nearly 10 million yen and the next year it rose to 16 million yen (total exports of the year being to the value of 321 million).

Of recent years the number of match factories have increased inasmuch as nearly 50,000 souls earn their livelihood by working in some shape or other for the

manufacture of matches.

In India the import value of matches is about $3\frac{1}{4}$ million yen per year, the share of Japan being about 1/5 of this amount.

Nowadays Japanese matches are largely exported even to various countries of Europe, while they have already created a steady and growing market in the Orient or

rather have almost monopolised it.

In the very near future Japan will stand as a hard and keen competitor in the whole world's trade and market of matches. Such is the growth in Japan of the match industry, which is only a few decades old.

A. GHOSE,

Manufacturing Engineer of Matches.

STUDIES IN THE BHAGABADGEETA

By Bepin Chandra Pal

I.

THE DEPRESSION OF ARJUNA.

THERE is a tendency in the modern student of the Geeta to attach little importance to the first chapter of the book. He seems to think that it has no relation to the central teachings of the lay. The Geeta is not, however, an abstract disquisition, but pre-eminently an object lesson

in the highest philosophy and ethics. It presents certain ethical and spiritual truths in the process of their natural, psychological evolution. In such a presentation, the study of every step of the evolutionary process is absolutely necessary for a thorough and correct appreciation of the truths presented. And in such a study, the first chapter can no more be ignored than the last or any other.

It is this chapter which introduces the reader to the dramatic setting which forms the basis of the whole discourse. It is not merely the statement of the problem, but à complete presentation of its genesis. It shows how the problem arose in Ariuna's mind. The real disquisition starts, no doubt, with the eleventh verse of the second

Asochvananyasochastvam prainavadamscha bhashase Gatasoonagatasoomscha nanusochanti panditah.

"Thou grievest for those whom there is no reason to grieve for, and yet talkest wisdom too; the wise grieve not for either those that are gone (dead) or those that are not

gone (living)."

Even Sankara commenced his exposition of the Geeta doctrine from this verse. Sankara's exposition, masterly as it undoubtedly is, is essentially metaphy-He handles the Geeta for his sical. own the establishment purpose, absolute monism. Besides, in Sankara's time, the Geeta used to be read in a very different spirit from ours. We read the Geeta as ordinary literature, they read it as scripture, amidst holy surroundings, with deep devotion, as a religious duty. Both Sree-Krishna and Arjuna were to them divine personages. There was a specific sanctity in their sayings and doings; the study of these had special spiritual merit. Whoever read the Geeta read it from beginming to end. The mere reading itself, whether one understood the meaning of the words or not, was considered meritorious. In the course of his travels in Southern India, Sree-Chaitanya met an ignorant Brahmin, who could hardly pronounce the words of the Geeta properly, but who still read or misread it every morning, to the intense merriment of the young Brahminical students about him. But still he exhibited signs of deep devotion while thus misreading the book. And the secret of it was that whenever he opened his Geeta, he saw the vision of Sree-Krishna at the field of Kurukshetra, standing on the chariot of Arjuna, and, in infinite love and pity raising him out of the slough of despond into which he had fallen. On hearing this, Sree-Chaitanya declared before the youthful scoffers that there was far greater merit in this pious Brahmin's misreading of the Geeta than in all their learned but loveless wranglings over the textual interpretation of the Lay. And the anecdote is significant, as indicating the supreme value of a correct and clear appreciation of the personalities. of Sree-Krishna and Arjuna to a right

understanding of this book.

The real key to every book is the character and personality of its author. The Geeta, however, owes its origin not to one but to two persons. It is an expression not of one, but of two minds, one acting upon the other. Sree-Krishna is the Master: Arjuna is his disciple. The teachings are Sree-Krishna's; but the particular manner in which these teachings are presented in this book has been determined by Ariuna. A peep into the mental condition of Arjuna is, therefore, essential to a correct understanding of these teachings. It is only from Ariuna's mental plane that we can take correct bearings of them.

Those who carelessly slip over the first chapter, and start their study of the Geeta, in right earnest, only from the eleventh verse of the second chapter, following the lead of Sankara, miss this advantage altogether. This verse opens the question of the immortality of the soul. But that is not, really, the central subject of the Geeta. It comes, almost incidentally, to lead to and support that subject. And it is strange that there is no specific statement of that subject anywhere in the book. Systems of philosophy do not, usually, start in this way. Of the six recognised schools of Hindu philosophy, every one starts with a statement of its objects. "Now then, enquiry into Brahman", this is how the Uttara-Mimānsa starts. "Now then, enquiry into Dharma" this is the opening of the Purva-Mimānsa. The Sānkhya starts with a statement of what may be called summum bonum, -Parama-Purushārthah, -which it defines as the absolute cessation of all pain, which is of three kinds, physical, mental and spiritual. The Yoga philosophy opens with a definition of Yoga. But the Geeta nowhere defines its aim and end in this way. The method of the Geeta is different. And the reason of it is that the Geeta is not only a philosophy, but essentially a work of art. True art develops its subject silently, and does not obtrusively put it forward as an enunciation at the beginning. It does not say what it is aiming at, it is for you to find,

it out. As in natural evolution, so in a work of art, the ultimate object assumes the form of the Regulative Idea, present everywhere, but fully brought out nowhere, until the finale is reached, the idea is realised. the type is fully developed and perfected. This is exactly what we find in the Geeta. It starts with no definite statement of its central problem, but simply with a delineation of the inner and outer conditions that gave rise to it. It is a universal problem, no doubt; but the universal, though capable of abstract statement, comes to our knowledge always and only through some concrete manifestation of it. The universal claims only a logical, but never a chronological, priority over the particular. In actual experience, the universal and the particular always stand together as idea and expression. The expression may be mental, but it is an absolute concomitant of the birth of every idea. It is through the concrete, from the concrete, in the concrete, that we know the abstract. It is through and in the particular that we realise the universal. This is what my be called the psychology of the universal. The Geeta follows this psychological process. develops its universal theme in and through particulars. Each one, almost, of the seven hundred verses of which it is composed, contributes, therefore, in some way or other, to the development of its theme or philosophy. The first chapter is, therefore, as important in the general scheme of the book as any other, and cannot be neglected by those who desire a complete understanding of it.

This chapter supplies the historical, or more correctly speaking, the dramatic, setting of the dialogue. This setting is of supreme value to the whole scheme of the book. It imparts a distinct personal colouring to the subsequent discourse, and furnishes the key to many an otherwise obscure episode or passage. It lends a note of reality to it, and a sweet naturalness to the gradual development of its theme, that, by an easy process, moving step by step, leads the mind to the final truth. Without this dramatic setting, the interest of the dialogue would be largely lost. It takes us behind the scene; and reveals the inner workings of the minds of the two great personalities who constitute the dramatis

personce of the Lay. This is the significance of the first chapter of the Geeta.

The first verse—

Dharma-Kshetre Kurukshetre samaveta yuyutsavah, Mamakah Pandavaschaiva kimakurbata, Sanjaya.

O Sanjaya, having assembled in the sacred field of Kurukshetra; eager for the fight, what did my people and those of the Pandavas do now?"-introduces us to the field of Kurukshetra. And we at once realise that it is not an ordinary battlefield. It is "Dharma-Kshetra". A field of battle calls up before the mind scenes of blood-curdling cruelty and carnage, of the play of violent human passions, and, at best, of a display of carnal courage. All these may come; indeed, will come later on; when the mortal fight has actually started. But no such cruel associations are as yet attached to this field. Kurukshetra is, so far, known only as Dharma-Kshetra. Not a field of carnage, but a place of sacred rituals and gather-The selection of the field, whether by accident or design, is supremely significant. It was selected with mutual consent by the contending parties, which indicated the peculiar character of the Bharata War. It was a highly civilised war. Both parties were equally anxious not only to protect the non-combatant populations but also to create as little general social disturbance as possible. It was more like a tournament than a cruel war. But still there would be carnage, the inevitable result of all armed contest. But the field which is about to resound with the clash of swords and the twang of bows, the groans of the wounded, and the cries of the dying, had, of old, been resonant with sweet and sacred chants, recited by holy Brahmins. In the Shatapatha Brahmana it had been described as a great sacrificial ground-Kurukshetram Bai Devajajanam. In the Jāvāla Shruti it had been called the abode of Brahman-Brahmasadanam. The soil of Kurukshetra had, thus, been sanctified by many a great sacrifice, which brought together learned priests and devoted worshippers from distant parts of the country:—/ sacrifices that were at once the instruments and the symbols of national life and unity. Here, on this field, had been raised many an altar to the gods and the pitris; the one presiding over the natural life of the people and dominating the nature forces

about them,—forces, that in those early times, were such potent factors in the shaping of national character and activities; and the other, the pitris or the manes, presiding over the social life and laws; and the two combined, feeding the innate sense of the spiritual and the eternal, of this people. This is why Kurukshetra was a Dharma-Kshetra, the field of Dharma, which means subjectively, the eternal Spirit of the Race and objectively, the social life and institutes of the people, through which the Race Spirit always and everywhere seeks both expression and realisation.

The designation of Kurukshetra as Dharma-Kshetra, is, thus, supremely significant. And the memory of it must have come to others on this occasion besides the old and blind king, Dhritarashtra. The Geeta episode showed that these memories rushed to Arjuna's mind with much greater force than to that of Dhritarastra; for it is these that can explain fully the doubts which, at this critical moment, commenced to distract his reason, paralyse his will, and

even partially benumb his senses.

The ten verses, from the second to the eleventh, introduces the two armies, standing face to face with each other, duly disposed in battle array. These are, really, introduced to us by Duryodhana, who, seeing the disposition of the Pandava forces by Dhrishtadyumna, the son of Drupada, who had been elected to the position of Generalissimo, by Yudhisthira and his allies, goes up to Drona and points out the rival armies. This episode is also not altogether without a specific relation to the whole scheme. In the first place, the very action of Duryodhana in going to Drona has been. interpreted as an indication of nervousness. It showed that seeing the disposition of the enemy, his heart commenced to fail him. But Duryodhana was no coward. He too was a great warrior. He had, besides, a larger force on his side than that of the Pandavas, eleven akshauhinis as against seven of his enemy. The warriors on his side were many of them counted among the best and highest in the land. Bheeshma had no equal in his time. Drona was the greatest archer of his day. Kripa was equally renowned. Karna was fully the equal of Bheema and Arjuna. The others were also the pick of the land.

Durvodhana's heart failed him. knew that most, if not all of these men. had been drawn to this war to fight on his side almost against their will. Their better judgment was entirely against this busi-Both Bheeshma and Drona had strongly urged for a peaceful settlement of the issues between the rival cousins. Kripa was also against an appeal to arms. It was only their old associations with the court of Dhritarashtra that had dragged them into this fight. Their hearts were not really in it. Duryodhana knew it, had known it from the beginning. It was merely his masterly tactics that had kept them with him. Before the fight actually commenced, Duryodhana had thought that his diplomacy and tactics would carry him to victory, but standing on the field of battle, face to face with the enemy, he discovered his weakness. There was no glow of righteousness, no enthusiasm of justice, no inspiration of Dharma, on the face of his army. He had staked his all, had based his all, upon the world and the flesh. He had but a feeble consciousness of the Unseen. And standing now before the deeper issues of life and, history, realising the lack of confidence in themselves of his own warriors, and also, by contrast, the absolute assurance of victory that beamed from the glowing faces of the enemy's army, he felt the world slipping away from him. This was the cause of his fear, and no mere cowardice. And it is this which finds expression in verses three to eleven.

Duryodhana was profoundly impressed with the strength of the enemy. Numerically, the Pandava forces were just a little more than one half of his own. But number is not everything. Duryodhana feels it now, and he invites the attention of Drona first to the enemies and then to his own forces, showing that the thought of the former was uppermost in his mind. And the way in which he enumerates the leaders of the two armies is also significant. One has only to compare these two descriptions-verses three to six, enumerating the Pandava forces, and seven to nine indicating his own,-to see, almost as in a mirror, the inner workings of Duryodhana's mind. On the Pandava side, he names seventeen great warriors, all of them "equal in war to the great Bheema, and Arjuna." And every one of them a

Mahāratha. A Mahāratha was one who, skilled in the use of all arms, and learned in all the sciences, could fight eleven thousand archers single-handed. Besides these seventeen Mahārathas, there were the five brothers who needed no specification. Duryodhana's description of the Pandava forces. Compare with it his enumeration of his own generals. He cites only eight by name, as against the seventeen on the Pandava side. He does not call any of them Maharathas, though they had a distinct claim to the name. What he sees most prominently in the warriors on his side is that they are ready to die for him. The only military qualification that he mentions of them is that they are adepts in the use of many arms, and are all of them skilful warriors. The others, on the Pandava side, were-Sarba eba Mahāratha-all of them Maharathas; on his side, they are-Sarbe, yuddhabishāradāh—all adepts in war. And the difference is significant.

If Duryodhana was himself so profoundly impressed with the superior strength of the Pandavas, they themselves could not have been unconscious of it. Indeed, it was not the numerical or physical superiority of the Pandava forces over that of his own, which caused this nervousness in Duryodhana, but it was rather the evident assurance of victory which beamed out of their countenances, before which Duryodhana's heart commenced to tremble. In all the previous story of their life, amidst all the viccisitudes of fortune that repeatedly overtook them, the Pandavas never lost confidence in their prowess or destiny. Their very self-restraint was due to their conscious strength. And in the actual field of battle, at the very commencement of the fight, this testimony of the superior strength of the Pandavas. coming from their enemy, is cited evidently with a definite purpose. And the object of it is to remove every possible ground of suspicion in the mind of the reader that the depression which presently overtook Arjuna might have been due to craven fear.

The next verses (twelve to nineteen) are also directed towards the same end. Though Duryodhana tried to cover his fears with diplomatic cunning, he could not conceal it from the great Bheeshma, the leader of his own army. This great warrior and statesman saw through it, and with a view

to reassure him, as it were, he blew his conch-shell, the war-trumpet of the old Hindus, with great vigour. The other leaders of his army took up the cue and blew their own conch-shells also. But the response that it evoked from the Pandava heroes produced quite the contrary effect. The sound of the Pandava trumpets "pierced through the hearts of the sons of Dhritarāshtra—"

Sa ghosho dhartarashtranam hridayani byadarayat.

So far the scene before him produces no effect upon Arjuna. He is ready, even eager, to engage in the mortal combat. He raises his bow, puts himself in right fighting pose, and asks Sree-Krishna to move his chariot forward, to a clear space, so that he might take a full view of the field, and see and measure those who had gathered there "to do the pleasure of the evil-minded Duryodhana, in this war" (verses 20 to 23).

Sree-Krishna moves the chariot accordingly, and placing it "between the two armies, in front of Bhishma, Drona, and all the assembled kings, says,—"Behold Pārtha, all the assembled Kurus" (verses 24 to 25).

-Partha pashyaitan samavetan Kuruniti.

It is significant that Sree-Krishna asks Arjuna to look at "the assembled Kurus" and not at the Dhārtarāshtrān, the sons of Dhritarāshtra, only. Arjuna, too, was a Kuru. Kurun referred to both the parties. Thus directed, Arjuna saw,—"fathers (i.e., uncles), grandfathers, teachers, maternal uncles, brothers (i.e., brothers and cousins both), sons (i.e., including nephews and grandsons), fathers-in-law, allies and friends, standing in the midst of both the armies" (verse 26).

And then, Arjuna realised what this war meant. It was then that he was overtaken with grief and his heart commenced to fail.

And it seems clear that all this was deliberately planned by Sree-Krishna. This strange depression of Arjuna was clearly of his own providing, and formed a part in the general scheme of his life and mission. That mission was the building-up of an empire based on Dharma. It was, to speak in the terms of Christian consciousness, to establish the Kingdom of God in India. And Arjuna was destined to be the cornerstone of this divine edifice. Yudhisthira, as the head of the Pandava confederacy, was

to be the crowning piece of the new social and civic structure. But Arjuna was to be the central pillar. Yudhisthira was the head of the movement, but Arjuna was its heart and soul. And Arjuna needed absolute purification. The purification of Arjuna meant the purification of the whole movement. And this new baptism in fire was planned by Sree-Krishna with a view to this purification.

CULTURE OF COTTON IN THE U.S. A. AND JAPAN

Culture of Cotton in the U.S.A.

POR the cultivation of cotton the ground, is well ploughed, and cast into ridges, which are about 10 inches in height, but vary in being from 5 or 6 or 7 feet apart, according to the richness of the soil or the kind of cotton to be cultivated. In poorer soils the ridges are narrower, so that the plants which do not grow so large may vet be able to cover the ground. The ridges allow superfluous moisture to be carried off by the water-furrow, which in low situations, is made into a trench. The soil is allowed to settle for a few days before sowing, as then the young plants take root more vigorously than when they spring up in freshly ploughed and loose earth. Sometimes the ground is manured by running a sep furrow, early in spring, between the old rows of cotton stalks, which are beaten down into by women and children, who follow the ploughman; rotten cotton seed is added as a manure and well covered by forming a slight ridge over it. When the ground is quite prepared a one-horse drillmakes a slight furrow, from 1\frac{1}{2} to 2 inches deep, along the centre of the ridge. The sower follows and drops in the seeds pretty thickly. These are immediatly covered by a light harrow, which also smooths the ridges. Sometimes 5 or 6 seeds are dropped into holes which are made at intervels of about 15 inches, on the top of the ridge. In favourable weather the plants make their appearance in 5 or 6 days, and are thinned out as soon as they put forth the 3rd or 4th leaf. This operation is performed by scraping out with the hoe all the superfluous plants and weeds, leaving three or four together, with spaces 12 or 14 inches

between them. When the plants are sufficiently established they are reduced to a single one and care is taken to remove every particle of grass or weed. A light furrow is then run with a one-horse plough within 5 or 6 inches of the plants, turning the earth inwards towards the roots and even drawing it around them with the hoe, in order to supply the places of that previously removed by scraping. Hoeing and ploughing are frequently repeated so as to keep the ground free from weeds and this is considered essential towards obtaining a good crop. The above processes besides loosening the soil and keeping it clean, must assist in drying it, at the same time that they prevent much lateral extension of roots.

The cotton plant is one of those having a tap root, which, according to the dryness or moisture of the season, will penetrate from two to three feet in the former and perhaps not more than a foot in the latter. The plant may be finelooking in a moist season. the roots penetrating deeply obtain a supply of moisture from a greater extent and are necessarily better able to bear droughts and the vicissitudes of seasons. The cotton. being sown towards the end of March or as late as the middle of April, attains in about six weeks or two months what the planters call a "good stand", that is, plants well grown and at intervals proportioned to the richness of the land. About the beginning of June the weather becomes hot and the air dry; this checks the upward growth of the plant, while the roots continue to penetrate deeper and have thus to supply a smaller bush and less wood at the very time when there is a tendency to the production of flowers. But when the parts of vegetation have grown freely, in consequence of a moist season, the roots being easily supplied, spread little and will be found small in proportion to the size of the plant. Here the hopes of the planter can not fail to be disappointed when drought comes Though in the other case, he has often been surprised with a good crop when the appearance of the plant above the ground did not seem to him to give much promise. Topping or pinching off an inch or two of the top of the plant is not always necessary, but is useful when there is a tendency to the production of wood and leaves to the detriment of flowers and balls.

The plant flowers in about 80 days after the seed has been sown. From the fall of the flowers to the ripening of the pods it requires from six to eight weeks.

To suit the Indian climate the method requires some modification.

r. Deep ploughing. 2. Closer sowingand more hoeing to keep the ground clear, instead of repeated ploughing and hoeing, which injures the roots. 3. In the drier soil and climate of India rows should be nearer or sown thick and broadcast when with other crops. 4. The water furrow is detrimental in a dry climate.

CULTIVATION OF COTTON IN JAPAN.

The cotton product of Japan, of minor importance in the country as it is, does not come much into calculation in the world's cotton produce. But as we are concerned with the cultural methods of cotton, it would not 'be out of place here to pause and look into the process that that thrifty nation, the Japanese, follow in the production of the crop. Japan receives a great amount of cotton lint and thread every year from India, China and the U.S. A. Perceiving the fact that a good deal of money is being sent away by this means to foreign countries, the Government, some 25 years cultivation in back, introduced cotton suitable localities. The Kinai Districts are the most important cotton growing localities in Japan. Originally cotton must have come from India to Japan. But there are now regular lapanese types. The three recognised main classes are:-

1. Red-stemmed class having white flowers.

2. Cho-sen class. - This class which is mainly grown in Corea, can be recognised again

in four different types.

3. Blue-stemmed class.—In Japan cotton is seen to grow, though in small quantities, on various kinds of soil, from the sandy seashore to hot mountanious regions. In sandy and low lands the quantity of lint is much decreased in consequence of an extra growth in stems and leaves.

The light loamy soil is especially suited

for high class cotton.

- . It is the general practice in Japan to produce cotton in company with wheat, and hence the special characteristics of the staple have no important bearing upon the preparation of the land has in other countries. The land is ploughed deep and is made into a good tilth to receive wheat and when wheat plants are just approaching the time of harvest, the cotton seeds are drilled or dibbled between the rows. This time falls by the second or third week of May. Early sowing gives much poorer out-turn, while late sowing is in danger of not becoming fully matured when the season is over. Before sowing the seeds are rubbed with some sort of rough stuff such as mat or simple straw in order to clean out the seeds of the cotton lint sticking fast to them. I to 2 kwans $(=8\frac{1}{4}$ lbs.) of seed is generally the quantity required for each Tan $(=\frac{1}{4}$ acre) of land. When the seeds are drilled they are sown between rows of wheat in a line. There are two systems of sowing in vogue.
- I. Side-sowing, i.e., when the seeds are sown in a line just by the side of the growing wheat-row.
- 2. Middle sowing; when they are drilled just in the middle of the space between two rows.

The interval between two rows varies from 1-1/5 to 2 feet. But it has been experienced that a distance of 1-2/5 ft. gives the maximum yield per acre. When the plants are well up one man goes up each row thinning out the line so that the distance between plant to plant becomes 4 or 5

The cotton districts of Japan are more or less sandy tracts; and a comparatively heavy manuring is required. In some of the important cottton growing places a mixture of night soil 375 kwans, oil-cake to kwans and farm-yard manure 132 kwans is used for 1 tan in three applications during the growing period of the plants. The first application is made when plants are well up on the field; only a small portion of the prescribed amount, about 1/6th, is applied at this time. The second application, which contains 2/3rds of the mixture, falls on the 4th or 5th week after sowing. The remaining quantity is applied when the plants just come to flowering. The quantity of nutrients applied by the manures approximately comes to:—

N...4'860 kwan. P₂ O₅ ... 1.860" K₂ O... 1'900"

The after cultivation consists only in a rough sort of weeding at the time when the wheat is removed and the application of manure; besides, in order to facilitate the growth of shoots and branches, pinching or pruning of the heads of the plants is

resorted to 4 or 5 times.

On account of the growing season of cotton being short in Japan cotton bolls in some localities do not ripen before the autumnfrost takes place. Partly owing to this and mostly to the fact that cotton does not bring much profit on account of the yield being very meagre, a relative decrease in its acreage is due. The average out turn of the whole country is only 20 kwans of lint per tan. The maximum yield ever recorded in the country is 60 kwans. In the extent of production the upland cotton gives poorer results and its cultivation is discouraged for this reason.

Some important points in the culture of Cotton.

The following points should be borne in mind in extending the cultivation of cotton in any part of India:—

- I. The preparation of the soil.—As cotton is one of the plants possessing a tap-root, it is necessary to plough deeply. Four ploughings with an improved plough followed by laddering are recommended before sowing.
 - 2. The selection of varieties.—The variety of seed to be used will naturally depend upon the location and the characters of the soil and climate. But as it has

been said before, that low-grade cotton will not pay in any case, the best grades of seed of the best varieties suited to the locality should be chosen. Among the principal cottons of India, which are being grown more or less successfully, the following ones are commendable:—

(A) The Burhi Cotton of Bengal.

- (B) The Nauşari Cotton of Western India.
- (C) The Egyptian Cotton, which has been acclimatised in Sindh, is the best among Indian cottons.

(D) The Broach Cotton, an early annual

variety.

- (E) The Dharwar Cotton of Bombay. It is an acclimatised type of the Bourbon Cotton of America.
- (F) The Bani-Kapas of C. P.
- 3. The use of Manure.—Cotton requires a good deal of lime, so it is advisable to add lime in the application of manures. Attention should be given to the proper amounts and proportions of the various constituents, so that it does not provoke any undue and abnormal growth of the stems and leaves with a consequent reduction in the fruits. A combination of 150 maunds of dung with 4 maunds of lime is said to be a desirable application per acre.
- 4. The sowing—The time and season for sowing cotton is different in different localities and hence is not a matter that can be clearly indicated without the knowledge of the soil and location. It should, however, be attended to in this regard that seeds are sown at such a time that the rain may not come in when the plants are in full bearing or at the picking time. From the time of sowing cotton takes about 8 months to mature fully. Tree cottons are best grown when transplanted 6 to 8ft. apart, while in the case of annuals sowing in drills at about 9 inches apart gives the best result.
- 5. The after culture.—This will consist of watering, if necessary, hoeing, weeding, thinning the plants, pinching and nipping of tips.
- 6. Rotation—It is often the custom to grow cotton as a mixed crop. Arahar, castor, til, maize and juar are generally grown along with it. In the United States the system of growing corn and cotton is

held superior to the continuous system; but there are advocates who find economy in a three-year rotation in cotton-plantations. Where cotton is grown with other crops it does not allow of proper interculture and brings but a poor yield of lint; these are among the many reasons against the system of a mixed crop. It would be a far better practice to grow groundnut between the cotton rows or along with it.

7. Picking and Ginning.—The harvest time, of course, varies with the sowing season. The bolls of cotton begin to ripen from the lower branches first, and it takes a few days for all bolls of a plant to burst forth. As it is not advisable to wait for the time till all are ripe, the harvest of it cannot be finished in a day but the picking should run over for a few days as the bolls burst. Great care is required in picking so that no foreign substance may enter into the white lint. Imperfection in picking and cleaning is one of the objections to the

Indian cotton in the English market. The first picked and clean bolls only are to be reserved for seed.

The utility of the cotton-gin is unquestionable now-a-days. The introduction of it in Indian cotton growing enterprises is a necessity. The profitableness of this crop largely depends upon the use of the cottongin and the utilisation of the seed for oil extraction and as cattle food. Mr. N. G. Mukerji says in this connection:—

"It is the income from seed that makes all the difference in America between a profitable and an unprofitable cotton crop. The magnitude of this opening in a new direction can be inferred from the fact that India produces about 10 million cwts. of cleaned cotton. This represents about thirty million cwts. of seed. Allowing half this quantity as required for seed and feeding of bullocks, in localities where the seed is used for feeding bullocks, nearly 700,000 tons would be still available for extraction of oil for export and obtaining of oilcake for cattlefood and manure."

S. N. Bose, M.A.S. (Japan.)

KASHMIR AND THE KASHMIRIS

I

INTRODUCTORY.

ASHMIR to many of us has always been a wonderland. One of my own cradle tales was about this dreamland of nymphs and fairies—which my grandfather characterised as the region of Peries and wonders. The grand old man of my family used to relate his adventures in many a land, which he visited in those days of no rail-roads. In my childhood, my curiosity was aroused by those cradle tales about this wonderful country. It has always been to me a dream-land.

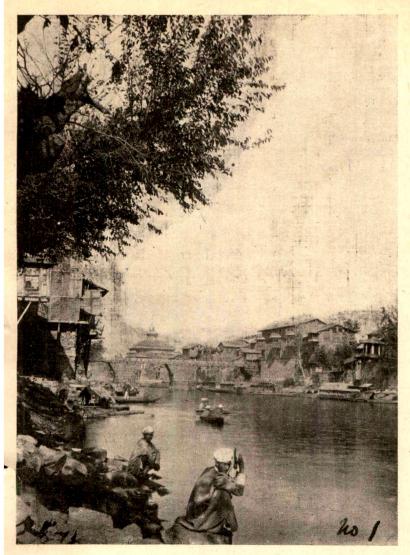
When I grew older my curiosity was whetted by what I used to hear from the tourists who have been to that wonderland. But my manner of life was such that I had to give up the idea of seeing this dreamland. All of a sudden during the last vacation an opportunity arose, which revived my curiosity and longing for this land. But my tastes and aim in life

having changed, I did not like to visit the country as a holiday tourist, but as a pilgrim, going to visit the sacred spots of this corner of the motherland. To me no part of my country is a bit less sacred than the others. Every nook and corner of Bharatavarsha is as sacred as the Shrine of Badrinarayan on the Himalayas or that of Jagannath on the sea shore or Rameswaram in the South.

So I started as a pilgrim on the early morn of the 27th of April, 1911, on my way to Kashmir.

I determined not to read any book on Kashmir—and their number is legion. I boycotted even the guide-book without-which the tourists can not move a single mile. I wanted to see the country and its people with my own eyes, without the aid of the spectacles of the enterprising tourists and car-driven officials, who have enjoyed Kashmir so often and so much.

I left no stone unturned, in gaining first hand information about the history, ethno-



No. 1.—Two Kashmiri Pandits doing their morning worship on the banks of the Jhelum in Srinagar.

logy and customs and manners of the

people.

I made it a point to come into contact with the people. It is extremely difficult for a foreigner to be able to see the inner life of the people. But I am glad that—though unpleasant and very trying for my health it has often been—I spent some of my time in living with the people in their homes. This afforded me a splendid opportunity of seeing the people 'at home' and making close observations.

I mean to give my own impressions and experiences of the land and its people as

I saw them. I am not going to any book on Kashmir till I have finished my say. Therefore readers will kindly make allowances for my own impressions if they happen to clash with or differ from what they may have read or heard about Kashmir.

Some call Kashmir a most beautiful land. I may add that it is not merely beautiful but it is a romantic, picturesque and magnificent country with as picturesque a people and

history.

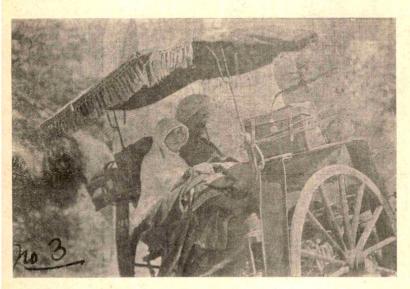
Whatever the country is or may be, people will never give up those tales about Kashmir which either they heard in their infancy or which they hear from adventurous tourists who see the country only and not its people, unless they happen to go there and see for themselves.

When I came back to the plains, in Amritsar my host and his wife put me two fantastic questions. "Have you also walked over serpents." I asked them who told them that we

have to tread on snakes there. I was told by the pair that so and so who had recently come back from Srinagar (Kashmir) said these things. I know the person referred to, very well. She was taken to Kashmir by a friend of mine to serve as a companion to his wife. But she being found of no service to her was sent back. He sent her off—to tell the tales of Kashmir! Another story that my hosts wished to be verified is this: "We have heard since long that in Srinagar the Pandits go to the bank of the river and sit there for hours together as if they were contemplating.



No. 2.—Tonga at Kohala,—crossing the bridge over the Jhelum we came to Kashmir Territory.



No. 3.—The Ordinary Tonga Seat.

their eyes are always on the water like a heron's and as soon as they see a fish within their reach they put their hands in water and catch hold of the fish." Such fantastic tales are circulated by unobserving sight-seers. I shall explain both of these stories. I too had heard that serpents are

during full two months -May and June-I saw only two snakes. throughout the whole trip. And I must say that I was not a stavat-home visitor, I was always tramping about. Most of my time I passed on my legs. I had every chance to tread on serpents, but I never did. People presuppose that the land is infested by snakes and repeat the same tale. As to tale number two. look at illustration No. I. The place is Srinagar -the Capital of Kash-The Jhelam is mir. passing through the city. It washes the walls of the houses on either side, and is crossed by seven wooden bridges, to facilitate communication tween different wards. One of such bridges is visible in the photograph (No. 1). Now, at the ghat's there are two Kashmiri Brahmins (Pandits, as they called.) sitting. Having bathed, they are now busy in Sandhya and sun-worship. It is these meditative Pandits who are said to be lying in wait to catch fish. That is the truth.

THE WAY UP.
Rawalpindi is the
Railway terminus for—

Kashmir. There is another way via Jammu also. But no visitor should attempt to go up that way. If one likes and it is better to do so—one can come down via Jammu crossing the Pirpanjal range. From Rawalpindi Srinagar is 198 miles. There are three kinds of conveyances for Srinagar from

shown in Illustration No. 2, belongs to Dhanjibhai. One Tonga carries 3 persons and their luggage, etc. The fare is Rs. 41 per seat (per head). The ponies are changed at every 5 or 6 miles, reaching Srinagar in from 2 to 5 days. One can go in the Dak Tonga also, which does the whole distance in 36 hours. Conveyance number two is the



No. 4.—Waterfall and the Ekkas on the way to Srinagar

ordinary Tonga owned by private persons, drawn by one horse, the same pony going up to Srinagar, the charge being Rs. 15 only. It takes 5 or 5½ days to reach Srinagar. In my opinion it is more comfortable and well-suited for Indian visitors. (See illustration No. 3). The third kind of conveyance is the ordinary Ekka. Four of them are shown in Illustration No. 4. This is a very uncomfortable conveyance with Rs. 10 as fare. They are generally used for luggage. However a good many people go in them also. Their ponies are generally very hardy and strong. One passenger can carry with him nearly 30 seers of luggage in the ordinary

Tonga and Ekka. Dhanjibhai's Tonga would not allow more than 20 seers.

There are stages all along the way. At some places the shops are quite decent: Illustration No. 5 will give an idea of a confectioner's shop at one of the halting places. There are Dak Bungalows also. The English Dak-Bungalows are almost overfull in the season. Close by the English Dak Bungalow there is a small house with two seats, one charpai, sometimes one chair too, no matting, no other furniture, with a notice. "The same fare as for the English Dak Bungalow." This is meant for 'natives'. It is a disgrace to a Native State which cannot look to the comforts of the natives', though it provides luxurious accommodation for foreign tourists. You take the same rent and give them quarters in which even the servants of the Saheblogs would hesitate to dwell. However at big halting places there are private houses in which travellers can be accommodated on paying a mominal rent for the charpai and the room.

Those who do not have caste prejudices about dining can get rice and bread, etc., ready cooked at almost every stage. Those who do not take these meet with much inconvenience if they have to prepare them themselves.

On the way up, Murrie hill-station is passed by, on the left.

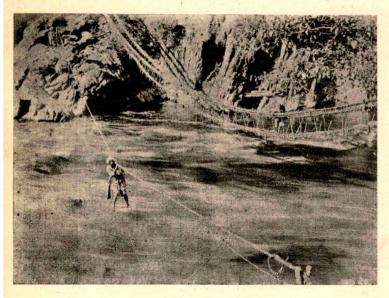
Further on we meet the Jhelam at Kohala (See Illustration No. 2) and crossing the bridge we penetrate into the Kashmir territory. Srinagar is 134 miles from here. As we proceed towards Kashmir we are quite disappointed for three stages, as we meet no good scenery and landscape. We come with a high ideal of Kashmir scenery and first meet the dreary and uninteresting scenery. As if nature meant to get herself screened behind a dull curtain.

The people through whose country we pass before we reach Kohala—the Rajas.

The people themselves, in whose country we spent the first two days, are a dull and uninteresting set of persons. By religion they are Muhammadan, although they have not much of Muhammadanism in them. They cultivate the land on the slopes of the hills. The male members of this tribe



No. 5.-A confectioner's shop on the way to Srinagar.



No. 6.-Rope Bridges, Jhelum Valley, Kashmir.

are well built, tall and sturdy men, who resemble the Pathans in outward features. They are rude and bold in habits. The nale members keep bullock carts and work on roads as labourers. When they are asked by our Tonga drivers—Rajaji Bachio, Rajaji give way—to let them pass, they ook round with a proud bearing and do not seem to make any earnest effort to give way. However, they have been observed to make way before European whips. These Muhammadan hill-peasants

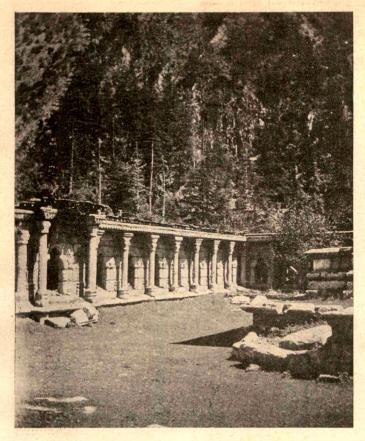
are called Rajas. Why this honourable title is given them is not easy to explain. I am led to suppose that the Ekka and Tonga drivers passing through their country wanted to flatter them to solicit the favour of their giving them way and helping them in any other way.

The men wear a small turban, a long shirt and loose paijamas. Their dress is generally white in colour. The women seem to have a fancy for the dark-blue colour, or is it their vocation of life, field-work, that requires them to use a dark dress? Matrons and women of age are dressed in black (blue) from head to foot. Their garments consist of a shirt, a paijama and a small piece of cloth to cover-hide, as they would call it.—their head. Young women seem in love with red paijamas and a red scarf for their head-dress.

The domestic and agricultural work seem to be entirely in the hands of the 'weaker sex'. Short—though stout—dark figures are seen spread over brown fields and green grazing lands among, black, red and white cattle. Now and

then they send to the travellers on the high way, the melodious tunes of their agricultural folk songs. The women dress their hair beautifully in plaits and seem to spend much time in toilet—though not often.

The young Rajas—who should rather be called the princes of these slopes—are a most amusing feature on the road. Near the villages on the road the traveller notices before him groups of urchins, half clad in clothes and half naked,



No. 7.—The Quadrangle surrounding the ancient temple at Buniyar (Kashmir).

making lowly saláms. As soon as the Tonga turns its back on them, they run after these conveyances at full speed. They are as swift as deer. They can keep pace with the carriage, which runs faster down the slopes. They go on touching their foreheads with one hand automatically in accompaniment of a muttering sound which the new comer cannot make out. To a visitor it is a strange and at the same time very amusing sight. The driver condescends to explain the mystery,—that the word they repeat is Bakshish (largesse) and that they are after money (pice) To enjoy the fun, the saheb-logs tempt them with offers and throw a pice or two at intervals. Thus, the European visitors, to enjoy the fun, have spoiled the urchins. They have been turned into regular beggars. They seem to be always lying in wait like panthers, for their victims! The visitors would prove more serviceable and self-sacrificing. repeatedly so that they might leave the road for their fields and pasture lands—of course schools to go to they have none!

Their houses are most uninteresting and dull affairs to look at. They are onestoried huts with stone or mud walls, and flat roofs covered with grass and earth to make them waterproof. The huts generally have one door and one room.

The complexion of the people is fair. The cut of their faces is oval and long. They are not ugly looking, at the same time they are in no way attractive. It will be no exaggeration to say, that everything about them is dull. Their country, their houses and their way of living are dull and uninteresting.

FROM KOHALA TO SRINAGAR: THE SCENERY, COUNTRY AND THE PEOPLE.

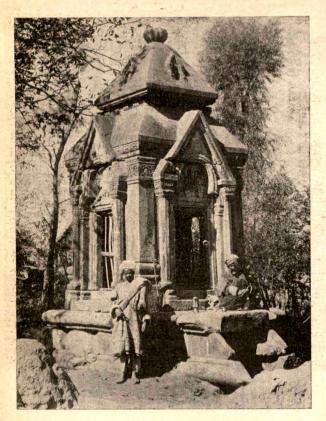
Leaving Kohala behind we are ushered into a lonely tract of land for a considerable

distance. The eye does not meet villages or people, except the red-headed men on the road. At the very sight of red turbans the picture and historical allusions and associations of the policemen of British India begin to appear before the mind's eye. The difference lay in this, that our friends of the plains, hold batons or cudgels in their hands, whereas these held the tools of workmen. They belonged to the P. W. D. and not to the C. I. D.

DAMEL.

One hundred and eleven miles below Srinagar we come to Damel—a pretty large Chatti or halting stage. The Jhelam is joined here by another river called Kishna. The former is crossed by a most beautiful bridge leading to the town of Majaffarabad, which is connected with Abbotabad and is the headquarters of the district.

On the other side of the Kishna there are



No. 8 .- An Ancient Temple in the valley of Kashmir.

have been built in Sambat (B. S.) 1707 by Shah Jahan as a temporary halting place on his way to Kashmir. Opposite to the ruins of the fort is a temple dedicated to Guru Har Raj (of the Sikhs). He is said to have been proceeding to Kashmir along with Shah Jahan. He sat on a stone-which is now covered by the temple-opposite to Shah-Jahan's camp. He was asked by the king why he did not try to get a shelter ready for him as the king had done. The Guru replied that his palace was the stone on which he was sitting and that his would last for ages whereas the king's would topple down and be deserted in course of time. On that sacred spot there stands a temple now and on the first day of Baisakh a great fair is held there every year.

GARHI.

Thirty-four miles up from Kohala and 100 miles below Srinagar is Garhi, so called after an old fort-garh, with a magnificent Dak Bungalow for Europeans and a few shops for 'poor natives'. For Indian visitors

there is no great comfort here unless some of them choose to stay in the Dak Bungalow. However there is a very clean shop of a Hindu who prepares quite decent dishes for the Hindus. Of course Muhamadans everywhere have their own 'nanbais.'

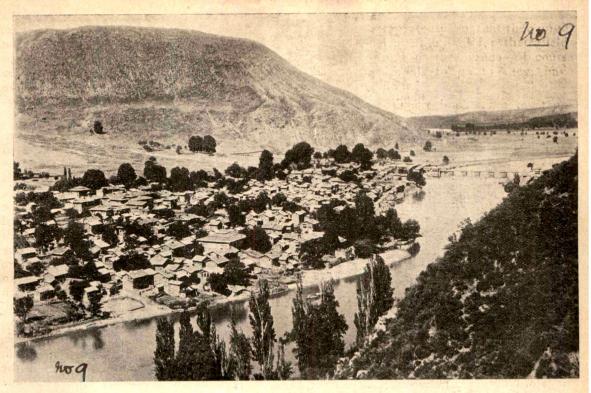
On the other side of the Jhelam, there is a large village with one and two-storied Kashmiri houses. This is the first Kashmiri village that we can see from a distance. You can approach this village by way of a rope bridge and a single-rope means of communication. Illustation No. 6 will give an idea of a rope bridge and the single rope communication, which are so frequent in most of the Himalayan hill districts and which are met with in great abundance on the way up to Kashmir.

In the village, spoken of above, dwell the indigenous Kashmiris and the domiciled Sikhs. As it will be related and discussed later on, there is no 'Kashmir' strictly speaking below Baramula which is 39 miles below Srinagar and to indigenous Kashmiris the land beyond Baramula is

the land 'across Seven Oceans'. However, so far off as 100 miles is to be found a small colony of a few houses of Kashmiris. Though they are beyond the reach of the visitor, yet he can appreciate the wooden fronts of their houses, which is a strong feature of Kashmir domestic architecture.

URI.

It is from Uri, which is really a delightful little town, that we begin to come across good scenery. Uri-from where Srinagar is only 61 miles, a distance that our onehorse ordinary Tonga did only in one daycommands a most magnificent view. Snowcovered mountains are full in view (in the month of May). The place is quite open, with very good sylvan scenery all around. We get a glimpse of Kashmir wooden architecture from close quarters; nay, if one likes he can pass his night in the second stories of these houses by paying a few pice for a bed in one of the rooms. It is quite a decent town with ample accommodation for Indian visitors and very beautifully situated



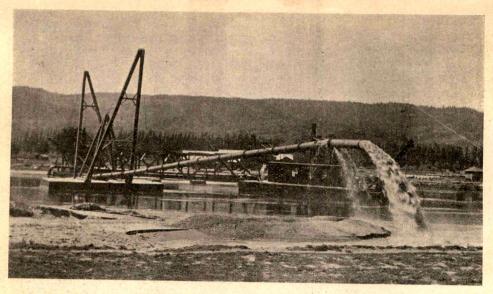
No. 9.—The Town of Baramula.

grand Dak Bungalow for the European tourists. It is at this place that we have a chance of meeting Kashmiri peasants and labourers at close quarters. Here, we can see the famous kulchas and several other kinds of Kashmiri wheat preparations in a bakery shop kept by a Kashmiri Muhamadan and conducted by his wife.

BUNIYAR ANCIENT TEMPLE.

As we proceed onwards from here toward Srinagar, the scenery improves. Sometimes we come across romantic landscapes, at places we find mild scenery. Of the former a good example is to be found near and about Buniyar. One could hardly select a better sight for Siva's temple. On the back ground is a precipitous craggy mountain studded with cedar trees. In front of it the Jhelam is running with her mountainous rush. All around are dark forests. It is on this grand and solemn spot, that in the midst of a large quadrangle, the abode of Siva was constructed in the form of a gigantic temple built of large slabs of stone. IllustrationNo. 7 gives only one side of the quadragle of the Buniyar temple, a little portion of whose plinth is visible on the right. We enter the quadrangle by passing under a huge stone doorway. I could not procure a photograph of the temple which stands in the centre. Therefore I give Illustration No. 8 to serve the purpose of an example of an ancient Kashmir temple. The illustration is quite a typical one. Every Kashmiri temple has four doors and all of them resemble to a great extent the one given here.

One can hardly distinguish between a Muhammadan and a Hindu in Kashmir, at a cursory glance. Their dress is almost the same. And of course their "caste" is the as the Muhammadans carry their ancient Hindu castes with them. Beside the priest sitting on the plinth, there is a small vessel. It is the vessel which plays so important a part in the life of the people of Kashmir. It is called Shamawar. It is a vessel which gives to its keeper "hot" tea not less than 4 times a day. I shall tell my readers interesting tales about the "Tea" of the Kashmiris. Suffice it to say here that they can hold their own against the Chinese and the Japanese as a nation of tea-drinkers.



No. 10.-Dredging machine at work at Baramula.

As we drive on from Buniyar upward, between it and the village of Naushera we come across simply magnificent scenery. Particularly at a spot a little below the village of Naushera, between Kanchua and Sheri, the landscape is splendid. There is an open plain through which the Jhelam is lowing smoothly in her bends through green fields. At a short distance. here are dark forests of cedar spreading over high mountains whose slopes and bodies are covered with dark patches of forest, and tops with white snow. On my upward journey I was greatly mpressed by the scenery I was passing through (40 miles below Srinagar). I guessed that even in Kashmir proper I should not find grander scenery. When I eturned on my way down to the plains after two months, I found my first guess verified, on reaching this spot.

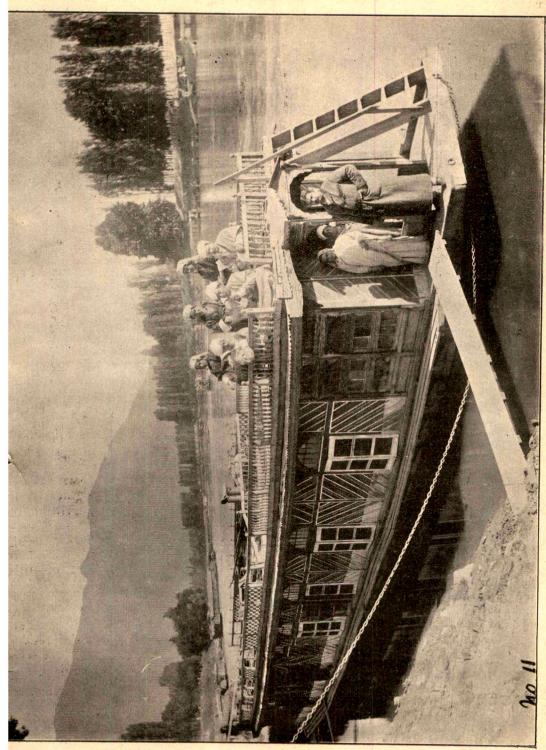
Kashmir proper also begins from this place and Naushera is the first Kashmiri village of the series of the kind hat we meet with, in the happy valley. They come one after another hereafter, all hrough the valley

Baramula is the first and the biggest town of Kashmir. Srinagar is counted as the City. And it rightly deserves to be called the city of the valley. Baramula is ituated on the bank of, if not over, the helam. The spot it occupies is one of the

happiest sites in Kashmir. It is quite a representative town of Kashmir with a population of about 8000, consisting of Muhammadans—who form the majority in Kashmir, being 90 per cent. of the population, and Hindus consisting of the Pandits, the Khatries (also called Boras) and the domiciled Sikhs and the trading Panjabies,

This town is supposed to be of very ancient fame, and its name is said to be mentioned in the Vedas. It is a most popular legend that it is the gate or the outlet of Kashmir-lake. There is not the least doubt about it that once upon a time the whole of the valley was a huge lake, the remnants of which are the Ular and the Dal, etc., large lakes of Kashmir. The construction of the gate of the valley is such at Baramula that it verifies the theory of its being the only outlet of the lake. The two mountains widen apart so systematically as if Kashyap Rishi had actually opened the mouth of the valley and thus made Kashmir habitable. At the present day also the channel of the Jhelam is being deepened at Baramula by a dredging machine worked by electric power, which is generated at Mahora by an artificial fall of the water of the Jhelam, to segregate the water of the Ular and save the valley from occasional floods. (See Illustration No. 10-The machine at work.)

It is worthwhile for visitors to spend here



No. 11.—The House-boat at Srinagar. The figures standing at the door are of the Indianised Kashmiris from the plains. And the persons on the roof are indigenous Kashmiri Pandits.

at least a week. Illustration No. 9 gives just a view of Baramula. One can either drive or go in a boat from here to Srinagar. By previous arrangement house-boats can be found waiting for the party here.

The way up from here is lined by the wonderful avenue of poplar trees which extends right up to the city of Srinagar, covering a distance of 34 miles. It is very pleasant to drive through this splendid

avenue.

Near the chatti (stage) and Dak Bungalow of Pattan there are ruins of 3 ancient

temples.

The happy valley of Kashmir begins from Baramula. It extends over 82 miles up to the village of Ganespur. The valley through which I shall be tramping and rambling about, with my readers, is 82 miles long and about 30 miles broad.

The visitor having been brought over to

Srinagar shall first require to be housed and accommodated. The house-boat (See Illustration No. 11) is the favourite or rather the only lodging place or thing for a visitor. In the photograph the house-boatis well illustrated. The gentleman in the dressing gown and the lady in sári, are the occupants of the boat. It needs telling that the pair belong to a Kashmiri Pandit family, domiciled in the plains of India. And on the roof of the house-boat are 3 indigenous women and 2 men, Hindus (Pandits) of Kashmir. They had come to see their friends, who were on a visit to their mother-country. The party is enjoying the dawn. Behind the house-boat in front, other house-boats and dongas, are visible, moored on the Jhelam. The trees on the bank are the famous poplar trees of the valley.

MUKANDI LAL.

THE ETHNOGRAPHY OF THE MUNDAS

IV.

TRIBAL ORGANISATION AND ITS DEVELOP-MENT INTO SOCIAL AND POLITICAL ORGANISATION.

IN the Bhuinhari area, each Parha now consists of about a dozen villages, the Bhuinhars of which all belong to one and the same kili. In the Manki-pattis, the Pārhās, as we have seen, Parha Governare not co-extensive with ment. the pattis,—the Mundas of a single parha often hailing from two or three separate pattis. Nor do the parhas in the 'Manki pattis' always consist exclusively of Mundas of one and the same kili.* By way of justification for this, the Mundas of such mixed parhas suggest that social matters cannot be properly decided by 'kili-hāgās' (clan brethren) alone, but that the opinion of 'kūtūmbs'-men of other kilis with whom

* Thus, in Hahab Parha, consisting of villages Hahab, Singasari, Kakara, Ulatu, Kolad, Bandua Bundubera, Hating Chauli, and Maipatdi, there are Mundas of no less than three kilis,—namely, the Runda kili, the Jom-tuti kili, and Patra-kukuri kili. The Munda of Hahab is the Pat Munda.

alone matrimonial relations can be entered into,—must needs be consulted. But the real reason, as we have seen, was different.

The executive authority of the parha and its judicial authority are vested in a select body known as the 'Panchayat.' The 'Panchāyat' in a Bhūinhāri pārhā is a fixed body with a permanent president styled the Rājā and a permanent staff of officerssuch as, the Kuar, the Lal, the Thakur, the Kartā, the Dewān, the Ohdar, the Panre, Kötwar, and the Sipahis,-titles the evidently adopted later in imitation of the The Pan-Hindu Rajas and Jagirdars. chayat of a pārhā in the Khūntkatti area is neither a fixed body nor has any permanent officers except the president called by them the 'Pat Munda,' the social head of the parha, whose office is hereditary. The judicial authority of the 'Panchavat' is now exercised only in cases of breaches of marriage-laws and other social rules, disputes regarding the right claimed by a family to bury their dead in the village. Sasān, disputes about inheritance and partition, and boundary disputes between two

Mūndā villages. Occasionally the 'panchā-yat' assumes jurisdiction over persons declared to be witches and sorcerers by the Sokhās or professional witch-finders.

Each Pārhā in the Bhuinhari area has, as we have seen, a standing Panchāyat. All the male members of the Pārhā may attend its deliberations, but the principal officers who conduct its business

are the Pārhā Raja and his (i) Constitution. two Sipāhis, the Dewan and his two Sipāhis, the Thakur, the Lal, the Pāndē, and the Kartā. The Pārhā Raja is the President of the Panch, the Pande convokes it, and the Pāhān or Kartā offers the necessary sacrifices and at a parha feast, must eat the first morsel before the other Mündäs present can commence eating. Each of these offices is generally hereditary, or rather is borne by the Munda, or the Pahan, or the Mahato for the time being, of some particular villages comprised in the Pārhā. The offices of the 'Sākām-Heāni'—who gathers the 'Sal' leaves on which rice is served to the assembled Mundas at the Panchāyat-feasts, the 'Chārichātāni'--who makes the leaf-cups used in drinking from. and the 'pan-khawas' who distributes chūna or lime, tāmāku or tobacco, and in some instances pan or beetle-leaves, are similarly held each by some headman of a particular village. And the villages themselves are also called the Raja, the Dewan, the Lal, &c., as the case may be, of the Pārhā. Each Pārhā is known by the name of the village where its Parha Raja resides.

A Mūndā wishing to make any serious complaint to the standing (ii) Proceedings Panchayat against another of the Panchayat. Munda of a village of the Pārhā, or to refer any dispute to the decision of the Panch, will notify his intention to the Pārhā Raja, through the Munda or Pāhān of the complainant's own village. The Raja will thereupon direct the Pande of the Parha to assemble the members of the Parha on a certain date in the village of the man complained against. When the Panchayat meet, the complaint or cause of the dispute is explained by the President, and the Panchayat hear the evidence and explanations (statements) of both sides somewhat in the same manner as

a court of law. And the verdict of the Panchayat is pronounced by the President. Fines imposed by the Panchayat are realized by the Dewān and his Chāprasis by force, if necessary. Pitiful indeed is the condition of the convicted offender who refuses to bow to the decision of the Panchayat or pay the fine imposed. The recusant is often severely thrashed, and always outcasted. He cannot find wives for his sons or husbands for his daughters, and is turned out of his lands, in certain cases, if possible.

A Pārhā Panchayat in the Khūntkātti area differs only in its cons-The Parha titution from the Panchavat Panch in the of a Pārhā in the Bhūin-Khuntkatti area. hāri area. As we have already noticed, a Pārhā Panchāvat in the Khūntkātti area is not a standing committee as in the Bhuinhari area. A Parha Panch in the Khūntkātti area is composed of one or two headmen (the Munda or the Pahan or both) from each of the different villages constituting the Parha. The 'Pat Munda' of the Parha presides over the deliberations of the Panch thus constituted.

With regard to the proceedings of the Panchayat and the mode of execution of its orders, there is very little difference between those of a Pārhā Panchāyat in the Khūntkātti area and those of a Pārhā-Panch in the Bhūinhari area.

The Pārhā Panchayat described above is convened only to decide Private serious disputes or punish Panchayat. serious offences. In ordinary private disputes, a private Panchayat is convened by the disputants to decide the We shall now describe the constitution of such a private Panchayat and its mode of procedure. Each party calls a number of Mundas generally of the same kili, but sometimes a few men of other kilis too are called. The men called by each party are called the Panches (Panch-ko) of that party. Out of the two sets of Panches thus called, the Munda and the Pāhān of the village to which the disputants belong, or the assembled Panches themselves, nominate three or more men on each side as the select Panch of that side. The Panches of the two sides, thus selected, will now join heads together and elect one amongst themselves as the Sir Panch or Presi-

dent. The nominated Sir Panch with the select Panch on both sides will now take their seats in a central position. The other men of the assembly (also called 'panches' of the parties) will now remove to some distance. the two disputants each with his respective partisans (called his 'panches') withdrawing one to the right and the other to the left of the Sir Panch and his associates, but beyond hearing distance from them. Two or three persons are selected by the Sir Panch and his associates to act as 'Kajiidiagūs' or messengers. The Sir Panch will then proceed to question two or three men called from amongst the partisans (Panches) The 'Kāji-idiāgūs" will on each side. explain the depositions of these witnesses on each side to the opposite side and also recapitulate the evidence, for the benefit of the Sir Panch and his associate-panch. Now-a-days, when one or more of the 'Kājiidiagus' are literate, the depositions are sometimes recorded in writing and read over to the parties and to the Panch. Sir-Panch and his associate Panches will. last of all, retire to some distance to consider the evidence, each by himself. Then the Sir Panch will call each of his associate Panches one by one and ask his opinion about the matter in dispute and the reasons for his opinion. He will next send for, or himself go to, the Panches or assembly of partisans on each side, and question them as to their opinion with reasons. Finally, after considering all these depositions and opinions, the Sir-Panch will pronounce his decision and give his reasons. The 'hūkūm' or decree will be passed accordingly. And, when some members of the Panchayat are literate, the decision will generally be put down in writing. In former times, the decision of the Panchayat was regarded as an inspired decree, and no Munda would have dreamt of disregarding it. But now-a-days, this is not always the case. A party dissatisfied with the Panch-faisal (decision of the Panch) now sometimes seeks his remedy in Courts of law. The Panches do not get any remuneration, but are entertained with food and drink by the party who called them. When any fine is realised from an offender, part of it, at least, goes to provide for a general feast to the Panches, and to the other Mundas of the village.

* Kaji-idiagu, literally means 'word-carrier,'

The favourite methods sometimes emploved by a 'Pārhā' Panch Oaths and Oras well as by a private deals. Panch to find out the truth about a dispute or to detect a culprit are the oath and the ordeal. These are preceded by certain religious ceremonies conducted by a member of the Panch, in which 'Sing-Bonga' (the Sun-God or Supreme Deity) is invoked to bring the false claimant to grief. Oaths are commonly taken by touching or rather taking on the head a tiger-skin ('kūlā-ūhūr'), or bamboo leaves ('mād-sākām'; or jitiapipar leaves ('tepel-hesā sākām'), or fire (sengel), or cowdung (guri), or 'atab or 'ārūā' rice ('ādoā chāuli'), or a clod of earth from the deponent's hearth (jū-ūlā). In land-disputes or disputes about a 'sasan' or grave-yard, the oath is often taken on a clod of earth (hāsā) from the land or the 'sasān' in dispute. Oaths, taken on the cow's tail, and on copper and tulsi-leaves, are also in vogue, and appear to have been borrowed from the Hindus. When any oath is taken, an appropriate formula is pronounced by the deponent. Thus, while swearing on the tiger's skin, he will say, "May tigers devour me if I be guilty" ('neaing gunhakāredo kūlā jomte joming kā.') While swearing on the cowdung he will say, "May all my cattle die if I be guilty, or if my claim be not true." While swearing on copper and tulsi-leaves, the deponent will say, "May I not get money (copper) any more."

A common ordeal by which suspected culprits are tested is to put a coin of copper

or silver into a vessel filled The 'Lolo-da' with boiling water, and to (hot water) and the 'Kala-topana' ask each suspected person (foot-burying) successively to dip his ordeals. hand into the water and take out the coin. The Munda believes that the real culprit's hand will get scalded in the process, but that the innocent man will come out unscathed from the ordeal. Another curious ordeal sometimes employed in deciding a boundary-dispute is that known as 'kātā-topānā' in Mūndari and as 'gor-gari' in Hindi. The procedure is as follows:—Two holes are dug, one on each alleged boundary-line. Two men are selected, one by each of the two disputing parties from amongst themselves to undergo the ordeal on their behalf. The represen-

tative of each party will then put one leg into the hole dug on the boundary-line claimed by his party. Powdered arua rice (ādōā-chāuli-hōlōng) will then be thrown in upon the leg inside the hole. The two holes being thus filled to the brim with rice-dust, the two representatives, each with one leg buried in a hole, are to remain in this situation until one of them, either through sheer exhaustion or being unable to stand the biting of ants or other insects, begs to be The Munda believes that the false claimant is sure to have his leg in the hole wholly eaten up by white-ants, if he remains in that situation for some length of time. The man who shows the greater fortitude and holds out longer and comes out unhurt by insects, wins the case for his own party.

Sometimes boundary-disputes are decided by a combination of arbitration ordeal. The disputing par-Special Oaths. ties undertake to abide by the verdict of a person expected to know the correct boundary, provided he will point out the boundary after taking certain religious vows and in certain specified methods, such as, by walking along the boundary-line with an untanned cowhide on his head, or by driving a heifer along the line, or by carrying along the line a basket filled with earth and wheat One party or other grain on his head. may also undertake to give up his claim in case his opponent will go round the boundary-line he claims, in one of the methods aforesaid, or by leading his son by the arm along the line.

Customary
Law.*

Mundari method of administration of justice, we shall now proceed to give a brief account of the ancient customary law which still obtains amongst the Mundas and is administered by the Panch when that tribunal is resorted to The joint family system is the Munda's ideal. In the lifetime of the father, the sons do not generally separate from him in mess or property. Sons

* These rules of customary law are practically the same for the Uraons of the Ranchi District. One slight point of difference is the following. When the sons of a deceased Uraon owner are born of different mothers, all the sons by the first wife are in many villages awarded a slightly larger share than the sons by the second wife.

with their wives and children live under the paternal roof. They all join hands in cultivating the family fields, have their meals cooked in the same family hearth, and bring even their separate earnings, if any, to the common family fund. If a member of the joint family goes away temporarily to the labour districts or elsewhere. he does not lose his right to his proper share in the ancestral lands in the event of a partition during his absence. But as for the accumulated savings of the family up to the date of partition, the absentee may not claim a share in them unless he brings his own. individual earnings into the hotchpot. But no member of the family can at partition claim a higher share in consideration of any special private earnings or for any extraordinary toil or trouble for the improvement of the joint family property.

As we have said, the members of an undivided Munda family share (i) Partition. all they have, in common. till the death of the father. But, the father may, during his life-time, expel a disobedient son from his house even without giving him any moveable property or a share of the lands.* It is optional with the father, however, to separate a son with such share of the family property as the father thinks The father is now-a days regarded as having almost absolute control over the family property during his life-time, although any disposition of family property in contravention of the customary rules of inheritance will not be binding on his heirs. The sons cannot, as of right, demand a partition during the life-time of their father. But the father may, and sometimes does, make a partition of family property amongst his sons. This is almost always the case when the mother of the sons being dead, the father has married a second wife. At partition, the eldest son generally gets a slightly larger share than the other sons,—the excess being ordinarily one kat (sala) of land, and, in well-to-do families, a yoke of ploughcattle or only one bullock or one goat, and. sometimes also one 'mora' or bundle of paddy measuring from ten to sixteen maunds. With this difference, the sons all get equal

* A Munda of village Mad-dih sometime ago expelled his son from his house in this way; and the son unsuccessfully sued his father in Court for a share of the ancestral lands.

shares of moveable and immoveable property, and a similar share of both real and personal property is taken by the father. An unmarried son, however, will get, in addition; to his proper share, some cash or cattle or both by way of provision for his marriage. The cattle, &c., which a married son received at his marriage will be given to him at partition. Females amongst the Mundas are not entitled to inherit, but the father may in his life-time make presents of cash or moveables to a daughter, but not of lands. When, however, the father effects a partition during his life-time, an unmarried daughter usually gets some land to be held by way of maintenance till her marriage, and also a few kats of paddy for her consumption till the following harvest. Almost invariably, an unmarried daughter, after such partition, lives either under the protection of her father or of one of the brothers, and the land allotted to her by way of maintenance till her marriage, remains till then in the possession of her chosen guardian who supports her. The bride-price received at her marriage too will go to that guardian if he defrays the expenses of her marriage. This khorposh land of the sister, however, will be repartitioned amongst the brothers, after the sister's marriage. When a Munda father, after marrying a second wife, makes a division of the family property with his sons by his first wife, there cannot be a redistribution of the lands on the birth of other sons to him by the second wife. Till the father's death, such subsequently-born children will be maintained out of the share of their father.

We now come to the customary law regarding inheritance (ii) Inheritance. amongst the Mündas. After the death of the father, if the sons do not agree to live together, a Panchayat is convened, and the property divided according to Mündari rules of inheritance. When the deceased has left behind (a) Widow with him a widow and grown-Sons. up sons and daughters, the Panch will first set apart some land, generally equal to a younger son's share, for the maintenance of the widow; and, if any cash has been left by the deceased, a small sum (generally not more than twenty rupees) is paid to the widow for her subsistence till the following harvest. In the

land thus allotted to her, she can only have a life-interest. If, for the rest of her days. she lives separate from her sons and independently of any pecuniary assistance from any of them in particular, her maintenanceland will, on her death, be equally divided amongst the sons. But, in most cases, the widow prefers to live with one or other of. the sons. In such a case, her maintenanceland is cultivated and practically enjoyed by that son, and if he meets all her funeral expenses, he becomes entitled to those lands. The residue of the (b) Sons. real and personal property by the deceased father will be divided by the Panchayat in equal shares amongst all the sons of the deceased, except that the eldest son will get a little land in excess, and, in well-to-do families, also one 'mora' of paddy besides one or two bullocks? or a goat, according to circumstances. If there had been a partition during the father's life-time, and, since then, other so were born to the father, the entire 'immoveable property will on the father's death, be repartitioned by the Panch amongst all the sons of the deceased on the principles indicated above. If, however, no son was born to the deceased father between the previous partition and his death, only the deceased father's share will be partitioned amongst the sons. If any of the legitimate sons of the deceased, owing to his marriage with a non-Mündäri girl or other misbehaviour, has been outcasted and lost his tribal rights, he will not be entitled to a share at partition, unless he has been restored to caste by the Panch after he has given up the alien wife. Trivial moveable articles which do not yield themselves to accurate division, generally go to the eldest son, but the Panch may make them over to any one of the sons they think proper.

When the deceased owner leaves no son (c) Widow without sons.

but only a childless widow or a widow with daughters only, the widow is allowed a life-interest in the property left by the husband. The widow may dispose of moveable articles and even house-materials in case of necessity, and give temporary leases such as Zurpeshgi, etc., of the real property left by her husband, but she has no authority to sell any real property left by her husband without the consent of all the 'bhāyāds' or

agnates of her deceased husband. If the widow finally leaves her deceased husband's village, and goes to reside permanently with her father or brother, she forfeits her right to enjoy the usufruct of her husband's lands which then go to the nearest agnates. If the widow remarries, she at once loses all right to all moveable and immoveable properties left by her deceased husband. She is just allowed to take away with her the jewellery she has on and her wearing apparel.

Daughters among the Mündas do not inherit. Nor are the sons of the (d) Daughters. deceased owner under any obligation to make over to a sister of theirs anything which their father, either on his death-bed or earlier, desired them to give . The sons are, however, bound to support unmarried sisters until their marriage. But an unmarried sister may elect to live in he house of any one of her brothers. - And In her expressing her desire to do so, the Panch effecting a partition of the family -property may allot some additional land to the brother under whose care the girl chooses to live. This additional land will be re-partitioned in equal shares amongst the brothers after their sister is married. But the bride-price ('gonong-tākā') and presents of cattle ('suk-mur') received at the sister's marriage will be retained by the brother or brothers who have borne the expenses of her marriage.

When a deceased Mūndā leaves an unmarried daughter or daughters and no widow or son, the unmarried daughter or daughters will be entitled to the personal property left by their father, and will remain in possession of the lands left by the deceased till their marriage. Neither a daughter's husband nor a daughter's sons are entitled to inherit.

In the absence of sons, or widow, or unmarried daughters of a deceased Mündā, his property goes to the nearest male agnate or agnates. If the deceased's father is alive, the property passes to him. If he is dead, the brothers of the deceased owner will inherit in equal shares. The sons of a pre-deceased brother will take the share that would have fallen to their father if he had been living at the time. On failure of father, brothers, and brother's sons, the next nearest male agnates

will inherit. Brother's sons and other agnates take pir stirpes.

The 'Gor-Jonrea' or ghar dijoa (বর-জামাই): (f) Gor-Jonrea who lived with his son-less or a Son-in-law deceased father-in-law till brought up in the death and assisted him father-in- in his cultivation and other affairs till his death, will get all the moveable property left by the deceased, and such share of the real property as, according to the circumstances, the Panch may think proper to give him, the rest going to the nearest male agnate or agnates. In cases where a son-in-law of the deceased has redeemed mortgages given by his deceased father-in-law during his life-time, he is allowed to remain in possession of the land till the nearest male agnate or agnates (the heir or heirs) of the deceased can repay the money paid by the son-in-law in redeeming the mortgage. Any land that may be given by the Panch to the ghar-dijoa may be enjoyed. by him only so long as his wife (the daughter of the deceased owner) is alive, after which the inheritance passes to the nearest bhavad. as a daughter's son does not inherit. When there are no agnates of the deceased left, the Panch may give the inheritance to the ghar-damad, but now-a-days the laganpānewālā (landlord) may and successfully lay claim to and take possession of the lands of the heirless deceased tenant.

Illegitimate sons of the deceased owner, or sons of the deceased's (g) Illegitimate wife by a former husband, do not get any share in the property left by the deceased. But if any such son had been living in the same house with the deceased, he is sometimes given a small plot of land for his maintenance, although he cannot claim this as a matter. of right. He can have no legal right even to any lands that his father (the deceased owner) might have given him to cultivate. And on the death of the father, he is bound to give up such lands if the legitimate heirs. of the deceased owner so demand. Even when the deceased leaves no legetimate sonand his widow taking a life-interest in the property allows the illegitimate son to continue to hold the lands; the latter is bound to give up the lands on the death of the widow, if the reversioners require him to do so.

Sometimes when a sonless Munda gets

old, he chooses one of his bhāyāds—a cousin, nephew or grand-nephew, to be his prospective son, and calls a Panchāyat of his kili. If the Panchāyat, including, his other bhāyāds, think proper, the chosen relative may be adopted as a son, and take care of the old man and his property, and inherit his property on his death to the exclusion of the other agnates. If the adopted son is not a 'bhāyād', he gets only his marriage expenses,

a mora or so of paddy, some ploughs and plough-cattle such as may be thought proper by the Panch. If there is no 'bhāyād' left, the Pānch may make over the property left by the deceased to such adopted son, but if the landlord (lāgān-pānewalā) objects, the adopted son, unless he is also a bhāyād (agnate) of the deceased tenant, cannot inherit, and the landlord can take possession of the lands himself.

SARAT CHANDRA ROY.

THE ETHICAL TENDENCIES OF WESTERN CIVILISATION.

By PRAMATHA NATH BOSE, B. Sc. (LOND.)

П

LL the branches of Natural Science have made marvellous progress since the eighteenth century. It should be noted, however, that the central ideas which dominate them had been reached by the The doctrine of evolution was clearly enunciated in India and Greece before the Christian Era, and was later on, taught in the schools of the Saracens. Hindus had in the earlier centuries of the Christian Era risen to the modern conception of the immensity of the age of the world and of the vastitude of the changes it has undergone as well as of the transformation and dissipation of energy. They had also carried Chemistry and Astronomy to a high stage of development. The ideas of the ancients, however, have been elaborated and developed in a manner which could not have been dreamt of by them. The advance made by Biology, Geology, Physics, and Chemistry during the last century, is phenomenal. The progress and popularisation of these sciences have had a wholesome influence on the moral progress of the Occidental nations, in that they have extended the domain of Truth, eradicated superstition, and made man better fitted to adapt himself to the physical conditions of existence. But, that influence is not very great. Modern Natural Science has hitherto been concerned almost exclusively with the phenomenal world and taken but little account of the spiritual or ethical side of man. It has enabled man to withstand, the hostile forces of the physical world better than before, but not those of the moral world. He has established his sovereignty over the macrocosm, but not over the microcosm, over the external, but not over the internal forces of Nature. Even a philosophic and cultured scientist like the late. Prof. Huxley, who could not but be acquainted with the arduous nature of the struggle for moral development, and the antagonism between it and the struggle for material progress, was so much under the influence of his Western environment, that he viewed the attempts to attain tranquility and salvation, whether Greek or Indian, which "ended in flight from the battle field," as the "youthful discouragement of nonage!".

The result of the practical applications of natural science has, on the whole, been distinctly adverse to ethical development. The labour-saving machinery and appliances which have come so largely into vogue, have created capitalism, one of the greatest curses of the Western Social State. No industry on a small scale and with a small capital can be remunerative at the present day. Concentration of capital is the essential condition of modern industrial expansion. The success or failure of an industry depends chiefly upon the scale and quality of the machinery, and, therefore, upon the amount of capital. The larger

the capital, the more will it command high class expensive machinery and appliances, the larger consequently will be the margin of profit. Thus capital tends to be concentrated within a small section of the community.

Capitalism is decidedly not making for moral progress. It has substituted urban for unquestionably healthier rural conditions of life and has led to enormous inequality in the distribution of wealth. The number of millionaires and multimillionaires has been growing but in inverse ratio to the number of the wretched poor on the brink of starvation. This poverty, in the forcible words of Prof. Huxley, is

"a condition in which food, warmth, and clothing which are necessary for the mere maintenance of the functions of the body in their normal state, cannot be obtained; in which men, women and children are forced to crowd into dens where decency is abolished and the most ordinary conditions of healthful existence are impossible of attainment: in which the pleasures within reach are reduced to brutality and drunkenness; in which pains accumulate at compound interest in the shape of starvation, disease, stunted development, and moral degradation: in which the prospect of even steady and honest industry is a life of unsuccessful battling with hunger rounded by a Pauper's grave. I take it to be a mere plain truth, that throughout industrial Europe there is not a single large manufacturing city, which is free from a large mass of people whose condition is exactly that described, and from a still greater mass, who, living just on the edge of the social swamp, are liable to be precipitated into it."

"About one-third of the total population of London [says Dr. A. R. Wallace] are living miserable poverty-stricken lives, the bulk of them with grinding, hopeless toil, only modified by the still worse conditions of want of employment with its accompaniments of harassing anxiety and partial starvation. And this is a true picture of what exists in all our great cities and to somewhat less degree of intensity over the whole country. There is surely very little indication here of any improvement in the condition of the people. Can it be maintained, has it ever been suggested-that in the early part of the century [the 10th century] more than one-third of the inhabitants of London did not have sufficient of the bare necessaries of life?. In order that there may have been any considerable improvement; in any degree commensurate with the vast increase of wealth, a full half of the entire population of London must then have lived in this condition of want and misery; and I am not aware that any writer has ever suggested, much less proved, that such was the case. I believe myself, that in no earlier period has there been such a large proportion of our population living in absolute want below the margin of poverty, as at the present time."*

As corroborative of this statement, Dr. * "The Wonderful Century," pp. 345-346.

Wallace, writing in the beginning of the present century, cites figures from the reports of the Registrar General to show that the proportion of deaths in work-houses, hospitals, and in other public institutions for London, and also for England and Wales had been increasing during the closing years of the last century. In 1861—65, the proportion was 162 per cent.; in 1892—96 it was 267. In England and Wales suicides increased most alarmingly from 1,347 in 1861 to 2,796 in 1895, the increase in proportion to population during the same period having been from 67 per million to 92 per million.

Serious crime has been increasing. The number of persons tried for indictable offences rose from 50,494 in 1899 to 59,960 in 1904, and to 68,116 in 1908.

"The evidence for the enormous increase of the total mass of misery and want," says Dr. Wallace, "is overwhelming, while that it has increased even faster than the increase of population is, to my mind, almost equally clear."*

Such is the picture of the present condition of the mass of the people in the West drawn by foremost Western writers, themselves eminent men of science skilled in weighing evidence.

Besides capitalism, over-production is another serious evil caused by labour-saving machinery. A great deal more is produced by the West, than is required by it. Consequently, the manufacturers of the West have to seek for markets in Asia and Africa. This is the chief reason of the exploitation of these continents by the Western Powers, by methods which are often cruel and morally indefensible. They are impelled to this sort of career by sheer necessity. They cannot help it. There are men in the West who sincerely wish to do away with wars altogether if they could. But all the same, the armaments of the West have been increasing apace; and they will continue to increase apace so long as Industrialism prevails as it does now. New markets-which. in Western vocabulary has come to mean possessions or spheres of influence-must be found for the ever-increasing manufacturers. of Europe,

Over-production and Capitalism—the effects as we have seen, of the industrial * "The Wonderful Century," p. 363.

application of modern Science—are the principal causes of the prevailing spirit of militarism and of imperialism in the West. The large armies and navies maintained by the great Powers are as much for defence at home as for defence and offence abroad, for the protection and expansion of their interests in Asia and Africa. The great wars of the future will be fought not so much for interests in Europe as for interests outside Europe. The settled policy of the great Powers hitherto has been to partition Asia and Africa among them, and peaceful diplomatic delimitation of spheres of influence may not be always practicable.

The railways and steam navigation, by promoting friendly intercourse between the East and the West, might have knit the bonds of human brotherhood closer, but they have so far tended rather to loosen them by facilitating the transport of Western merchandise, Western troops, and Western engines of destruction, and by rendering possible the Government or control of and subtropical regions temperate Europe. Labour-saving machinery could not have done the harm it has done if it had not been helped by cheap and quick means of transit. But for these its produce could not have been sent abroad on such an extensive scale as it is now, nor could it have competed with the handmade manufactures of the industrially backward peoples so successfully as it does now, and the Western Powers would not have been so eager to possess or control the markets of Asia and Africa as they are now.

The influence of the numerous improvements effected in arms and ammunition by modern Science has been highly detrimental to the well-being of mankind in general and of the weaker peoples of the world in particular. Might has generally been right in this world. But the improved arms of long range and precision, and the explosives which have so largely come into use in recent times, have made might much mightier than ever before. The weak and ignorant have generally been always more or less oppressed or exploited by the strong and cunning, but never so fearlessly, extensively and systematically as at the present day.

The moral results of the racial contact under such circumstances have been disastrous alike for the powerful and the weak, for the conquerors and the conquered.

Says Mr. C. H. Pearson in his National Life and Character.

"Let us conceive the leading European nations to be stationary, while the black and yellow Belt, including China, Malaysia, India, Central Africa and Tropical America is all teeming with life, developed by industrial enterprise, fairly well administered by native governments, and owning the greater part of the carrying trade of the world. Can any one suppose that, in such a condition of political society, the habitual temper of mind of Europe would not be profoundly changed? Depression, hopelessness, a disregard of invention and improvement would replace the sanguine confidence of races that at present are always panting for new worlds to conquer."

"The result so far in Africa," says Dr. Wallace, "has been the sale of vast quantities of rum and gunpowder; much bloodshed, owing to the objection of the natives to the seizure of their lands and cattle; great demoralisation of black and white, and the condemnation of the conquered tribes to a modified form of slavery."*

The effect of domineering over the weaker peoples of the world upon the character of the stronger peoples of the West has

been highly prejudicial.

One of the most important effects of the innumerable and interminable inventions for gratifying our senses has been to multiply our wants excessively and thus to intensify the struggle for existence to an inordinate extent. The animal necessities of civilised life render a certain amount of struggle almost inevitable. But the object of true progress should be to minimise, not to increase it. The more our energies are absorbed by it, the less room there is for their employment in the higher struggle of the soul for the attainment of a better condition.

The marvellous mechanical progress of the age has rendered a simple ethical life, almost an impossibility in the West. Work under modern Western conditions with railways, telegraphs, telephones, and a multitude of other ingenious contrivances for condensing a large amount of work within a small amount of time, causes a wear and tear of the nervous system, the reparation of which necessitates a rather high standard of living and an infinity of inventions for the gratification of our senses

^{* &}quot;The Wonderful Century", p. 372.

fosters and promotes it. As there is no dition to the wealth and luxury of the lowerlimit to mechanical development, there is also no limit to the elevation of the standard of living: and the ceaseless rise of this standard implies an equally ceaseless struggle for the acquisition and accumulation of wealth. Mechanical elaboration has also contributed to the intensity of this struggle by making concentration of capital an indispensable condition of industrial development and commercial expansion on which Western civilisation rests. There has never been a community of any size which emerged out of the primitive stage of existence in which certain sections have not been ardent votaries of Mammon. But there never has been a civilised society in which Mammonism has been so universally prevalent, as in the Western social state of the present day. The high-born as well as the low-born. the educated and cultured as well as the uneducated and ignorant, all are eagerly lengaged in the insane race for wealth; and in that motley group there may occasionally be recognised even ministers of religion, who know or should know better than people that it would be easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. They cannot resist the influence of their environment. They can no more help being carried along by the tide of material progress than a piece of floating wood can nelp being drifted by the rushing stream.

Continuous increase of luxury, besides the moral degeneration to which it inevitably leads sooner or later, is attended by other far-reaching evils. It is undeniable, that a large number of the Western workingmen are now better lodged, better fed, and better clothed than they were half a century ago, but the gulf between their material condition and that of their masters is wider than ever. The relative poverty of the Western working man has increased where his actual poverty has not. Therein lies the secret of the growing discontent and restlessness among the comparatively well-to-do labouring classes in Europe. The increase of luxury naturally begins at the top of the social scale. When a desire for it reaches the bottom, as it must do sooner or later, there is heart-burning. With every addition to the wealth and luxury of the upper classes, unless there be a corresponding adlander of the second

classes; the latter will be discontented and will clamour for a rise in their wages and for shorter working hours. After a period of loss and anxiety on the side of the masters, and of misery and barbarity on the side of the working men, the dispute between them is compromised, but never satisfactorily settled. As the standard of luxury is perpetually rising in the West, the struggle between capital and labour is

perpetually recurring.

The antimoral tendencies of the material development promoted by the practical applications of Western Science have been deepened and strengthened by the theory of the "survival of the fittest," which of late has obtained such prominence in Western thought. Instead of being-looked upon as a mere hypothesis to account for the genesis. of specific forms, it has come also to be regarded, though most illogically, as if it were a doctrine in conformity with which man should live and should behave towards his fellow-man. No biologist of note would openly countenance such a monstrous perversion of the evolution theory. He would be the first to point' out, that the "fittest" who may survive in the struggle for existence, whether it be the individual or the nation, may not be ethically the best, but, on the contrary, may often be the very reverse. But, all the same, Western society is so deeply imbued with the evolutional. which has come to be synonymous with the gladiatorial view of life, that its estimation of moral qualities is becoming more and more dependent upon the measure of cosmic success to which they may contribute. It is forgotten that what is popularly understood as worldly prosperity is so inadequately apportioned to moral worth, that the cross may almost be said to be emblematic of the life of the good in this world. The moral standard of evolutional ethics estimates actions by their conduciveness to the "efficiency of the social organism." "Efficiency" being usually interpreted in its material sense, the ideal indicated by such a standard must necessarily be a low one. Conformity to it favours ceaseless and energetic struggle for the acquisition of material prosperity. It tends to develop a certain amount of what may be called commercial honesty and truthfulness, and such

qualities as industry and perserverance, which should be regarded as qualities only so long as they are not misdirected. When misdirected they retard rather than favour the growth of the higher virtues of self-sacrificing benevolence, charity and mercy.

Normally industrial and commercial expansion is antagonistic to the military spirit and favours peace and the virtues it fosters. And in the nascent stage of modern industrialism, the Manchester politicians expected the Angel of Peace to descend in a "drapery of calico." Their expectation, however, has not been realised. The relation of modern industrialism to militarism has been rather that of allies than of enemies. Extreme concentration capital on the one hand, and extreme poverty on the other, immense increase in the elaboration and complexity of the conditions of life and ceaseless rise of the standard of comforts and luxuries leading to perpetual enhancement of the intensity of the struggle for animal existence and to inordinate greed for wealth, and the substitution of urban for a decidedly healthier rural condition of life on an enormous scale, are some of the other evils which have flowed from modern industrialism. Indirectly, it has been favourable to the growth of egoistic, and unfavourable to the development of altruistic qualities.

Modern Science on its theoretical side has led to most commendable results. On its practical side also, in medicine and surgery, its effect has been to alleviate human misery. But the good thus conferred is confined to an insignificant frac-

tion of humanity, and is far outweighed by the evils wrought by its excessive industrial applications. If modern science had not lent its aid so largely to inordinate material progress, and had kept more within the bounds of intellectual culture and ethical development, we would have unqualified praise for it. But its wonderful and ceaseless mechanical inventions, which form such a fertile theme for exuberant encomium in the West, arouse in us feelings of anxiety and apprehension.

Western civilisation is in its adolescent stage. What its ultimate character will be when it has attained the equipoise and maturity of advanced age it is impossible to predict. But there are signs which make one hopeful, that it will at no distant date emerge from the predatory or egoistic to the ethical or altruistic stage. The recent progress of the socialistic movement, the recurring conflict between capital and labour in the West, and the yearly increasing competition of the hitherto industrially backward races like the Chinese and the Japanese are sapping the foundations of Western Industrialism. With its downfall, the evils which it has led to and which we have tried to indicate above may be expected to vanish. But the good which it has done by bringing together the various races and religions of the world will remain, and there will probably be inaugurated an eraof peace and of civilisation, which, broadbased upon the intellectual and ethical acquisitions of the past, will be grander and more catholic than any the world has witnessed as yet.

THE' MAN IN TURKEY

By K. P. JAYASWAL, B.A. (OXON.)

N the 14th of April General Shefket was seen talking gravely to the military chiefs in the Club at Salonica. The time was critical, the talk momentous. Upon that talk nothing less than the future

of a great Oriental nation depended. Should liberty or despotism rule in Turkey?—was the problem which needed solution by that talk. In Stamboul, as the Turks call Constantinople, the work of July—that beautiful month known in the annals of

the human race as the favorite month of Liberty—the work of July, 1908, was undone; the Parliament abolished, depotism supreme, and the tyranny of Abdul Hamid again set loose. This was the intelligence which Mahmud Shefket broke to the club. He said:

"The telegram from Constantinople seemed to indicate that despotism has been re-established there. If this is so, I shall not regard the Government as legitimate."



MAHMUD SHEFKET PASHA.

e next sentence decided the destiny

"I have wired to the authorities at Stamboul that if the news is true, the Third Army Corps will march at once on Constantinople, cost what it will, to restore the Ottoman constitution."

"I am devoted," he addressed to the chiefs of his army, "I am devoted, body and soul, to the cause and in order to succeed in my task I ask of you absolute obedience."

Needless to say that the demand was solemnly complied with, the officials to a man being already sworn members of what is now known as the Committee of Union and Progress.

The machinery of the Young Turkish energy spread the marshal's discourse to the club all over the country like wild-fire in no time. It was a declaration of war against the perjured Padishah, the monarch who had broken faith with his people. It was also a war against that false authority which was said to have been derived from Islamic theology, (Sheri'at) and which claimed to wipe off the liberty of man represented by the constitution. The leader of the Macedonian vanguard published in his manifesto, when the army besieged the capital, the memorable passage:

"The aim and the duty of the Army is to prove that there exists not and there cannot exist any law or any power above our constitution."*

On the 13th of April the First Army Corps at Constantinople seduced and instigated by the gold and theological spies of Abdul Hamid rebelled against the Parliament and all that the Parliament meant and represented. It was, it may be remarked here par parenthese, the very army which had been instrumental in coercing Abdul Hamid into changing his sovereign character from a despot to a constitutional monarch in July of the year preceding. On the 14th Shefket made his memorable speech and published it to the world. The sceptic world smiled and scoffed. The circumstances were such that the outside world looking at the face of things was justified in treating the bold challenge and confidence with which it was conveyed as mere "bluff". The rear of Mahmud Shefket was exposed to the Bulgarians and the Greeks, and there was the Second Army Corps at might oppose the Adrianople which Macedonians on their way. Then, there was the problem of transport of the Army from Salonica to Constantinople. Railway was in the hands of a foreign company, and, apart from this difficulty, it was only a single line system, with sparse sidings and a poor locomotive stock. The

* See McCullagh, The Fall of Abdul Hamid, p. 156. Mr. Mc Cullagh's work is very brilliant, just and generally the best book in English on the Turkish Revolution.

Times with its superior contempt declared that Shefket could not reach the skirts of Constantinople "in less than three weeks;" and that even then the hostile First Army Corps would never allow the Macedonians

to concentrate against the capital.

But Mahmud Shefket was a general and a general of a very superior order. He knew before he sent out the challenge that he was fully capable of surmounting all these obstacles which looked to the outside world so enormous. The result was that instead of three weeks he took only three days in arriving within an easy distance of the capital. The meteoric action reminded the daily reader of telegraphic news of Napoleonic movements. The greatest military critics described it as a "glorious feat of military art." No sooner had he received the tidings of the treachery of the First Army Corps at Constatinople than he sent out troops and seized Chatalja, a vital point in the defences of Constantinople. This like a true general he did on his own responsibility. To secure his rear and flanks, he won over, before starting on his march, the Albanian tribes and the Greek and Bulgarian bands. When the tocsin of Shefket's pronouncement rang, Niazi and Enver, the two symbolical heroes of the July revolution, ran from their diplomatic posts in Europe to Salonica. Niazi negotiated with the Albanians; he and Enver charmed the Christian mountaineers with the spell of their enthusiasm and catholicity. Under directions of Mahmud Shefket, they formed three thousands of these fedais, the political romantics, rough Albanians, Greeks and Bulgars, into battalions of volunteers who marched with the army under the collective name of "The Army of Liberty." The agents of Mahmud Shefket convinced the officers at Adrianople of the bad faith of the Sultan. Almost all of the Adrianople Corps was left to guard against a Bulgarian eruption and thus the rear was also made physically secure.

Above all, the general took a precaution which not only illustrates his keen intellect and foresight but also the methods which

* The Fall of Abdul Hamid, p. 213.

Young Turkey had to adopt under the existing circumstances. There was espionage; so there had to be instituted a contre espionage.

You cannot forget the grave face of the Turk which would change from the parchment colour to the dying paleness when he is recalling the horrors of the spying system of the old regime. The first



NIAZI BEY.

thing he would tell you would be that two men together would not think of passing an hour in conversation apart from others, as that would seal the fate of one or both of them to a grave in the deep of the Bosphorus. He would recall instances how

[†] Knight, The Awakening of Turkey, p. 339. Mr. Mc Cullagh says on the authority of Mahmud Shefket Pasha himself that the number of these Romantics who red their services was 13,000.

his particular friend was stolen away from the military school or college, or how a particular officer had mysteriously disappeared the night following the day he made some indiscreet remark to a man whom he took to be a respectable man or a friend worthy to give out his mind to on the affairs of the day. Espionage was perfected by



ENVER BEY.

Abdul Hamid to a degree as had been unknown to history before. There were spies upon spies; and a competition among spies to invent lies and create new bogies for the morbid mind of the Sultan, which gave birth to a general insecurity among the populace. This necessitated a system of contre espion-

age opposed to that of the tyrant. The spies of the Young Turks were, however, from the best of the Turkish race. Mahmud Shefket expected the spies of Abdul Hamid in his invading army, and as poison must be counteracted by poison, he filled the army with Young Turk officers, about 100 to a batallion, disguised as ordinary soldiers and volunteers. They were spies and propagandists in one. They were to find out the agents of the Sultan and to instil patriotism and enthusiasm into the peasant private and rough volunteer. With these precautions marched the Army of Liberty to strike at the tyranny and perfidy at Stambul.

On the 18th the advanced portion of that army reached Kutchuck-Tchemedjie, a point 14 kilometres from the capital. It was an army whose parallel was not seen before where Osmanli ruled. It was composed of elements which had been dogmatically proclaimed to be unmalleable together. The impossible was seen to be possible. Moslems, Bulgarians, Greeks, Turks, Christians and Jews—all the elements in the Turkish Empire formed the Army of Liberty in moving as one man propelled by the same sentiments and possessing the one and the

same soul in Mahmud Shefket.

To take Stamboul was to save Turkey, but to take it by a general cannonade was to lose that heritage of conquest known as European Turkey. A stray shell on the roof of a house occupied by a foreign subject was to give a wished-for-occasion to the European Powers to interfere in the Civil War. Their interference would have meant to a certainty the end of the occupation of Turkey in Europe. But to wait outside for a long period was to give the enemy time—the enemy who was at bay and who was capable of any desparate act to ruin the invaders, for instance, a massacreof foreigners. As a matter of fact, Shefket did receive a telegram on the 23rd April* that such a massacre was in the contemplation of the Red Sultan. Further parleying was both dangerous and unnecessary, all plans having been fully matured by time. The 23rd was a Friday, the day of the Imperial mosque-going called the The Sultan had come out to receive those shouts of his soldiery brought

^{*} Sir W. Ramsay The Revolution in Constantinople and Turkey, p. 83.

out every Friday to form Abdul Hamid's prayer-pageant. While the shouts went forth—

PADISHAHIM CHOK YASHA

"Long live the Padisha!"-

and while he was listening to the stereotyped admonition, which has lost its force by long familiarity—Maghrour lanma Padishahim serden buyuk Allah var!—'Be not proud, O Sovereign, God is greater than thou art,' while he was listening to this sonorous warning at the gate of the mosque, a French paper of the Young Turks selling in the narrow streets, up and down the hills upon which Stamboul is perched, described in bold letters the Selamlik of April 23rd as the last Selamlik of Abdul Hamid II.

The National Assembly gathered within the lines of the investing 25,000 *, declared under the presidency of the veteran courtier H. H. Said Pasha, who is now the President of the Senate, who had been several times the Grand-Vizir of Abdul Hamid, and who even now cannot shake off the court habits marked with what is called Oriental servility-bending to the very floor he stands upon when receiving or making every series of Salams-under this the greatest grandee of Turkey, the National Assembly, in secret conclave, decided upon the deposition of the dishonest Sultan and a cry at San Stefano went forth, "Long live Mahmud V.," at the time when Hamid was being cheered as Padishah by his troops. The movements planned by Shefket were now executed to a precision which has been described as "German" by European critics. the soldiers returned to their barracks from the Selamlik they found the barracks conveniently occupied by the Macedonians.† The night following Shefket closed in the city in a semi-circle, and threw in his troops from different points. Fights ensued; and who were most prominent in the fight? They were the white-capped fedais, the Romantics; and to them Shefket allowed the honour of capturing the Taxim, the staunchest point

of Abdul Hamid's soldiers. By noon the city was in the hands of Mahmud Shefket.

Then followed the execution of the pacific measures of the commander-in-chief which gave occasion for high praises from European eye-witnesses of an exceptional order and the sobriety of the army, which they held, was the outcome of the Oriental virtue of abstinence from spirituous drinks. Volunteers and pupils of the military college were charged with the protection of the city and the foreigners, and they performed their



DJEMALEDDIN EFFENDI,

The Sheikh-ul-Islam who gave the fatwa for the deposition of Sultan Abdul Hamid.

duty so well that no foreign writer, whether sympathetic or otherwise, could fail to notice it.

In accordance with the diplomatic announcement of the commander-in-chief that

"The soldiers of liberty had not taken up arms in order to dethrone the Sultan, but in order to support the endangered constitution; if, however, through the misguided conduct of foolish persons, any other course of action towards the Sultan should be forced on those who are defending the State, the blame for such action must rest on those who have provoked it.*"

*Ramsay, Revolution in Constantinople and Turkey, p. 89.

^{*} According to the authentic calculation of Mr. Mc Cullagh, this denotes, in round numbers, the total strength of Mahmud Shefket's army, while the garrison within the capital numbered 29,000.

[†] Ramsay, Revolution in Constantinople and Turkey, p. 96.

and in accordance with a Fatwah* of the Sheikh-ul-Islam, head of the religion (something like the Raj Purchit of Hindu Sovereigns), and the decision of the National Assembly. Mahmud dethroned Abdul Hamid, Reshad Effendi brought out of his luxurious captivity in the Dolme Baghche palace, changed place with Hamid, who was taken to the very place from where liberty had emerged for the Turkish people under our hero. To Salonica Mahmud Shefket sent the ex-Sultan, preaching, as if, by the act, that liberty is liberty to all but to tyranny.

The new Sovereign of the Commander-inchief offered him a horse, which he refused, saying that he had no stable for such an animal. This shows that after his victory the modesty of Shefket remained unchanged. He remained and remains the same pure and spiritual man who, had he been allowed his own choice, would

*"Though primarily a religious act, it cannot originate from the head of the religion, the Sheikh-ul-Islam, but only from the Fetva Emine, who is a very old man, much respected. If he should grant the Fetva that the Sultan is unfit to reign, this must be countersigned first by the Sheikh-ul-Islam, next by the Grand Vizier and the Minister of War; then it becomes effective. I am assured by a good authority that this is: the full course of procedure; but most accounts omit the Fetva-Emine or assign a quite subordinate share to him. The question is submitted to him in the form of a general question of law: if a commander of the thful is guilty of such and such acts, is it lawful to ose him? Should the Fetva go forth "it is lawful," Sultan is thereby deposed, and the next heir according to Ottoman custom (i.e., the eldest male of the family) succeeds him." Ramsay, Revolution in Constantinople, p. 112.

have preferred the life of the student to that of the soldier. He is now the Minister of War there, with the same determination as was seen at Stefano, when he said

"I wil die but I will not return."

As the Minister of War, he would not return from the Sublime Porte without giving Turkey an army, which, as he has promised to the Sultan and his country at the last birthday of Mahmud V., which must be counted as a factor in the peace of the three continents,—Asia, Africa and Europe, There has been a crop of self-styled "friends of Turkey" in Western Europe, who have taken upon themselves the gratuitous task of advising Shefket Pasha to divert his attention from what they call 'undue militarism' to other reforms, for instance, education. But he believes in the truth expressed in the Sanskrit verse: "It is under the shadow of the sword that arts and sciences flourish": which, of course, the European powers also believe in at To Turkey, to exist in Europe is the problem, whose ultimate determination rests upon a strong arm and strong Existence secured, other can be thought of. They are as a matter of fact, being thought of. Youths have been deputed to learn industries and technical sciences. Experts in mining, irrigation and finance have, been employed. Sources of revenue are being tapped. All these are being done, but all these could be done only under the shadow of the sword, which has been promised and being afforded by the genius of Mahmud Shefket Pasha.

भ मस्त्रेग रचिते राज्ये शास्त्रचिन्ता प्रवर्तते ॥

THE MEANS OF COMMUNICATION IN CHANDRAGUPTA'S REIGN

By Norendranath Law, M.A.

SECTION I.

Land routes and conveyances.

ONSIDERING the vast extent of the empire of Chandragupta, embracing as it did the whole of Northern India from the Bay of Bengal to the Arabian Sea,

an area wider even than that of British India, it is evident that the machinery of government by which the administration of this mighty empire was carried on was highly elaborate and developed, the product of evolution through centuries.

It implied the existence of all the principal factors on which depends the efficiency of such governments, viz., a well-disciplined army of sufficient strength, a well-organized system of administration and a well-developed system of communication by which the heart of the empire was brought into constant and vital connection with its distant and various parts. We shall have occasion to speak in another place of the organization of Chandragupta's army and administration. In the present paper, we shall confine ourselves to an account of the means of communication that existed in Chandragupta's time, the network of roads, traderoutes and water-routes, &c., that radiating from the centre at Pataliputra towards the four quarters of the empire covered up the entire territory embraced by it. Among the principal agencies of transport, we shall have to refer to vehicles and conveyances as also to ships and boats which established and carried on the intercourse not only between the different parts of the country along the recognized water-routes but also the intercourse of the empire with the outside world across the seas.

As I have already said, the trade routes led towards all the four quarters of the empire-north, south, east and west as is apparent from the passages quoted below. The number of routes in each direction seems to have been determined by consideration of traffic. From this standpoint, Kautilya regards the routes leading to the south as more important than those leading to the Himalayas, for while the latter brought to market the supply of blankets, skins and horses, the former facilitated the supply of such valuable commodities as diamonds, pearls, precious stones, gold and conch shells of which Southern India was the noted home for ages. On the same considerations, it is also stated that of the southern trade-routes the more important were those that passed by a larger number of mines, carried a larger volume of traffic in merchandise of various kinds and were hence made use of by a larger number of men. There were also other routes leading to the east and to the west, the importance of which was also determined as above.

 स्थलपथेऽपि—"हैमवेती दिचणापयाक्त्रे यान् हल्लय-गन्ध-दन्ता-जिन-इ.घे-सुवर्ण-पखास्त्रारवत्तराः"—इत्याचार्याः । One of these routes was undoubtedly what has been mentioned in Megasthenes as the "Royal Road" connecting Pataliputra with the Indus-valley and enabling the power of Chandragupta to be felt even in the regions of the North-Western frontiers which had been newly wrested from the hands of Seleucus Nikator.

But roads and trade-routes† had a political importance besides the economic. To have control over them meant over-reaching the enemy. They were the means of transport of troops, messengers, envoys as well as weapons, armour, chariots, pack-animals &c. Roads and trade-routes were of various kinds with various designations. They were classified, first, according as they were used by beasts of burden, men on foot or in conveyances, and, secondly, according to the destinations they led to. Thus, the राजमार्ग (4 dandas or 32 ft. wide) was the King's highway. It took its name evidently from the fact that the king used it on solemn occasions when it was guarded by soldiers with drawn swords and cleared of the crowd. There were 6 such roads in a city, three running north and south and three east and west. ten was the broad road 4 dandas or 32 ft. wide along which chariots could run with ease. There is also mention of a रथपथ apparently meant for smaller charlots for it was only 5 aratnis or 10 ft. wide. The unum having a width of 4 arathis or 8 ft. was the road meant for cattle in general while there were the महाप्राप्य reserved for larger animals and the जुद्रपशुपय for the smalle. ones having a width of 2 aratnis or 4 ft.

निति कीटिल्छ:— "कम्बलाजिनाश्वपण्यवर्जा: गञ्जवज्ञमणिसुकास्-सुवर्णपण्याश्व प्रभूततरा दिचणापथे। दिचणपथेऽपि वहुखनिस्वारपण्य: प्रसिद्धगतिरत्य-व्यायामी वा वणिक्षयः श्रेयान्। प्रभूतविषयो वा फल्लापण्य:। तेन पूर्व: पश्चिमश्च वणिक्षयो व्याख्यात:।"

. —Bk. VII. वर्मसन्धः ।

* Bk. IV, Fragm. LVI, Megasthenes.

ं विषक्पयः परातिसन्धानस्य योनिः; विषक्पयेन हि दस्स्यूट-पुरुषातिनयनं सस्तावरणयानवाइनक्रयस्य क्रियते। प्रवेशी निर्णयन् च — Bk. VII, हीनशक्तिपूर्णम् सप्रतिविहित यानवाहनपुरुष-परिवापः प्रतिष्ठेत, &c. — Bk. I, दूतप्रणिधः।

! निर्धाणिऽभियाने च राजमार्गमुभयतः क्षतारचं दिष्डिभिरपास-श्सत्वस्तप्रवितत्यक्षं गच्छेत्। न पुरुषसम्बाधमवगाहित।—Bk. I, श्रात्मरचितकम् त्रयः प्राचीना राजमार्गास्त्रय उदीचीना द्रति वास्तु-विभागः—Bk. II, दुर्गनिवेश।

There were routes separately meant for asses nd camels (खरोएपच) and these routes were uch as could be used whatever might have ieen the season or the nature of the soil hrough which they passed. Besides the roads neant for beasts of burden and other aninals there was also distinguished a चन्नपथ cart-track) which admitted of larger rolume of a traffic than the year and the ानुष्यप्य (2 aratnis or 4 ft. wide) meant for pedesrians only and the असपय is the road taken by men carrying merchandise houlders.* Of these roads and routes, some have been singled out in the Artha-:astha as trade-routes proper (विशासपा); 'these tre the चन्नपथ, पादपथ, अंसपथ and खरीष्टपथ, The eason of this distinction seems to be that the trade-routes were usually of very great length and passed through a variety of soils and climes.

As I have already mentioned, there was also a class of roads that were designated according to their destinations. The राष्ट्रपण (4 dandas or 32 ft. wide) was the road leading to the districts. The road leading to pastures was known as विवीतपण and was of the same breadth. The approaches to the forts in the centre of 400 and 800 villages were known respectively as द्रीणमुख्यम् and स्थानीयपण and were of equal breadth with the preceding.† The सयोनीयपण led to the fields under cultivation (शिन=seed or grain). The

leading to a military station was called स्वच्य. The अभागपण, as the name indicates, to the cremation-grounds while the गामपण was a thoroughfare which led to and through a village. The above four classes of roads were all 8 dandas or 64 ft. wide. The paths to forests were known as जनपण (4 dandas or 32 ft. wide) and those leading to elephant-forests were called इतिचेवपण (2 dandas or 16 ft. wide). The roads leading to or passing over elevated and difficult

* दुर्गनिवेश—Bk. II, विवीतचेत्रपथिहिं सा—Bk. III, and सिन्ध-Bk. VII, तबापि चक्रपादपथयीयक्र-पथी विपुलारभ-लाक्त्रीयान् देशकालसभावनी वा खरीष्ट्रपथः आस्थाम् असपथी व्याख्यात:—Bk. VII, कर्मसन्धिः।

† अष्टशतग्राम्यामध्ये स्थानीयं, चतुरश्रतग्राम्या द्रीणसुखं, विश्रत-ग्राम्या खार्वटिकं, दश्यामीसंग्रहणं स्थापयेत्।

-Bk. II, जनपदनिवेशः।

places like embankments were designated as सेतप्य (4 dandas or 32 ft. wide).**

Besides the above classes of roads there are mentioned a few other roads which were peculiar to forts. These were †:—

(i) रथनथास्थार—i.e., roads for chariots paved with planks cut from the trunks of palms or with broad and thick slabs of stones. (ii) प्रचोली, which was a broad passage between two towers (यहालक). (iii) द्वपण, which was the passage meant for the gods. (iv) Paths which were as broad as a danda (8 ft.) or two and were called चार्था:

Among other minor roads may be mentioned the खान, the name for a defile or a small path admitting passage for a single man.‡ अथन is a small passage through fields & &c. and निश्चित्। is a road in the city upon which the workshop for the State goldsmith was built.

The free flow of traffic along the established roads and trade-routes was naturally one of the cares of the State and all interference with it was punishable. Suitable fines were imposed for blocking passage, and they varied with the importance of the roads. The fines for blocking or digging some of the roads mentioned above are thus laid down in the Arthasastra—for जुद्रपग्रपथ and मनुष्यप्य 12 panas, for महापग्रपथ 24 panas, for इतिचित्रपथ 54 panas, for सेतृपथ and वनपथ 600 panas, for सम्मानपथ and गानपथ 200 panas, for द्वापाद्यपथ, 500 panas, for खानीयपथ, राष्ट्रपथ and विनीतपथ 1000 panas; for digging the roads too deep four times the above fines were inflicted.

We now proceed to give an account of the various types of vehicles, conveyances and other means of land carriage which were then in use. First come chariots, the construction of which was placed under the supervision of the Superintendent of chariots, (राष्ट्रच) who had to see that the chariots built corresponded to the various sizes and types in vogue; for there are mentioned no less than 7 different sizes of chariots with a normal height of 10 purushas i.e., 10 ft. but with a width ranging from 6 to 12 ft.

- * दुर्गनिवेश;-Bk. II.
- ां दुर्गविधानम्—Bk. II.
- ‡ मस्त्रागिरसप्रणिधयः, वीवधासारप्रसारवधय-Bk. XII.
- § वास्तविक्रय:--Bk. III.
- || अच्यालायां सुवर्गाध्यच:—Bk. II.
- ¶ विवीतचेवपथहिंसा—Bk. III.

There are also mentioned 6 varieties of chariots for different purposes. Thus the देवरच was the chariot for the gods, the पुचर्च was the festal chariot, the मांगामिक was the war chariot, the पारियानिक was that used ordinarily for travelling. There was another class of war chariots called the परप्राभियानिक which was used in expeditions directed against the enemy's country. Lastly, there was the वैनचिक् or the chariot used in the period of training.

Among minor vehicles† we have the वाच्यानम् which was a small cart, the गोनिङ्गम् which was a cart of medium size drawn by bulls, and the ग्रन्ट or the big cart. The carts were in very general use and a brisk trade in them was carried on to meet the demand. 1

The chariots, carts and other vehicles were usually drawn by camels, bulls and horses. The cart-driver was called चन्नचर.

Lastly the মিৰিকা¶ or palanquin was also a means of conveyance. पीठिका was another

variety of the same.

As regards the king's conveyance, great precautions were taken to ensure his personal safety, when he rode a horse, &c., or was carried in a chariot or other vehicles. Hereditary grooms, drivers,&c., were appointed in order that they might be trustworthy, and there were stringent punishments meted out to those who caused hurt to royal horses, elephants or carriages or blocked the passages.**

- * रषाध्यच---Bk. II.
- ं धान्यरमत्तीहपण्याः शकटव्यवहारिणय विश्वतकराः (द्युः)— Bk. V, कीशाभिमं हरणम् ।
- § गवाश्व-रथीष्ट्राणां च व्रज:—Bk. VII, हीनश्रतिपूर्णम्। युगवाहनश्रकटवहा वृषभा:—Bk. II, गोध्यच:। कुर्याद्गवाश्वया-थीगं रथेष्वव्यह्यो वृप:—Bk. X, युड्यसूमय:, पत्यश्वरवहित्वकर्मणि च—(P. 369).
- | चक्रचराणां वा शकट-वाटै-रपगच्छेत्—Bk. VII, सिस्तकर्म, सिस्तिच्ये—(P, 315).
- ¶ क्रवसङ्कारव्यजनशिविकापीठिकारयेषु च विशेषार्थम्—Bk. II, गणिकाऽध्यद्य:।
- ** मौलपुरवाधिष्ठित यानवाइनमारोहित्—Bk. I, श्रात्म-रचितकम्। (पथि) राजदस्यश्वरथानां हि सकान् स्तेनान्वा • गूलानारोहयेयु:—Bk. IV, ग्रुड्यिवय दग्डकल्य:।

There were a few rules as to the driving of carts, &c., to ensure the security of the passers-by. But I need not here enter into those details.* Cart-stealing was severely punished.† Special‡ care was taken for repairing the roads and favour was showed to the labourers by exempting them from taxes.

I shall now conclude this accout of landroutes and conveyances by a reference to
the facilities for travelling that were offered
by the State. The supply of water and shade
was one of the concerns of the government.
Trees were planted along the roads and
water-storages were set up ministering to
the comforts of passers-by. There was also
provision made by hotel-keepers for the
supply of food and resting-place to travellers. Thus these facilities for travelling
anticipated those of Asoka as set forth in
his Rock Edict II.

SECTION 2.

Water-ways and ships and boats.

From the above it appears that the vast territories over which Chandragupta held sway were inter-connected by a system of communications which were one of the chief means of welding them together into one mighty empire governed from its centre at Pâtaliputra. The means of communication thus established had, as I have already said, not merely a political significance they helped to create and carry a livolume of inland trade which was equinstrumental in uniting the different parameters.

- * Vide Bk. IV, শ্বনিবাবেভ।
- ं चक्रयुक्तं नावं चुद्रपग्नं व्यापहरत एकपादवध: विश्वती वा दण्ड:—Bk. IV, एकाङ्गवधनिष्कृय:।
- ‡ शोधयेत् पग्रसङ्घेश्व चीयमानं विश्वित् पृष्ं—Bk, II, जनपद-निवेश:। मध्यमवरं वा दुर्गसेतुकर्णं विश्विक् पृथय्न्यनिविश्वखनिद्रव्य-हस्तिवनक्तमीपकारिणं प्रत्यन्तमल्पप्रमाणं वा न याचेत—Bk. V, कीश्रामिसहरणम्।
- % तुल्वशीलपु स्वतीप्रापाविक-कथावकाशभीजनदात्रभि: श्रपसं —Bk. IV, वाक्यकर्मानुयोगः—(P. 219).

सहीदनां श्राहार्थ्योदनां वा सेतुं वन्धयेत्। श्रन्थेषां वा वभ्नतां मूिमार्ग-विचापनरणानुग्रहं सुर्थात् पुष्यस्थानारामाणां च सम्भय सेतुवन्धादप्रकानतः नर्मान्यविवदीः नर्मानुर्थुः पुष्पप्रचवाटपष्डकेदारम् नुवापास्य तुः—Bk. II, समाहत्ससुद्यप्रस्थापनम्।

-Bk. II. जनपदनिवेश:।

of the empire in ties of common material interests.

The system of communications, however, could not be complete without the means of water-carriage, which in India,—pre-eminently the land of rivers,—were imperatively necessary. That these were fairly developed is quite evident from the Arthasastra. In fact, all matters relating to navigation, whether inland or oceanic, were dealt with by a separate admiralty department managed

by various officers.

Of water-routes there are mentioned several classes. There were, first, the ordinary river-routes and the artificial waterways or canals (कुला) which were greatly resorted to by traders on account of the undoubted cheapness of water carriage. Kautilya, however, shows his preference for land-routes over water-routes on account of the lesser risks involved in the former. Secondly, there were the routes ▶ for coastal traffic (क्लप्य) carrying on interportal communications. These were, naturally, more exposed to dangers than either the river-routes or the land-routes. Lastly, there were ocean-routes (संशानपथ) carrying on the intercourse of India with foreign countries across the sea. The existence of definite ocean-routes clearly marked out, no doubt implies a high degree of development of the art of navigation.

The natural risks of water-carriage were, owever, overcome by the efficiency of the rans of transport that were in use. Ships and boats were built of various descriptions suiting the purposes of both inland and marine navigation. In the Arthasastra mention is made of the following kinds of

ships and boats: --

(l) संवात्य: नाव:,—i.e., ocean-going vessels. It is also mentioned that these ships had to pay tolls (शुल्क) at the harbours (च्च) at which

* एतेन विश्वक पथोव्याख्यातः। तत्रापि—"वारिस्थलपथ्योवीरि-पथः श्रेयान् श्रलस्थयव्यायामः प्रभूतपख्योदययः द्रत्याचार्याः। नेति त्रौटिख्यः—"संरुद्धगतिरसार्वं कालिकः प्रक्रष्टभययोनिनिष्यृतिकारय वारिपथः; विपरीतस्थलपथः। वारिपथे तु कूलसं घानपथयोः कूल-पथः पख्यपद्दश्य वाङ्ख्याक्त्रे याद्यदीपथो वा सातत्यादिषद्यावाधत्वाचः

—Bk. VII, कर्मसन्धि:।

कौटिल्य:,-"वारिस्थलपथभीगयीरनित्यो वारिपथभीगी नित्यस्थल-

they touched.* Amarakosha defines a सांगानिक as a merchantman (पोतनिषक्)।

(II) प्रवहण —this was another name applied to sea-going vessels or more properly merchantmen, for it is thus defined in the commentary on उत्तराध्ययनस्त, प, 246 "सासुद्रिनाः व्यापारिणः महाससुद्र प्रवहणैसरिन" i.e., sea-going mer-

chants cross the main in प्रवहण। †

(III) মন্তমুল্লামাছিন্য: নাব:—these were the boats used for pearl-fishing in various parts of the ocean. They were, generally, the property of the government but were also let out to private persons on payment of the necessary fee (নীছাত্তক). But pearl-fishers were also allowed to carry on their businees in their own boats (জনাব:)‡

(IV) महानाव these were large vessels for use in those large rivers (महानदीषु) which could not be forded even in the dry seasons and were navigable throughout the year.

(V) The royal barge-was another type of boats manned by trustworthy sailors (श्राप्तनाविकाधिष्ठत: नी:). It had to be tagged on to another boat evidently for the safety of the king. It should be noted here that the king never used a vessel that had once been weather-beaten, and as a further precautionary measure soldiers stood on the bank or shore when he boarded a vessel.

(VI) जुद्रका: नाव:—these were small boats specially meant for use in small and shallow rivers (जुद्रिकामु) that overflowed in the

rains.

(VII) स्वत्यानि—besides the government ferry-boats, there were also ferry-boats belonging to private persons. These were allowed to cross the rivers at all times and places.**

- * संयातीर्नोव: चेवानुगता: गुल्क याचेत। नावध्यच:, Bk. II.
- ां प्रवह्नणनिमत्तमेकोऽमात्यः सर्वानमात्यानावाच्येत्।

-Bk, I, उपधाभि-शशीचाशीचज्ञानमभात्यानाम्।

- ‡ ग्रह्ममुक्ताग्राहिणो नौहाटकान् दद्यः, खनौभिर्वा तरेषुः।
- अस्तानावो हिमन्तगीषातार्थासु महानदीषु प्रयोजयेत ।

(Ibid).

॥ नाव श्राप्तनाविकाधिष्ठितामन्यनौप्रतिवद्धां (श्रारोहेत्); वात-वेगवमां च नोपियात्। उदकान्ते सैन्यमासीत।

—Bk. I, श्रात्मरचितवाम्।

¶ चुद्रका: चुद्रिकामु वर्षासाविनीषु—नावधाच:।

(VIII) हि सिका: these were the pirate ships and boats. The admiralty regulation was that they should be pursued and destroyed whenever they are found out. The same regulation applied to the ships and boats of the enemy's country when they crossed its limits (अभिन्निषयातिगाः) and also to vessels violating harbour rules (पर्यापत्तनचारिनी प्रचातिकाः).*

A reference has now to be made to the crew for manning ships and boats. The captain of a ship was called the गारा and the steersman the नियामन. There were also the sailors with sickles and ropes known as राजरियाहनाः. Lastly, there was a staff of sailors whose duty it, was to pour out water

(उतसेचका:).†

Besides the regular ships and boats, there were devised various other means of water-carriage. These were (a) नाइन्हाल pieces of timber tied together, serving the purposes of a boat (b) वर्णमङ्गाल a boat made of bamboos tied together; (c) अलाइ—a vessel made of the bottle gourd; (d) वर्णनार् a basket covered with skin; (e) इति—a leather-bag that could be floated and used as a boat; (f) अला canoe; (g) गण्डिना—a floating device made of the leather of the rhinoceros; (h) विश्वना—a float of reeds, etc., woven together.

Other means of crossing water were the bridges of various kinds. Besides the ordinary bridges (सतुबस) there were also the bridges of boats as well as the bridges formed by elephants standing in a row.

- * हिंखिका निर्धातयेत्। श्रीमत्रविषयातिगाः पर्ययत्तनचारिचोपः । धातिकाश्च नावध्यतः।
- : (Ibid)—cf, the list of crew as given by अमरकोष: कर्याधारस्ताविक: नियामका: पोतवाहा: ।
- ‡, § इिस्तिस्थासङ्क् मसितुवस्थनीकाष्ठवेशसङ्घातैः श्रनावुचर्याकारङ्क् कृतिस्वगिष्टिकाविष्यास्थिदकानि तारयेत्—Blc X, स्नात्यावार-प्रयाग्यम्, वनव्यसनावस्नान्दकालरच्यां च वर्षाराचमन्प्रगामाः पूरवेना-सुत्रहच्य वसियुः। काष्ट्रिशनावश्चापग्टक्रीयुः।

उद्यमानमलाबुक्तिप्रवगण्डिकाविणिकामिलारयेयु: । अनिमसरता दाद्शपणी दण्डः, अन्यव प्रवहीनेभ्यः ।—Bk. IV, उपनिपात-प्रतीकारः

-नदीदुर्गः हि इस्तिसभाजः नसेतुवस्यनीभिस्याधामनित्यगामीर्व्यमप-स्नात्युदकः च--- Bk. VII, भूमिसन्यः ।

बिविरमार्गसितुत्रूपतीर्थशोधनकर्षयन्त्रायुधावरणोपकरणगासवद्यनमा-योधनाच प्रहरणावरणप्रतिविद्यापनयनमिति विष्टिकमीणि—Bk. X, पृत्यश्वरणहस्तिकमीणिच ।

In the chapter called wises there are a few rules relating to the duties of the नावध्यन, the superintendent of the admiralty department, of the खन्यांच the superintendent, of ocean-mines, of the प्रानाध्यम, the superintendent of ports. There are also mentioned the regulations as to the collection of taxes, ferry-charges (ateu), &c., the repair of ships, &c., the time and place for crossing rivers. the entrance of foreign merchants into the country, the arrest of suspected persons and the concessions made to some classes of persons as regards crossing and ferry fees, e.g., children, old men. &c. Besides these there were a few other rules regarding deposits in ships, the rate of interest for money lent or borrowed by sea-traders (सामुद्राः), the punishment for steating boats, &c., occurring in other chapters in the Arthasastra which I mention below.

Thus it is apparent from the above that intercourse was established in that ancient time between the empire of Chandragupta and very distant places. That foreign merchants used to come to his empire and that commerce was carried on with distant countries are evident from references made to them in several passages under the names of पारविषयिका:†, सामुद्रा:,! सार्थयानपानानि \$ and also. by the use of such expressions as "देशकालाना-वितानां तु पंच्यानां " etc. Lastly, in the chapter: entitled कोशप्रवेश्वरतपरीचा in Book II, among other things it is mentioned that नालियन। kind of sandal, came from खुण भूमि i.e., Burn चीनभूमिजाः चीनपृशः, fabrics of China manufacture, came from that distant country, gems of various kinds as well as any (the fragrant

* नाविनिमयायां सुषितायां खयसुपक्दी नीपनिषिमस्याभवेत् Bk. III, औपनिधिवनं विश्वतिपणा सामुद्राणां। ततं परं कर्तुः कारियतुत्र पूर्वसाहसदेखः — Bk. III, च्यणदानम्। नाविक-सार्थवाहस्यत्र परिहारमायतिचनं ददात्। अनेभियोगसार्थेवानन् नानस्यतं सभ्योपकारिस्थः — Bk. II, पर्याध्यक्तः।

चक्रधुत्तं नावं चुद्रपग्धं वाऽपहरत ऐक्रपादवधः विश्रतो वा दर — एकाङ्ग्लेषनिष्यं थः, Bk. IV.

- i Vide नावधाच:।
- ‡ Bk. III, ऋणादानम।
- § Bk: I, अवरेडहत्तंमवर्डे च हति:।

्री Bk. IV, वैदेहक रचाणम्; see also प्रश्वधानः Bk. II, कर्ममन्दिः Bk. VII, &c. Aloe wood) of several sorts, came from beyond the sea (पारमुद्रम). There are mentioned many other names of distant countries the products of which were brought into the empire by the means of intercourse that were established, but those already quoted are sufficient for our purpose.

ADDENDA

In the Modern Review for September,

(1) The references in this article are to भूमिच्छिद्रविधानम्, इस्त्रध्यचः and इस्तिप्रचार:—
Book II.

(ii) P. 289, rst Col.—notes on "extant works, etc."—

क्रमयो यदि वाले स्यु जीता भन्नातकौ: सह विपाच्य सार्षेप तैला स्वाप्ट चपयेद्वणी।

—हसायुर्वेद: by पालकाप्यमुनि—p. 208.

मधुकं केशरं पतं भन्नातकिक्षीतकम् शक्षपुषं रहा सारं समभागेन मिश्रितम् कासार्तस्य समुद्दिष्टः क्वायोऽयं तिप्पलात्मकः उत्साहवर्षकः सद्यस्या कार्याग्रिटीपकः।

— अथव यक्तम by नवाल—P. 58; see also p. 54 (Ibid).

COMMENT AND CRITICISM

N.B.—Contributors to this section are requested kindly to make their observations as brief as practiable, as there is always great pressure on our space.

We cannot as a rule give to any single contributor more than two pages. A page in small type contains 1200 words approximately.

A questionable teaching of a Theosophical Master in "At the Feet of the Master," By J. Krishnamurti.

We give to this second review of "At the Feet of the Master," the prominent insertion which it very rightly deserves. Ed. M. R.:—

In the Modern Review of February last there speared a short review of the book named above.

A second review may not be an unwelcome preentation to the reader. We assume that the reader
has read the first review and in support of that appreciative notice we say that all the aids that Art
could bring to bear upon the successful debut of this
interesting juvenile author have been resorted to so
as to produce the desired effect. The superior
printing, paper, covering, the lovely face of
Master J. Krishnamurti (who has since been
popularly known as J. K.) which illustrates the frontispiece—the entire get-up—makes its exterior picturesque and the presentation of the teachings of the
Master equally inviting.

It is no disparagement to the worth of this English presentation of Vedantic teachings that such teachings have been given before in popular Sanskrit compendiums like the *Viveka Chudamani* of Sankaracharya.

In the first place, how many English readers or Indian readers have the chance of learning from the original Sanskrit of Sankaracharya the Sadhan Chatushtaya (the four fold means) or the Shat-sampatti, the six properties or possessions, so necessary to aspirants to the higher life?

Such elementary knowledge the master has imparted to J. K. in biblical English.

Under details of these main headings are imparted didactic teachings to avoid cruelty, idle gossipping and similar ones till the reader makes his progress up to the end of the second chapter where on page 37 he stumbles at a passage whose significance arrests attention. The teaching is neither Vedantic such as has gone before nor are boys of the age of Krishna murti suitable persons to receive it. The reader wonders at this disruption of harmony, this fall from the region of spirituality and ethics into the troublesome domain of politics.

The passage runs thus;—"If you see any one breaking the law of the country you should inform the authorities." If such teaching came from a lifelong dweller in the mountain caves with scant knowledge of modern social and political and administrative devolopments and the intricate machinery of the law for the investigation and detection of 'crimes. when the methods of the Indian police are being so widely criticised and when the question of whose purification is exercising the minds of ministers of the Crown and Members of Parliament, then no one would wonder at the ignorance displayed by the teacher in his pronouncement of his dictum. But the teaching comes from the master of the President of the Theosophical Society, who also ratifies it. These great teachers are responsible for promulgating this questionable teaching. Surely they do not mean to create a nation of informers. Boys and girls reporting the acts of their fathers, mothers, brothers and sisters and neighbours which to their fancy may be a violation of law!

To report violation of law presupposes a knowledge of law. No small task. The young imagination of a boy may fancy crimes where none existed. But the miseries that may be brought upon the victim of such boyish reports would embitter life in a country where such a teaching guided boys and

oirls.

Was such an injunction ever laid down in ethical manuals for boys and girls? The ingenuity to sandwich this doctrine of reporting violations of law to the authorities between Vedantic and ethical teachings is exceedingly ingenious. No prominence has been given to it by dilating upon this text as it has been done upon some others, for example on the subject of gossip, which occupies three pages and more; while merely three lines have sufficed for a controversial theme of such magnitude. But perhaps it was considered prudent to merely insert the dictum in the book, the text to be enlarged upon in the class room by word of mouth. Why this solicitude to train boys and girls to become informers?

The date of the publication of the book may help

to a solution of this question.

The book was printed in 1910. Mrs. Besant's preface informs us that the teaching was given a year earlier. Were not those days the period of unrest and political crimes perpetrated by misguided youths? Every loyal subject and well wisher of the country wanted an end of this state of things. But the whole country was in bewilderment, both the Government and the public. The master then found his opportunity to impart this teaching which would eradicate anarchy out of India by training the boys and girls of India to report violations of law.

A teaching of this kind however could not be singly put forward. The Indian Press would make a row over it. Insert it among other teachings. The result will be all the same. But it never struck the Master that the teaching might produce many evils as have

been indicated above.

We will not conclude this review without drawing the reader's attention to the poetical lines in the last

page of the book.

In his foreward J. K. says, "these are not my words, they are the words of the masters who taught me." These poetical lines are by implication to be attributed to the Master's poetical genius. But six of these eight lines beginning from the third appeared long ago in the pages of a periodical and these used to be seen framed in glass in Mrs. Besant's sitting room in her headquarter home. Their appearance in the book "At the Master's Feet" without acknowledgment of the source from which the lines have been taken makes the Master liable to the charge of plagiarism.

To put some Vedantic teachings into English and

To put some Vedantic teachings into English and not state the source from which they were taken is one thing but to appropriate an entire poetical piece

without acknowledgment is quite different.

The addition of the first two lines by the Master does not entitle him to claim the whole as his own.

The reviewing a book is a responsible and at times a disagreeable task. As the first review was silent on some points and as these have been brought to light in this, we hope this supplementary review is not superfluous.

Indian Students and laborers in America.

In this month of July 1911, I see two articles published in your valuable Review, one from the pen of Mr. Har

Dval. M.A. and the other from Mr. Sarangadhar Das, relating to the situation of the students and laborers on the Pacific Coast, especially in California. I am very glad to know that Mr. Hardval, M.A., has described the situation fully as regards the spies, students, laborers, and has praised a good deal the Swamis. I admit that Swami Vivekanand, Anagarika H. Dharmapala, Swami Ram Tirath, have been the pioneers of India to come to U.S.A. and have changed the atmosphere and created a good opinion among the ladies and gentlemen here on the Coast. But the Vedant Society here in New York and San Francisco is nothing better than the Theosophy in India, or U. S. A. I have a great regard for the persons named above, but the teachings of Vedant, or Theosophy seems to me nothing but superstitions of India. Do we still need the same superstitions here? If we do not need them in India, so we do not hanker

after them here in U.S.A.

Mr. Sarangadhar Das has done a good service to the students, giving the names and full particulars of those who have succeeded in their studies and who are still studying different courses in different schools and Universities, but he has omitted the names of some of them, perhaps, of those whom he did not know at the time, or whom he did not think of much importance. So leaving them aside, he has given the good account, but he himself being a student, has praised them a little bit more than they ought to be. I am not here to find fault with the students, but I can not help remarking that the students here are not the typical and ideal students. They are run away students from India not with the idea of study in some definite line, rather with the object to see U.S. A. and try their luck. I am not against them rather I invite many more to come up here and study, but I am strongly against their habits. I should say smoking is not considered an evil among the students here, meat eating, rather beef eating is also common, drinking is going to be taken to in some cases; further on, evil habits of the West of show and fashion ag desired to be had among the students, and cleanliness, disorderliness, laziness, are often barring in the way of the progress of the students. It doubt they are good students in their studies, but they lack the sense of responsibility towards their Motherland. I admit there is no sign of revolutionary movement here, and the British Government may rest assured that the few dozen of the students would never be able to overthrow the British Raj in India. Therefore I earnestly beseech the authorities that they should not waste their money, rather public money, to send the spies here to molest the students. The . stories we read of raising funds and sending rifles and ammunition to India to overthrow the British Raj are baseless and imaginary. It is only to deceive. the Government and get their pays and travelling expenses that interested men circulate such stories.

As regards the labor question, I admit we do not want any more laborers here, but I should strongly advocate the cause to bring the wives and children of those who are here to save their morals and make them better citizens of the country in which they live. No doubt the laws in Canada are stricter than in U.S. A., but I see, there would be no difficulty in bringing their wives and children here where they are working. We have already one woman in California, and one in Vancouver, B. C. and one more has just

come in Vancouver, B. C. There is already a struggle going on to have the way opened for the families of those who want to bring them, as some of them are waiting at Calcutta to get their tickets to Vancouver. B. C. But I am astonished to read that my countrymen are overloved to hear that the Indian Government has passed a law that no indentured labor would be sent to South Africa and many other Islands where the Hindus are already molested by their employers, I should respectfully say this is not the right kind of solution of the problem, nor is it the time to rejoice, but rather to think seriously. Here on the Pacific Coast, no doubt, we suffer a good deal on account of the prejudice among the Union labor against the Hindu labor, and so we petition the Dominion Government, Colonial Government, Imperial Government, to redress our grievances as we are British Subjects and if the Indian Government in consultation with the Dominion and Imperial Governments passes the law that no Hindu should go outside of his birthplace then we should be worse than we now are. In India we can not earn our living, but seek some employment in the Railway or Government Offices, Civil or Military, on a petty allowance of Rs. six to ten or twelve a month, and if we are fortunate enough to have some education, then we can get Rs. fifteen as a signaller, or copyist in some offices. Is there any better hope for the mass? There is no adequate arrangement for education, and whatever we have, it is only to learn, to read and write and serve in the Government Offices as copyists. Higher education most of us cannot dream of, nor can any appreciable number hope to get higher posts in the Government Offices. How are we going to improve our social status and come to the forefront of the civilised world? The only way open is to come out of India and see the world outside. What did Japan do? What is China doing now-a-days?

The other day while I was attending a meeting in the Seattle Commercial Club, I put a question to our Dean of Liberal Arts, Mr. A. K. Priest, M.A., who has now resigned his post from the University and become man of business, how is it that the U. S. people have ained the Japanese, and now are inclined to raise he Chinese, and when would the turn of India come? He answered me to the point and it is the fact. "Japan is the nearest. China second, and India last on the Pacific Coast. Further on, Commerce is the basis of development. But help is reciprocal. You study Japan carefully and you would find what sort of Japanese came first. They were the highest statesmen of Japan, they visited U. S. A. and all Europe, England, France, Germany, etc., and saw what is the best for them; they went back to Japan, and sent their brilliant students to study here the conditions and compare with those of their own country, then came the business-men with their experience of their own land, and capital to try the field here, to see the conditions of trade, export and import, then followed the laborers, and they adapted themselves in such a way that we can not see any home without a Japanese cook or home servant. Go to a hotel, and you would find a Japanese janitor, elevator boy, go to a store and you would find a Japanese helper, all the trade of washing clothes is in the hands of the Japanese, all the vegetable market is in the hands of Japanese farmers. Japanese have their own hotels, restuarants, stores, banks, etc., so far that we are afraid that they may at one time attack America, South and North both, what

to talk about Canada and U.S.A. That is what the Japanese have accomplished. Now is the turn of the Chinese and they are rising in their own way.

"But what has India done? Contrast it. First came the Swamis, the spiritual leaders of the East, India being the land of Religion. They conquered a few minds of the simple ladies, not of the men, as the men are scientific men of a business head, they want dollars all the time, and the women look after their religious interests. So they paved the way for Indian students, and in turn your laborers came with bundles of superstitions and eastern habits. So they are going to spoil the field which was cleared for the students: but your students are not of the right kind. Let the right class of men come and we would be glad to help you."

Now Mr. Editor, my letter is getting lengthy, but you would kindly make room for it in your Review. I am here for the last four years, and I have spent about 2 years and a half in Vancouver, and Victoria, B. C. and a year and a half in Seattle, Wash. I have not been to Oregon, or California, might go this year, now the seattle.

But what I am going to say is this, that we are here about six or seven thousand laborers in B. C. scattered throughout; and we have our Sikh Temple. worth ten thousand dollars, a place to have a night school for the laborers, and also a place to have the sick persons, two corporation companies of business. more than a dozen real estate offices, one Khalsa Store of grocery, etc., one tailor shop and one dairy, and three confectionary shops, one boarding house and more than fifty young men educated in Vancouver, and Victoria, B. C. And here what we need the most is one strong leader to carry out the work, in many different branches, one doctor to look after the sick persons, and one lawyer to attend the law cases, and some business men with capital to see the conditions of trade, and develop the market. If the leaders in India could only spare one of them, there would be great work done here. We have million dollars worth property here, but we do not care to cultivate it for ourselves as we are not settled here vet, having no families here. We want to have the families come and we settle here for good. This is the work to be done by the Leader if one could be spared from India. This is the situation in British Columbia, Canada. As regards Seattle, Wash., we have just got our own home, bought for four thousands dollars, a part of it is paid in cash through the kind patronage of His Highness the Maharaja of Baroda, and through the activity of Mr. T. Das, M.A., Graduate of Washington University, where we can accommodate at least one dozen students.

Further on we have about sixty acres of land in Oregon, not all cleared yet, under the control of Mr. T. Das, to whom it has been given by one of his friends. In California, we are trying to have some land, for the students, though we already possess a Temple of the Vedant Society. Here there are more than one hundred students studying on the Pacific Coast, and we want one strong leader to organise them all into a band of hope for the regeneration of India. Would you suggest any one, rather induce any one to come up here and take the lead? Laborers here are scattered in different places, about seven thousand in number, and I would see how far I could succeed, when I visit them personally this winter. Oh, there is plenty

of work here and rather better chance than in India.

More money, more time, more comforts. I have written to many but with no effect.

G. D. KUMAR.

The Universal Races Congress.

I have read the letter of "Friendly European" in the August Modern Review, on this subject. He takes exception to what I said about this so-called Congress in the July Review. I quite expected that your friends would not quite relish my criticism. The best of them cannot see things from the Indian stand-point. They cannot have that sensitive love and respect for your culture and history as an Indian patriot would have. This sensitiveness is a rare quality even among Indians themselves. I tried to give the view of this sensitive Indian patriotism. And I think that unless European philanthropists and humanitarians can enlist this patriotism on their side, their best efforts would be foredoomed to failure.

And, as a matter of fact, this last Congress has been really a failure. It has utterly failed to evoke any enthusiasm either among the dominant races themselves, or among the other races also. As for your own people, most of those who attended its sessions were sorely disappointed. Dr. Seal did, no doubt, deliver his message with great learning and considerable warmth; but it really fell quite flat upon his European audience. It was rather Mrs. Besant who more forcibly represented India at this Congress; and most Indians, I think, by this time know well what sort of a spokesman of India this clever and powerful woman makes. She is a thoroughgoing imperialist in politics today: and those who can' analyse this imperialism know that its entire psychology is based upon the superiority of modern Western culture and civilisation over all the Eastern and Nonwhite cultures and civilisations of the world. Mrs. Besant affects deep veneration for ancient Indian wisdom; but has little or no respect for modern Indian life and character. There are few Europeans, among the educated classes, who without accepting all the exaggerated estimates of Theosophy and its Secret Doctrine, do not admit that India had a very superior civilisation in the past; but this admission can have no bearing upon their real attitude of pity and condescension for the present life and culture of that country. From the Indian standpoint, and even from the standpoint of that universal humanity towards which the world is willingly or unwillingly moving, this is a very vicious attitude. And yet this is, without doubt, the attitude of Mrs. Besant. This is the inner attitude of those who organised and worked up this pretentious Congress. It is no use shirking the truth. The dominant spirit of the Congress was that of pity and benevolence and not genuine love and reverence, which, to my mind, is the only possible basis upon which any real racial sympathy and appreciation can be built up. Indeed, your "Friendly European" himself supports this veiw, unconsciously, when he calls upon you to beat off "the current nonsense about dominant races." "current nonsense" is in the very blood of the European. It was at the back of the consciousness of most of the organisers of this Congress, though they thought that they were quite free from it. Look at the way in which most of these amiable ladies and gentlemen

tried to dissipate this current nonsense. Why, it was only by proving that the socalled inferior races had proved themselves to be quite the equal of the so-called superior races, in intellectual and moral achievements, whenever and wherever they had opportunities of receiving the whiteman's education and imbibing the whiteman's ideals. There are many of your own English-educated countrymen who would not readily recognise the outrage of this cannon of racial judgment. It is not at all surprising that your Europeare friends should fail to see the irony of it completely.

But, why should India be judged by the standards of Europe? Europe is as much a part of Universal Humanity as India herself, is she not? And can one part of an organic whole judge by its own particularity the values of another part? All such judgments inevitably imply initial inferiority: for it is always the higher that can legitimately judge the lower and never the lower the higher. Those who apply the generalisa-. tions of mere European experiences to the determination of the value of Indian life and institutions, practically claim for those experiences a universality which they do not possess. And the mistake lies really at the very root of European Humanitarianism, in the name of which this Races Congress was organised. Europe has yet to seize the true ideal of this Universal Humanity; and to fully grasp the very rudimentary truth that, as Dr. Seal pointed out in his address, "the unity of Races is not homogeneity or uniformity."

Universal Humanity, though present in each race, is diversely embodied, reflected in specific modes and forms. And, dynamically speaking, Universal Humanity is not to be figured as the crest of an advancing wave, occupying but one place at any moment and leaving all behind a dead level. Universal Humanity is immanent everywhere and at every moment.

And, if this be true, as I believe it is, then Universal Humanity being present as the Regulative Idea in Indian culture and evolution as much as in the European, India has absolutely no need of borrowing her standards of measurements from Europe, a more than Europe has any need of borrowing her d standards of measurement from India. They may very profitably compare notes with each other, and see what either has to tell the other. Such comparative consultations would be highly helpful to both. But before this is possible Europe will have to cure. herself of her conceit of superior civilisation and manhood. This is the first condition of the success of a Congress like what we had last month. But I openly challenge its supporters to prove that this. primary condition was at all fulfilled.

Mrs. Besant and India at the Races Congress.

Take, for instance, Mrs. Besant's pronouncements upon India at the Races Congress. There is perhap no European holding any known position in the thoughts and activities of our time, who was betterfitted to speak on behalf of your country at this Congress than this gifted and celebrated lady. But what did she say? I will not refer to her speech at the Third Session of the Congress, which dealt with the question of the capacity of non-European peoples for Parliamentary Institutions, the section to which Mr. Gokhale contributed a paper on Indian politics. Here she spoke as an Imperialist, saner than many im-

absolute equality between the white and the nonwhite in all outer matters of personal life, and the native should never be made to feel that he is not "fairly treated". In the name of Imperialism she raised her protest against the rudeness of Anglo-Indians in their behaviour towards Indians of position and respectability, and the humiliating conditions to which Indian settlers in South Africa are subjected by the Colonial Governments there. I do not specially refer here to this speech of hers, but to the more significant one that she delivered at another Session of this Congress, which was considering social problems. In this speech, Mrs. Besant descanted on your institution of child marriage. She declared with her usual eloquence that this child marriage is responsible for India's degradation. Nowhere, please mark the word degradation. I ask your own people to say if they can honestly and reasonably accept this verdict that India is degraded. And even if they believe. as I dare say some of them must do, what is the standard of judgment by means of which they have arrived at this conclusion. Is it European, or is it Indian ? Judged by her own regulative idea, in the light of her possibilities, India is not what she might have been, and should be: this is what even the most sensitive of your patriots would admit. There is in every healthy person,—and it ought to be also in every healthy nation, an ever present, disparity between the real and the ideal, between actuality and possibility. This sense of disparity must, or ought to be present in you also; if it is not there, then you are in a diseased condition, the insensibility of coma or death has overtaken your national life. This sense of disparity between the ideal and the real supplies the dynamic element to all social and moral progress. But the ideal is your own, and not another person's; it is revealed not outside but within your own limited cealities. The ideal of the rose, that by which we ge whether a particular rose is good or bad, is in rose itself, and not in the lotus or the lily. India's social ideal is in herself, and not in England. If the institution of child marriage is bad, and there is hardly much difference of opinion on the subject among thoughtful Indians themselves, it is bad because it is not consistent with India's progress along her own line, and not because there are other customs in England or America; and the evil must be cured according to the needs of the national ideal, andby the special genius of the nation itself. One, there-

perialists, because more far-seeing and statesmanly,

and with an evident consciousness that if the British.

Empire is to endure, in India, it must be based upon

It is all very well to talk cheap condemnation of Indian social evils, but have Europeans any solution to offer, from their own social life and experiences? Mrs. Besant wants to prohibit the admission into school or college of married boys and youths. Now,

fore, need not be an advocate of the existing custom of

child-marriage to resent Mrs. Besant's ignorant and

gratuitous criticisms of it.

suppose it does prevent so-called child-marriages. among the classes who are interested in your school or college education: what then? The marriageable age is raised. But can you stop there? Can you in this rough way of reforming child marriage, keep the present position of parental authority in the choosing of their mates for young people ? If you cannot, what then? Is the prevailing European method the best for the development of human character? Does it make for true manhood and womanhood? Does not Europe stand today almost utterly aghast at the enormity and complexity of her own problems of marriage and eugenics? European institutions have grown under pressure of a variety of forces partly economic, partly ecclesiastical, and partly social. We did not establish these institutions as the result of the deliberations of our wise. They have simply grown among us, if not in spite of us, at least not, in any case, with our consent. They have really grown as a succession of makeshifts adopted by nature herself to find relief from the evils that each preceding social epoch created. And even today we, in Europe, do not know in the least as to which way we are drifting. It is absolute impudence on our part to come forward to doctor your social evils. It is a case, if it ever happened in life, of the blind leading the blind.

And such attempts are possible only because of our incurable conceit of superiority. This sense of superiority does not leave us even when we admire you most. Mrs. Besant is a living example of it. And, I think, she is a conclusive reply to your Friendly European who took umbrage at my candid criticism of this pretentious Races Congress. I lend my humble but absolutely whole-hearted support to her appeal to vou, to beat "off the field the current nonsense about dominant races." But I contend that you will be able to do so not by submitting to, but by resentfully repudiating the very right of these so-called dominant races, to sit on judgment over your culture and your character. Once submit to be adjudged the equal of the European on his own plane and according to his special standards, and you give the whole position away. If Europe wants to compare notes with you respond to her invitation, gladly, but with the dignity that befits your great and ancient culture. If she wants to judge you, demand from her credentials: let her, if she can produce those ultimate generalisa-tions of universal human experience, such as can be established only by the Science and Philosophy of History, by which alone can we truly examine and judge particular social economies and institutions, and apply them equally and impartially to both India and Europe. But as long as she cannot do this, stoutly resist her insidious attempts to impose her own ideals and measures on you. Do not sell your birth-right for a mess of sweet and morphean sympathy and abstract . humanitarianism or cosmopolitanism.

London, Sept. 1, 1911

E. Willis.

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

Education and National Progress: by Sir Norman Lockyer, with an introduction by The Right Hon'ble R. B. Haldane, Pp. 269 x, 1906. (Mac Millan) and Co., London).

The book is a collection of essays and addresses which have appeared during the last thirty years (1870—1905). In India those who hanker after higher training should remember that "such training requires self-submission to hard intellectual discipline, and it is in this self-submission that the majority of our young men (Englishmen) are lacking," p. v. whole book is a plea for scientific education. If the progress of a nation depends on education, it relatively depends more on scientific education than on any other kind of education. National prosperity does not wholly depend on "muscle, but upon utilization of the best and most numerous applications of science,"
p. i. Generally we look upon England as our beau
deal in all human activities. But we are told that in the advancement of science "inspite of what has been done during the last ten years, instead of relative advance, there is still a relative decline in relation to other countries," p. ix. The cause of this decline is to be sought in the fact that "there is absolutely no career for the student of science, (the original investigator) as such, in this country," p. vi.

Germany is so far ahead of England in all scientific

activities, "because there are no such brilliant and highly paid careers open there as here to those who choose politics, the bench, the bar or commerce in

preference to science," p. vi.

Sir Norman Lockyer has fortified every statement with facts. The result of the neglect of science is that "the chief London Electric Railway is American, American coal is producing gas to light the streets of the metropolis. American cars are now found on our English trains which on some lines are drawn by American Locomotives," p. 121. Writing on University education, he observes, "we in Great Britain have thirteen Universities, competing with a hundred-and-thirty-four State and privately endowed in the United States and twenty-two State endowed in Germany," p. 191. Speaking of the State aid he says the German State gives to one University more than the British Government allows to all the Universities and University College in England, Ireland, Scotland, and Wales put together," p. 191. In support of his view he quotes Mr. Balfour,—"I do not believe that any man who looks round the equipment of our universities or medical schools or other places of education can honestly say in his heart that we have done enough to equip research with all the costly armoury which research must have in these modern days. We the richest country in the world lag behind Germany, France, Switzerland and Italy: Is

it not disgraceful? Are we too poor or too stupid? figures substantiating every statement made in the body of the book. From the above extracts it is clear that Sir Norman Lockyer has sounded the alarm against the utter neglect of the problem of education. A note of warning is raised in every chapter, almost on every page. It appears to us that not a single suggestion is inaccurate or impracticable. The book is the fruit of attentive study and wise reflection. There are some among us who have made it their business to denounce every modern writer and with them it is an article of their creed to trace everything to old and antiquated writers. But we recommend this book to those only whose minds are not acuteand resourceful enough to spin out a fine texture of all modern sciences and arts from a single and solitary thread of an idea expressed in a work written in 2000 B. C. Sir Norman Lockyer has not merely indulged. in destructive criticism, but has thrown out useful hints for the solution of the pressing question of education. The book is of exceptional interest to all who are engaged in educational work.

The Hon'ble Mr. V. Krishnaswami Iyer: Trichinopoly. The Wednesday Review Press, 1911. Price annas 4.

This is a biographical sketch of the present Indian member of the Madras Executive Council, who officiated for a time as a High Court Judge before he was appointed to his high post. Mr. Krishnasway lyer's appointment was very well received by public, though he has yet to win his laurels in present sphere of action. The brief sketch before us shows that he has in him the materials of a great future and we earnestly trust that he will justify the high hopes entertained by the country of one of his superior attainments and abilities.

Hindu Social Ideals: by P. M. Mehta, M.D., Bar-atlaw: G. A. Natesan and Co., Madras.

This is a lecture delivered on the occasion of the Eleventh Anniversary of the Hindu Social Club, Rangoon. The lecturer commits the usual mistake of comparing the worst features of the Western econonic system with the best aspects of the caste system as it is, not in actual life, but in theory. He compared the castes with the professional clubs or guilds of Europe, but forgets to notice the essential difference between the two classes of institutions. Though he says that "in the course of centuries various meaning-less and artificial formulas have grown round easte as excrescences, and the original admirable traits have more or less fallen into desuetude," and that "but for the restrictions on inter-dining and intermarrying these guilds or castes would not have had that baneful effect which is noticeable in certain res-

pects in the Hindu society," he does not stop to point out what those meaningless formulas are and how caste, in the ordinary acceptance of the term, can remain intact if interdining and intermarriage be abolished. Nor does he put in a plea for their abolition. On the other hand he says that the task is not so easy as some people imagine. The writer is evidently an England-returned gentleman, and his outlook on the caste system cannot be the same as that of the orthodox community, who would place him outside the pale of Hinduism. We do not think that the lecturer has the right to read into the word 'caste' a meaning which suits his own reformed views and practices but which would not be sanctioned by orthodox society, and to defend it after giving it an unduly liberal interpretation. The only effect of such a procedure is to hinder and not to help forward the cause of truth, for the lecturer will be popularly taken to be a defender of caste in the accepted sense of the term which he is not.

Indian Military Expenditure: by Dinshaw Edulji Wacha: Natesan & Co., Madras. Price annas four.

In this little book Mr. Wacha has shown that if retrenchment in military expenditure is to be effected, the strength of the entire force, European and Indian, must be brought down to what it was in 1885. The 'grossly iniquitous and entirely one-sided" scheme of Army Amalgamation, framed with the object of imposing crushing charges on the Indian exchequers in the interests of England and in spite of the persistent protests of the Government of India, should be considerably modified. These propositions Mr. Wacha has established by a wealth of arguments and illustrative facts and figures which we have learnt to associate with his name. The vigour and charm of his style are also well-known and the subject has been treated in so interesting a way that there is not a dull page from cover to cover nor is there any display of technicalities which the lay reader cannot understand. The book has been well printed on good paper, the vet-up being in the usual excellent style of Messrs. tesan.

BENGALI.

Thara Phul: by Karunanidhan Bandyopadhyaya, Calcutta, 47, Durgacharan Mitra's Street. Price annas twelve.

This is a small volume of poems with an introduction by Babu Sudhindranath Tagore. The author is not a mere versifier, but has real poetic gifts. His similes are apt and stick in the mind, and he has a ready and natural flow. He has an intimate sympathy with Nature in all her varying moods, and the lyrical touches are often exquisitely beautiful. One or two pieces, e.g., 'The Twentieth Century Meghaduta' might with propriety have been omitted from the book. The juxtaposition of classical with colloquial words are and there grates on the ear and interferes with our aesthetic enjoyment of some really fine pieces. These minor faults apart, the author's performances must be pronounced to be really excellent.

Byakaran-Bibheesika: .by Prof. Lalit Kumar Banerjee, M.A., Calcutta, 117-1 Bowbazar Street. 1318. Price annas four.

As in many other fields of literary activity, in the field of grammar also, it was Babu. Rabindranath

Tagore, we believe who introduced the spirit and method of research, and showed what a rich mine of unexplored treasure the Bengali language presented to those who would take up this line of work. Since Rabindra Babu showed the way, many of our literary men have made valuable contributions to the subject. not the least of whom is the learned author of the present discourse. He has, in his own humorous style which can make the most dry-as-dust subject interesting to a degree, put in a strong plea for the preservation of the purity of the language; he has shown by copious illustrations how words derived from Sanskrit and commonly in use violate the elementary rules of Grammar, and though some justification may be urged for words coined by the masters and whose use has become too fixed to admit of change, the same cannot be said of new coinages which are still in a fluid state. Essays like those under review contain valuable material for the compilation of a Bengali Dictionary by an authoritative body like the Bangiya Sahitya Parishad, and they should be welcome to everyone who has the welfare of our mother-tongue at heart.

Bengali made easy: Published by Swami Sevananda.
To be had of the Manager, Jogasrama, Benares City:
Bharat Mihir Press, Calcutta. Price annas four.
This is a really useful little book, neatly printed, and containing easy lessons in Devnagri and Bengali characters, with short grammatical expositions in English. Translations of some words in common use are given. To those who want to learn the Bengali language the book will prove an excellent first guide.

MARATHI.

Reminiscences: by Mrs. Ramabai Ranade, Pp. 252 (Price Re. 1), with preface by the Hon'ble Mr. G. K. Gokhale. Published by Manoranjak Grantha Prasaraka Mandali, Girgaum, Bombay.

More than a year has elapsed since the publication of this book, still we do not think it is too late to notice it as briefly as possible in the columns of this review. The very name of the late Mr. Justice Ranade is sufficient to evoke in us the feelings of love, reverence and admiration for him. Nearly a decade has elapsed since the demise of this great man, still no biography worthy of the eminent thinker has appeared. Is not a decade a sufficiently long period for the production of a good biography? Rao Bahadur Mankar's two pamphlets are only a sketch. Excepting a volume of his "Essays on Social Reform," and "Essays on Indian Economics," and "The Rise of the Maratha power" are there no other writings and speeches of this wonderful worker? If there are, why have they not been published? In this part of the country, Mr. Rande was known as the Gladstone of India. But where is the Lord Morley of India with his three volumes?

All friends, co-workers and disciples of the late Mr. Ranade will warmly welcome this booklet. Mrs. Ranade has shown us, as nobody has done, the exemplary simplicity, purity and wisdom of this well-known leader. In this book we get a glimpse into the sweet home of Mr. Ranade. The whole work with the exception of an occasional chapter here and there describes his life at home. It reveals to us the struggles of a reformer with his orthodox relatives. No one but Mr. Ranade with his acute intellect and shrewd.

ness could have adhered to his principles to such an extent and at the same time taken care not to wound the feelings of his loving father and his fond widowed sister. At every step, Ramabai used to be placed on the horns of a dilemma. Her mother in-law and sister in-law would vehemently attack her for attending public meetings with Mr. Ranade, for receiving tuition from a European lady, for doing anything that was not in conformity with their old, antiquated views of religion and the duties of women. Mr. Ranade asked his wife never to contradict any elderly member of his family and she obeyed his commands to the letter. The book is studded with beautiful and happy anecdotes, and incidents which have a great lesson to teach us all.

What strikes us most is the passionate devotion of Ramabai to her husband. Some of our girls have false notions of education; their idea is that it is imparted to them with a view to place them on a footing of perfect equality with their husbands. Such women should learn to understand their proper position from the exemplary life of Ramabai. Scarcely do we meet with such cultured ladies solely devoted to the service of their husbands. Ramabai considered that her very existence in this world was to look to the comforts and conveniences of her husband. How many women are there with such ennobl-

ing ideals before them?

She has excluded all his public activities from this book, her chief aim being to paint his private life. Her success is unique. As a writer she occupies no mean position. The descriptions of beautiful scenes at Simla, of the manners and customs of the people of different parts of India are vivid and realistic. Sometimes she rises to eloquence. The style is charming, graceful and eminently suited to the subject. The last pages are pathetic indeed! The heart melts and the eyes grow dim with tears. We could not resist the temptation of reading the whole book at one sitting. One may differ from the authoress in one or two points. Mr. Ranade has been made the subject of more than a dozen lampoons for not having married a widow when he lost his first wife and for having gone through the Prayaschitta ceremony for having taken tea at St. Mary's Convent in 1800. Mr. Ranade might have swerved from his principles in these acts but we venture to say that these bitter and carping criticisms were uncalled for. In estimating the career of a great man we should not lose sight of the age he lived in, the lessons he taught and the work he did. If we do not consider all these points, we are not likely to get a

true convergence of focus without which it is not possible to have a full figure before us. Strongly as we denounce these bitter and scurrilous attacks, we are sorry we cannot induce ourselves to be satisfied with the defence of Mrs. Ranade. We offer our heartfelt, sincere and respectful thanks to Mrs. Ramabai Ranade for striking out a new path in the literature of Maharashtra and we hope that the wives of other great Indians will follow in her noble footsteps.

GUJARATI.

Life of Emperor George V, by Motilal A. Desai, B.A. Paper bound. Unpriced. pp. 6.

There is hardly anything to be reviewed in this pamphlet which sets out in six pages the main events

in the life of our present King.

Sahakar.—This is a monthly periodical started by the Prashnora Sahakar Mandal of Amreli (Kathiawad). As a rule we do not review monthlies, and we do not see any reason in this case to make an exception.

Report of the Second Brahma Kshatriya Mahila.

Parishad, published by Mrs. Dhanlakshmi Krishnalal, Mrs. Hariganga Chimanlal, Mrs. Pankhadi

Hariprasad, and Bepen Sulachana, Secretaries of
the Parishad.

The Brahma Kshatriya community is one of the important and advanced communities of Gujarat, and this report collects in a book form the proceedings of the second conference of that caste, held exclusively by ladies at Ahmedabad, one of the well-known centres of this caste. It draws attention to several odious social customs obtaining amongst them and which are such that only ladies, if they can make up their minds to do so, can put a stop to. On reading the report there seems to be a consensus of opinion on stopping at least two customs, one being the weeping and beating of their bosoms in open street, by ladies, when a death occurs, and the other, the compulsory eating of very spare and coarse food for several d after a death in the house. The action taken by ladies is admirable and exemplary in every way. hope it would prove lasting. We also mark that efforts are being made to grapple with many other evil customs too, e.g., the demand of high dowries. This is a work of time and education, and as education progresses it is sure to assist the community in carrying out all these reforms.

K. M. J.

NOTES

The Education of Women.

The great question of the day is that of woman's education. In time to come it will be said that this generation was the turning-point in the history of woman. As always, it is the ideals of the new move-

ment, rather than its form, that are allimportant. Forms create themselves. Ideals give birth, they do not receive it.

Education is above all things a moral function, and concerned with man, primarily as a moral being. This is sometimes for-

gotten, as if its business were with the intellect. It is rather with the will. We have to think truly in order to will efficientlv. We have to feel nobly, in order to will high. What is it we would teach our girls? What do we want them to be? What do we want them to avoid? First and foremost, we must root them in their own past. Not in blind adhesion, not in vain repetition. It is a noble past that makes a noble future. We must fearlessly give them the discriminating eve, the testing heart. They must see the blank spaces of need. But they must recognise the noble intention. They must feel the pride that savs "It was my forefathers who did this?"

We must give Indian girls their own colour. We do not want pale imitations of American or English women. We want on the contrary a womanhood that can contribute something to the circle, which would otherwise have lacked it. For this we must convince it of its own Indian-

ness. How shall this be done?

Some will answer the question in one way and some in another. In the case of the orthodox, it may seem easiest. But everywhere it is the first duty, to convince the Indian girl in her heart, her conscience, her intellect, and her will, that she is Indian

indeed, and not a foreigner.

The world must be seen through the home. Only knowledge in synthesis is he knowledge. Only knowledge that is he in synthesis yields power of thought to become new knowledge. Holding itself in its own place, the rightly trained mind projects its own new synthesis. The educated woman should not be less a homemaker than the uneducated. Rather, she should make a finer home. We are educated, not that we may find easier duties but that we may add to ourselves duties that the uneducated never thought of. Submission was the noblest effort of the uneducated woman. Responsibility is rather he call that comes to the educated. To fill a small part in a great whole was the ancient destiny of woman: to create that whole in which her own life is to form a part, is the modern demand upon her. How is woman to be fitted for this?

There is a great deal of discussion as to whether girls should be trained in household service or rot. But such discussion is

largely academic. The question answers itself. In a wholesome happy woman's life. whether she live in a palace or a mud hut. whether East or West, there is always a certain amount of household and family. care. Teachers, writers, and doctors may escape this, but that is only because they by the community, and sacrificed therefore to a certain extent specialised and abnormal. Even during the years of study. an Indian girl cannot be altogether freed. from household service. And a very beautiful spirit, of regarding study as a privilege, is the result. How valuable is the habit of personal independence in matters of service, will be seen by any one who has to transfer a party of Indian women from one place to another. An empty house, water, and a few utensils, are all they need, and they scatter, happily and spontaneously. to carry out the habit of their lives. There is no anxiety here, as to how they are to be amused! A river, a garden, a verandah. and they entertain themselves. If a temple be added, then so much the better. But it is wonderful, how simple are the necessities of life! It is wonderful, the beauty and dignity of the world that creates itself so easily! No one who has seen and understood this condition, no one who has appreciated the safeguards it offers, to health. to happiness, and to character, will be ready to part lightly or thoughtlessly, with the old Hindu culture of the woman's morning duties.

It is precisely this womanhood, so sane, so disciplined, so helpful, to which we desire to offer the larger scope of current intellectual conceptions. It is this womanhood that we would call into the world-council, to speak out its judgment on the great issues of the day. Sweetness, quietness, and Indian-ness are undoubtedly the influences that may be expected of it.

These will be best gained by establishing the old order of life as a personal discipline, and building upon it the great new order of intellectual development. Scientific standards, geographical conceptions, historical pre-possessions, these are the three characteristics of the modern mind, and we want women's minds to manifest through them, as deeply and as powerfully as men's. We want women to be as competent to consider problems involving these, as men. Unless

women are united with men in the scrutiny of life, that scrutiny must for ever remain crippled and barren, unproductive of spiritual growth or civilising gain. Humanity is only complete in the two-fold organ, the feminine mind united with the masculine, and neither alone.

It is difficult to see how the new function of the intellect can arise, without introducing for girls the old ideal of the studentlife, which has been so many centuries in force for boys. This is one of the noblest because most austere of the world's ideals. But it must necessarily postpone the age of marriage. This need not, however, make woman incompetent in the home. It has been well said that if an uneducated woman can solve problems of nursing and housekeeping, an educated woman should solve them so much the better and more quickly. The new daughter-in-law will come into the house of her husband's mother, already more mature, already more of a power than she would have been as a child. Herefrom will arise new problems. True. Yet the solution of all problems lies in character, character, character, and the recognition of education as first and foremost a moral energy.

What is a Backward Race?

The Universal Races Congress has brought several questions into prominence, but perhaps none of greater importance to all of us than this, What is a backward race? Mrs. Besant and Prof. Dubois shared between them, it is said, the oratorical honours of the Congress. Now Prof. Dubois is a Negro, one of the leaders of his own people in America. What the Negro wanted, he said, was education and more education and vet again education. All who listened to him seem to have felt that his speech, brief, cogent and forcible, made it hard to believe in the innate inferiority of the Negro. It is to Asiatics, educated as they have been for centuries to pre-occupation with race in the proper sense of that word, that we must come, for an instinctive intuitive expression of the moral sense regarding the unity of man. To the European mind, accustomed to think of place and home as the main unifying influences, not so much concerned with who a man is, as where he lives, such

questions have hitherto seemed more or less academic. Europe has no deep-rooted moral feeling on the subject. This is why so many Europeans, otherwise highly respectable, will in the course of friendly discussion give utterance to immoral and reprehensible opinions, on this question. They mean no harm, perhaps, but in fact they have not caught the bearings of the question, and unaware of their own ignorance, they say the first thing that occurs to them. One has often heard Asiatics say things equally blameworthy on political questions, but I have never met any Indian man, however wrong-headed he might be about things in general, who would not shrink in horror from the suggestion that humanity was diverse in origin, or that we owed different degrees of duty to one race and another. Even the most ignorant seems to have something in his education which predisposes him to assert the great intuitive doctrine that all humanity is one. And this he will explain if you ask him, by saying that it implies that all men have an equal claim upon us for the best that we can do for them. He will go further, and add that all humanity is equally built upon the moral tendency of things, and that any individual in any race may become an expression of its whole genius. "All women and all men, the Aryan and the non-Aryan, let them go forward freely, each in his own path."

Yet is there such a thing as a backwa race? Not backward in potentiality, may be, · but backward let us say in achievement? If we are to measure achievement against some one limited and arbitrary standard, it is difficult to see how this can be disputed. Surely certain races are for the moment predominant because they are so highly developed in the power of organisation. But this is no absolute and universal criterion. The self-same man, whose qualities of actuality and responsibility make him, admirable in a factory or a counting-house may be quite inferior in those deeper and more refined characteristics that make a man a good husband and father, a poet, a scholar, or a saint. We cannot confound superiority with success. Obviously, a nation of small tradesmen, however successful, is a nation of small tradesmen still. It may be richer, but it could not be considere equal, much

less superior, to a mation of intellectuals, however poor.

Even the negro, whose inferiority is generally taken for granted, because of his admitted task of organisation, even the Negro is said by those who know him to be very much the superior of the white man in emotional possiblities making of him potentially one of the world's sweetest

singers.

Clearly, then, there can be no absolute standard, but he who is furthest behind in some things, may be most advanced in others. Toussaint L'Ouverture, we must remember, who led the Negroes of Havti in rebellion and laid down laws that forestalled some of the best enactments of the great Napoleon, was a Negro. Even if we say that he owed his greatest and best thoughts to the percolation of French culture of the wonderful age that preceded the Revolution, yet we admit, in saying this that he was as able an organ of that culture as any man of any other race. This is perhaps the best instance of genius that can be quoted, since Toussaint's achievements are historical. He succeeded in capturing freedom for his people. And about his race there seems never to have been any question that it was pure Negro. In his life then we may judge of the relation between genius and the general advance of the race. Our whole vilisation must be based upon genius. he pre-historic advance, inconceivably slow, must have been a long and complex series of actions and interactions, between the individual and the mass, in some such way as Toussaint and his people.

But if civilisation has grown in the past by such means, it must be capable of continuing so to grow. It must then be to the interest of all that nothing should thwart that growth in any of its parts. Only a man hopelessly ridden by the self-interest of himself and his class, could refuse to see this. Are there such? Would one wilfully put a stop to the progress of man because the next step would reduce this year's dividends in a certain mine? Man, we must remember, is primarily after all, an organ of universal and spiritual truth. Sacrifice is his goal. He cannot for ever refuse God, though he die of the sight. Truth is its own propaganda, in despite of

self-interest. The only service that an idea requires, is, ultimately, its clear and fearless utterance. It was imperial Rome herself that became the seat of the Church of the Nazarene. It is part of the great inspiration of the oneness of all men that we must not venture to look upon any as eternally in rebellion. Man is the greatest of all miracles. None knows the hour when Satan himself may begin to preach the goodness of God. Therefore we must struggle to think truly, even though we know not how that truth is to be made effective.

It is clear that the character of the age itself is a factor in our conception of what constitutes advancement. In an age of easy travel command of the main traderoutes may enable a people to enrich themselves rapidly, and they will then appear as a very successful people. But in an age of different conditions, it is conceivable that quite other characteristics might make a nation effective. In turbulent climatic states, a knowledge of agriculture might best contribute to survival. Under highly adverse circumstances of any kind, very simple habits might give tenacity of life. We can imagine that power of manufacture might easily prove more important to well-

being than ease of exchange.

Are there any constant factors against which advancement can be measured in any absolute fashion? If there are, they must have very little to do with the form which progress adopts from time to time. Is there anything for which nations themselves exist? Or ought we rather to preach as modern and successful nations find themselves tempted to do, that everything ought to be sacrificed to the nationality itself? Woe be to that form, of our finite life which sees nothing outside itself that might, demand the pouring of itself as an oblation upon the fire! That which has ceased to recognise a goal of sacrifice, has ceased to have any longer the right to exist Fortunately for man, there are few who would venture to claim that the world would be well sacrificed to them. And most men joyfully acknowledge that, even in our largest and grandest combinations, we exist for the realisation and expression of a life altogether outside material good. The mind, the heart, the will, have other uses than to enable us or our like to sleep soft and eat

well. India recognises knowledge, love, service, as ends in themselves. To add to human knowledge, to human joy, to the vision of nobility and beauty, is as much the function of nations as of individuals. It is as truly their beautitude.

Judged against this standard, which are the backward races, those which stand at present with their backs to the wall, struggling for their right to breathe, or those which are least deeply civilised? And how is the deeper civilising of man to be subserved, if not by the advance of all alike to the utmost of which they are capable? laws that declare a limit to the powers or of capacities or rights of one class, race, or community, in the interests of another, there is neither truth, righteousness, nor stability. In the long run, and looking at things on a large enough scale, it may be that we shall declare that morality is the nature of things, and that there is none lowly that shall not be exalted, and none exalted that shall not be brought low.

Precept and Example.

A recent number of The Nineteenth Century and After contained an article entitled "When the Rani Lifts her Veil in London." From the intimate details it presents to the reader it is certain that the writer based the article on materials supplied to him by the Ranis,—directly or indirectly, it does not matter. In the passages devoted to the Maharani of Baroda, we are told:

"Speaking in general terms, the Maharani's campaign to uplift the women of Hindustan is as simple as it is sane. She thinks that the time for mere talking has long gone by, and she abominates Indians who talk reform in congresses and conferences and practise reaction at home."

Before the Baroda-Gwalier nuptral arrangements, the Maharani had to go far for objects of abomination. Now she will be saved that trouble.

European Industrialism and Our Duty.

The Indian Student for August 30, 1911, contains much thought provoking matter. We think there is much truth in the passages quoted below.

The recent strikes, and all that lie at their back, should open his eyes to the evils of that competitive capitalistic industrialism which so many of his country, men are just now trying so hard to introduce into their own country. Is India, in her so-called rejuve-

nescence, to follow in the wake of Europe and wantonly create for herself, in her, rage for industrial progress, the evils that are visibly bringing about a rebarbarisation of almost all the European peoples? That is the problem which our young students, the future natural leaders of their people, should seriously ponder over. We want them to keenly and critically watch the things that are going on about them in this country so that they may realise the gravity of this problem and arrive at some right solution of it.

It would be doing a very serious injustice to our young men to think that they are entirely unconscious of the seriousness of the present economic situation in their country. The more thoughtful and intelligent among them frankly acknowledge all that we have said. What they do, not see is any way out of it. "We admit the evils of modern Western industrialism. they say, "but can we avoid them? If we are to hold our own against Europe in the matter of our arts and industries we must fight her on her own grounds and with her own weapons." The plea is natural. It is the popular view even among the elders. It is, however, a cry of helplessness. And there is no more pitiable thing in God's world than the helplessness of youth. Why should youth think that it cannot solve problems that have baffled others? Has not India always risen to higher and higher visions of truth that have been denied to many of the other races of the world? What hope is there for our country if the very flower of our youth cannot command the inspiration of that all-conquering self-confidence with which God endows healthy youth everywhere?

And, then, what is this "our own," which we are

to hold against Europe? Is it our outer possessions or our inner spirit? It is our mines or our minds? Is it our clothes or our culture? European industrialism means enormous production of commodity at an absolutely reckless sacrifice of humanity. Are we to hold "our own"—that is, our producing capacity—at a similar sacrifice of our humanity? Constituted as man is, every human civilisation must have a certain amount of material possessions and economic stamin or it must die out. We must recognise this. Inc has not, just now, this minimum material basis. The she must secure. But in seeking to do it she has absolutely no need to follow the suicidal lead of European industrialism. This industrialism has done far more than supply the necessary material basis of culture and civilisation to Europe; it has been materialising the very spirit of this culture and civilisation. And with what result? All the multitudinous evils against which European thinkers and statesmen have commenced to cry out in the anguish of their souls—the deterioration of race, the décadence of intellect, the sensualisation of art, the disruption of the family and the social life-all these are the inevitable results of this European capitalism. And these ought to furnish very serious food for reflection to those who, while realising in a general way the evils of modern European industrialism, yet feel that they must adopt it with a view to "hold their own" in the modern world.

Every One's Right to be Educated.

The Indian Daily News says:

If it is intended to leave an ineffaceable impression upon the popular mind of the Royal visit, we think

that the grant of the boon of free primary education would admirably fulfil that intention. The boon would be consistent with the beneficent aims and purposes of the educational policy of the State. The opinion of all thinking men in the Indian community is unanimously in favour of primary education being made free throughout the country. The strong support that Mr. Gokhale's Elementary Education Bill has received and is receiving proves this. The only criticism directed against that measure bears upon the taxation clauses. It is at best halting and feeble criticism, although it is the sort of criticism, that might prejudice Mr. Gokhale's great measure in the eves of the unthinking multitude. The grant of the boon of free primary education would remove all difficulties, real or imaginary, and vindicate, as no other measure can, the righteousness of British policy in the governance of this country. The cost, initial and recurring, of the extension of primary education should not deter the Government. By a stroke of the pen, the opium revenue has been written off. A Government that could do this, admittedly for the benefit of a foreign people, cannot be without financial resources adequate. to confer the inestimable boon of free primary education upon its own people.

Every child, male or female, has a right to be educated. Free elementary education, whether recognised in practice as a right or given as a boon, cannot but be welcome. But it should always be remembered that it

is everybody's birth-right.

Musalman Representation.

Even the sanest and most patriotic Musalmans seem now to be so enamoured of separate representation and consider it to be such a sine qua non for the preservation of their individuality as a community that they suspect any non-Musalman of having some nister interested motive who suggests that eparate representation is not necessary or is . It is, therefore, useless now to argue against separate representation, so far as such arguments are meant to convince Musalmans. But it is not unreasonable to expect that good and patriotic Musalmans will see that it is unjust to the non-Muhammadan communities to demand for the Islamic community more representation than it is entitled to on the basis of population. Such over-representation is sought to be justified on the ground of the superior political importance of that community. This superior political importance can mean one or both of two things.

(1) The Musalmans were the former rulers of the country. Now, the Musalmans were at no time the rulers of the whole of the British Indian Empire, and therefore, even if the claim of superior political importance

be conceded on this ground, it can entitle them to over-representation only in those areas where Musalmans held sway. But this ground of the claim leads to some complicated questions. It is well-known that in the Paniab, the Maratha country and over other large areas, the rulers at the time of the accession of the British to nower were not the Musalmans but the Sikhs and the Marathas. If Musalmans are to be given over-representation, why not the Sikhs and the Marathas? Again, if the former rulers of the country are to have over-representation, why not the Christians. who are the present rulers? It may be said that the Indian Christians and Eurasians did not conquer the country; why then should they have over-representation? The reply is that the majority of the ancestors of the Indian Musalmans were neither Arabs, nor Pathans, nor Mughals, but Hindu converts. These last did not conquer India. So if the Indian co-religionists of the foreign Musalman conquerors of India and their descendants be entitled to over-representation, why not the Indian co-religionists of the foreign Christian rulers of India?

(2) The second ground on which the superior political importance of the Musalmans is sought to be based, is that there are independent Musalman countries like. Turkey, Persia, Afghanistan, etc. When such a ground is put forward, though not openly but by implication, a greater solidarity is claimed for the Muhammadan world than has ever actually existed or exists to-day. Even in the heyday of Islam, Musalman monarchs and peoples never hesitated to attack one another and invade and plunder one another's territory. If ever any two or more monarchs or peoples combined, the alliance was due not to credal but to political or territorial reasons. At the present day, Morocco is in trouble; but is Turkey, the strongest Islamic power, doing or able to do. anything to help her? Has Turkey helped Persia in her present troubles? On the contrary, have not Turks invaded Persian. territory several times during the last year or two? It may be said that the Pan-Islamic movement will bring about a greater solidarity than has ever existed or exists to-day. But we do not think that will be put forward as a serious argument by any. practical statesman or politician, though

idealists, dreamers, or visionaries (whichever name is preferred) may enthuse over it. But suppose the existence of independent Islamic; powers is admitted as proving the superior political importance of the Musalmans, will not a similar argument prove still more incontestably the supreme political importance of Christians living in India? For there are a larger number of Christian States possessed of far greater power than the few Muhammadan countries which still

enjoy independent existence.

As Musalmans are neither more wealthy. nor more educated, nor more soldierly than many other Indian communities that can be named, we have not discussed these grounds on which superior political importance may be more reasonably claimed. It strikes us, however, that Musalmans may claim such importance on the ground of their superior loyalty. Now, taking the history of the British period as a whole, it is not a fact that Musalmans have committed less offences against the State than others, nor are they the least criminal community. Even in recent years, Musalmans have been convicted of offences against the State. It may also perhaps be said that political offences are the symptoms (one may be allowed to call them morbid; of a certain kind of civic consciousness which Musalmans at present have not, and are not likely to have owing to their being systematically humored. And from the talk of their "dynamic" force, indulged in by some of their leaders, the pious gloating in imagination of some of them over the future advent of a second Timur, a second Nadirsecond Ahmedshah Abdali, shah or a and the broad hint now and then given by some of their leaders that unless certain demands made by them be conceded their loyalty would be unduly strained, one cannot be quite sure whether the trump card which these speakers think they have up their sleeves is their actual loyalty or its potential absence. This however is their own look out.

Our words are addressed to those Musalmans, if any, who may not suspect our motives. What we say to them is:—"By all means advance the interests of your community, either conjointly with other communities or separately. But the law of the Koran as of the universe is that there can

be no lasting or real good which is not based on righteousness; and it is unrighteous to seek to have more than one's share of a thing by depriving others of their due share. The might of the whole British Empire, nay, of the whole world, cannot make any community great, if there be no intrinsic worth. And intrinsic worth cannot be won either by taking advantage of interested political favoritism, or by becoming tools in the hands of designing politicians."

Regarding the attitude of the Hindus, we have been pained to see them breaking their hearts over the over-representation of the Musalmans under the Reform Scheme. The more reasonable and self-respecting course would have been,-well, but it is to speak of it. late now Scheme has not appreciably Reform lessened the powers of the bureaucracy nor added appreciably and effectively to the powers of the people. It is unwise to allow anything to prove an apple of discord among neighbours, and most unwise when the thing is what in the present case

Hinduism and the Hindu University.

Of the scheme of secular instruction to be given in the proposed Hindu University the worst that can be said is that it is very ambitious. But that is not a serious objection. Ambitious is a relative term; what seems ambitious to-day may appear mode to-morrow if sufficient money can collected. And there is reason to hope that the amount which the promoters require will be forthcoming. Besides, if the whole amount is not at first received, all the departments need not be opened simultaneously. The scheme as a whole is thoroughly up-to-date and modern.

It is the theological department which may give rise to greater misgiving. But if this department is worked in the spirit of the following passage taken from Sir Gooroodas Banerjee's speech at the recent Town Hall meeting in Calcutta, non-Hindus will find more points of contact with Hindu spirituality than they generally expect.

Thus, though Hinduism has certain eternal and unchanging features, there is no fear of its being opposed to progress. What then are these permanent features and unchanging ideals of Hindu life and

thought? They are not mere matters of ritual and dogma, important as these may be for disciplinary purposes, but they rise above ritual and dogma, and concern the spirit in man. They are on the theoretical side, a firm living faith that life is not a scramble for the transitory good things of the earth but is a struggle for the attainment of spiritual good, and on the practical side, the leading of a life of cheerful self-abnegation and devotion to the performance of duty regardless, of reward for the service of humanity. These being the ideals which a Hindu university will inculcate, there need be no apprehension in the mind of even the most radical reformer that such a university will be antagonistic to progress. While aiding spiritual advancement a Hindu university will give all due attention to technical and industrial education for serving humanity in attaining material progress. For no one feels more keenly than the Hindu that exclusive devotion of attention to things spiritual to the utter neglect of the physical side of creation has brought about the lamentably backward material condition in which we are.

Denominational Education.

To be able to do justice to the proposed Hindu University, one should bear in mind that the idea of sectarian educational institutions is not new either in India or outside Arya-Samajists, Brahmos, Musalmans, Christians and Hindus have their own schools and colleges. Denominational Universities seek to carry the idea one step further. If most of these schools and colleges admit students belonging to communities other than those to which they belong, the Hindu University will do exactly the same thing. If most of these chools and colleges do not make it combulsory for outside students to receive the religious education given in them, that will be the case with the Hindu University, too. For it has laid it down as one of its cardinal articles of association that-

"All colleges, schools and institutions of the University, except the theological department, shall be open to students of all creeds and classes," and has provided that while "religious education shall be compulsory in the case of all Hindu students of the University," "attendance at religious lectures will not be compulsory on the non-Hindus, or of students whose parents or guardians may have a conscientious objection to their wards attending such lectures."

No doubt Non-Hindus complain that some of the socio-religious doctrines and practices of the Hindus are narrow and exclusive. But every community must be allowed the liberty to teach and be taught according to the precepts of its religion. Hinduism itself contains the antidote to exclusiveness, if one but tries to discover it and lay due

stress on it. The late Babu Rajnarain Bose wrote a tract called "The Superiority of Hinduism," but he was not a narrow-minded man. And modern secular knowledge is a great liberaliser.

In matters social and religious we do not see eye to eye with orthodox Hindus, nor, as we have said in previous numbers, do we rejoice that in India under present circumstances educational enthusiasm does not flow in one united national channel. But the volume of ignorance is so large in our country that practical men cannot refrain from taking advantage of educational ardour in whatever form it may manifest itself. Some of us would have been more glad if this zeal had manifested itself in a non-sectional form. But for that reason, we cannot refuse to recognise facts as they are and take advantage of them. What we are entitled to expect is that efforts will be made to minimise the evils of sectarianism.

For national solidarity it is necessary that all classes and sections of the people of India should be equally literate and advanced in knowledge. The backwardness of the Musalmans has hitherto been a great hindrance. The scheme of a Musalman University is sure to stimulate educational activity in their midst. Unless there be similar activity among Hindus, they may in the near future become comparatively less literate than their neighbours, thus acting like clogs to retard the course of national progress. Last year in a Quarterly Review article Sir Harry K. Johnston gave some lying statistics to show that Indian Musalmans were more literate than the Hindus, in order to justify the excessive representation given to the former. These lies show which way the wind blows, politically, making it necessary for the Hindus always to remain as educationally advanced as any other considerable community in India.*

* In the Modern Review for July, 1910, we wrote the following note on Sir H. Johnston's lying figures:— "Sir Harry Johnston, in his article in the Quarterly Review on the The Rise of the Native," seeks to justify the disproportionately large representation given to the Musalmans in the Legislative Councils in the following way:—

'But although the Blue-book from which some of this information is quoted does not say so, we have reason to believe that, as regards education in the vernacular—that is to say, ability to read, write and

Benares Caste Defamation Case.

In the Benares Agarwala caste defamation case in which Babu Govinda Das was the plaintiff, having been outcasted for dining with an "England-returned" fellow-casteman, Babu Srish Chandra Basu, the Sub-Judge, has delivered a lengthy judgment. Rs 220 damages with full costs of plaintiff have been awarded and plaintiff's pleas upheld. Sea-voyage on the part of Hindus has been pronounced to be in consonance with the Shastras. The Judge Mr. Basu is a great Sanskrit scholar. He is well known as the editor and translator of Pānini's Ashtādhyāyi, Bhattoji Dikshita's Siddhāntakaumudi, and of several Upanishads and other Sanskrit works. His judgment must therefore be a very authoritative document. Babu Govinda Das is a rich man and is therefore in a position to render a service to the Hindu public by publishing this judgment, along with the evidence of his principal witnesses (great Pandits being among them), in pamphlet form. This case should be a lesson to those who take pleasure in outcasting those who have crossed the ocean or have social intercourse with them.

keep accounts-the proportion is very much higher amongst the Muhammedan community in India than it is among the Hindus. Amongst the 55,000,000 Muhammedans, something like 75 per cent. can read and write in Hindustani or kindred languages, and probably 10 per cent, are acquainted with English. On the other hand, education amongst the 162,000,000 Hindus is not nearly so far advanced; perhaps only 20 per cent. of the adult males can read and write in the vernacular, and 3 per cent. are acquainted with English.'—(P. 140, Fanuary number.)

We really admire Sir Harry's extensive ignorance, or, perhaps one ought to say, his great inventive powers. The real truth about Hindu and Musalman literacy is this. 'Among the Hindus ability to read and write is slightly less widespread than among the Sikhs but more so by 51 per cent. than it is amongst the Muhammadans;.....'-(P. 161, Census of India, 1901, Vol. I). The number in ten thousand males who know English is among Hindus 64, and among Musalmans 32.—(P. 167, *Ibid*). Among Hindu males 94 per thousand are literate and among Musalman males 60 per thousand are literate.—P. 178, Ibid).

Lest it should be said that literacy is higher among adult Musalman males we append the following figures. Among Musalman males between the ages of 15 and 20, 84 per mile are literate; from 20 and upwards, 89 are literate. The corresponding figures for the Hindus are 127 and 131 respectively.—(P. 177, *Ibid*). It is a very weak cause that requires the invention

of falsehoods to support it,"

Decrease of Women in the United Provinces.

According to the recent census the males have increased by 4,046 or '16 per cent., while the females have decreased by 521,763.4 or 2'2 per cent. It is said that "this heavy decrease amongst the females is due largely to the ravages of plague and malaria. It has long been recognised that in Upper India women suffer more than men from plague. Being more confined to their houses, they are more exposed to infection. The same appears to be true also of malaria." So far as plague is concerned this appears to be a reasonable explanation. We cannot say whether it would be true as regards malaria. But whatever the explanation may be, it has to be sought out, and the proper remedy applied. It would be both inhuman and unw se to allow the women to die in this way. The matter is vital, and of far greater importance than the proportion of representation to be given to Hindus and Musalmans. It affects both these communities. All the same we have little hope that it will receive the attention which it deserves. If this alarming mortality among women had been due to any sin of omission or commission on the part of the Government, there might have been some newspaper agitation; for it is both pleasant and easy to criticise the non-ego. But as it is the fault of the social system of the people themselves, who is going to pla the role of the critic and the reformer? particularly as it is the women and not the men who are the sufferers. Not that agitation against the Government is productive of any better results than agitation against society. Some months ago we commented on the same sort of decrease among the Panjab women. Result nil. Let us wrangle over the stupendous problem of how many "Honourables" each community will supply to the all-powerful non-official benches of legislative councils, while our mothers, sisters, wives and daughters suffer in silence and die. In order to increase the women's power of resisting disease germs, we should put a stop to premature maternity. We should also give them opportunities for moving about in the open air for some time every day. In all places bordering on rivers, one way in which this can be done is by encouraging

bathing in them and offering facilities and ample protection from annoyance, molestation and insult to all who do so. Domestic architecture must also undergo a great change. Parks must be provided for women.

Increase of Christians in Upper India.

In the United Provinces, Christians have increased 75 per cent. in the last decade. In the Puniab during the same period the Christians show an increase of 300 per cent. To understand the full significance of these figures it should be borne in mind that in both the provinces, there has been on the whole a decrease in the population. If the figures for the other provinces of India also be examined, it will be found that Christians have increased more largely than the fol-\ lowers of other religions. In the vast majority of cases the converts come from the lowest classes of Hindus. After reading all this the man who would still persist in thinking that the position in Hindu society of the lowest castes is satisfactory or that touch-me-not-ism is the essence of Hinduism and still the great preserver of our race is either an antideluvian fossil or is a person whose mind is peculiarly constituted.

The Bengal Depressed Classes Mission.

A largely attended general meeting of the Bengal Depressed Classes Mission was recently held in the Overtoun Hall, Salcutta. Babu Hem Chandra Sarkar, the secretary, read out the report, from which we take the following extract:-

"The Mission has been conducting five primary schools, and as soon as more funds are available it proposes to open more schools. A boy who completed the course of studies in one of these schools has been brought over to Calcutta for further education. It is hoped to send him back after qualifying him as a primary school teacher from a Normal School to work among his people. The Mission has also made a small grant towards the educational expenses of a Namasudra young man reading in one of the colleges here. We require money; with a monthly expenditure of Rs. 5 we can provide for the elementary education of 50 children. And there is almost an unlimited field of work at this rate. But even more than money, we require men—men who would consecrate their lives to the sacred work of helping the unfortunate countrymen of ours to rise from the miserable condition to which they have been doomed by ages of ignorance, neglect, and injustice."

The Honorable Babu Bhupendra Nath Basu said:—

There was no country in the world, where a man,

because he followed a certain profession, was socially lowered to such a degree as to become untouchable. It was in the interest of the Indian people that the depressed classes should be better treated. Why should the depressed classes be denied the ordinary rights of humanity when the great teachers of humanity taught that all men were equals? Buddha and Chaitanya always treated everybody as their equals.

The speaker asked the audience whether they would perpetuate the degrading differences or would try to arrange their lives in a way that none would feel that they belonged to a particular privileged class? No community, he said, prospered under serfdom. In concluding the speaker said that in seeking to raise the depressed classes they should remember that they were doing a bare act of penance.

He also said that when he was recently in England, he was asked by a miner what the educated Indians who were clamouring for privileges had done to ameliorate the condition of the depressed classes. He hoped that the next representative from India to England would be able to say that they had greatly improved the condition of the "untouchables."

This is no doubt one point of view from which the problem has to be looked at, but it is the least important. Even if India could be and remain for some length of time politically and economically independent without paying any attention to the depressed classes, the problem would require to be solved on the grounds of humanity and righteousness. They are men; let them have all the rights and opportunities which other men have.

In Bengal as in other Provinces there is now a considerable body of men in every community, Hindu and non-Hindu, ready to help the cause. What is wanted is in each province or part of a province a capable organiser who will give all his time to this work. He will then be able to have both workers and money. The work is both up-hill and vast, and therefore none can succeed in it who does not make it his sole or principal duty.

Let Sister Nevedita on "The Present Position of Woman":

India writes:-

The paper on "The Present Position of Woman" which Sister Nivedita contributed to the "Universal Races Congress" is one of the most able, and certainly the most eloquent, of the collection published under the title of "Inter-Racial Problems" (P. S. King and Son). Beginning with certain general considerations, in the course of which stress is laid upon the necessity of allowing all peoples to speak for themselves, Sister Nivedita goes on to discuss the position of women in relation to civic ideals, ancient and modern, European

and Eastern, and to the family ideal as evolved especially under Oriental civilisations.

We printed the whole of this paper in our August number.

Leonardo's "La Gioconda."

Leonardo da Vinci was one of the greatest masters of the art of painting that the world has seen. He was not only a great painter, but a great sculptor, architect, musician, mechanician, engineer, and natural philosopher as well. "History tells us of no man gifted in the same degree as Leonardo was at once for art and science." His best known work of art is the "Last Supper." Of his paintings of a non-religious character "La Gioconda", the portrait of Monna, Mona or Madonna Lisa, the Neapolitan wife of Zanobi del Giocondo, has been most talked of. He finished it to the last pitch of his powers.

"In this lady he had found a sitter whose face and smile possessed in a singular degree the haunting, enigmatic charm in which he delighted. He worked, it is said, at her portrait during some portion of four successive years, causing music to be played during the sittings that the rapt expression might not fade from off her countenance. The picture was bought afterwards by Francis I. for four thousand gold florins, and is now one of the glories of the Louvre. The richness of colouring on which Vasari expatiates has indeed flown,..... Nevertheless, in its dimmed and blackened state, the portrait casts an irresistible spell alike by subtlety of expression, by refinement and precision of drawing and by the romantic invention of its background. It has been the theme of endless critical rhapsodies, among which that of Pater is perhaps the most imaginative as it is the best known."

Vasari's eulogy of this portrait referred to above may with advantage be quoted:

"Whoever shall desire to see how far art can imitate nature may do so to perfection in this head, wherein every peculiarity that could be depicted by the utmost subtlety of the pencil has been faithfully reproduced. The eyes have the lustrous brightness and moisture which is seen in life, and around them are those pale, red, and slightly livid circles, also proper to nature. The nose, with its beautiful and delicately roseate nostrils, might be easily believed to be alive; the mouth admirable in its outline, has the lips uniting the rosetints of their colour with those of the face, in the utmost perfection, and the carnation of the cheek does not appear to be painted, but truly flesh and blood. He who looks earnestly at the pit of the throat cannot but believe that he sees the beating of the pulses. Mona Lisa was exceedingly beautiful, and while Leonardo was painting her portrait, he took the precaution of keeping some one constantly near her to sing or play on instruments, or to jest and otherwise amuse her."

This picture of Mona Lisa has recently

been stolen from the Louvre, creating an immense sensation all over the world.

According to the Paris, "Court Times" most persons incline to the theory that the missing Leonardo was removed from the Louvre on behalf of some monomaniac on whom it exercised an influence which would make him ready to give any sum to have the portrait in his possession. Many persons have stood transfixed before this picture and have given way to visible emotion while gazing at it. A great number of letters have been addressed to La Gioconda by these maniacs. As a consequence an attendant has been specially retained to guard this masterpiece on every day of the week except Monday when the Louvre is closed to the general public. The picture disappeared on a Monday. Mr. Loeb, Collector for the port of New York, says that a certain American art connoisseur now in Europe is suspected of some connection with the theft.

A section of the Louvre was reopened to the public on August 29th, for the first time since the discovery of the dissappearance of "La Gioconda," the part of the museum containing drawings, ivories, and Assyrian and Persian antiquities still remaining closed.

The chief attraction in the eyes of the public was the Salon Carre, where from morning until closing time a large number of people stood in front of the empty space on the wall formerly occupied by Leonardo da Vinci's masterpiece. In addition to an unusually strong force of guardians, eighty policemen were on duty in the galleries and a considerable number of plain-clothes police kept an eye on the visitors, who included many English and Americans.

During the afternoon a young girl walked up to the square vacated by the "lady with the witching smile" and hung on one of the hooks a bunch of roses tied with a white silk ribbon. A zealous guardian, however, immediately removed the sentimental tribute.

Indians in Canada.

We are glad to read the following India:

An abrupt termination is reported of the habeas corpus proceedings instituted on behalf of the wife and child of Mr. Hira Singh, who were refused admission to the colony of British Columbia by the immigration officials at Vancouver. It will be remembered that while the husband met with no difficulty, the wife and child were ordered to be put back on board the steamer by which they had arrived in order to await its return voyage. On the case coming on for hearing before the Supreme Court on August 3, it was stated that on instructions received from Ottawa the woman and child had been set free and allowed to remain in the colony. Further proceedings were accordingly stayed.

This is good so far as it goes. But until the inhabitants of India are allowed to emigrate to the British colonies as freely as the British colonists are allowed to emigrate here, there cannot be a satisfactory solution of the problem. The only real reason why these colonists dare to shut out Indians is that they think that India is weak and cannot retaliate. All the

other reasons, generally given, are arrant nonsense. If these colonists claim to shut out Hindus because they are a foreign stock. and introduce an unassimilable element into the population, why did these colonists themselves take possession of and settle in the lands of the "coloured" men? Surely the colonists, too, were foreigners, surely they, too, have not formed one people with the aborigines by intermarriage and the resultant racial fusion. Of course, the one solid and real argument in the background which the colonists would do well to adduce with brutal frankness is, "We are strong and can do whatever we like. If we admit the Japanese and Chinese on more advantageous terms than Indians, it is because we think they are not so helpless as Indians." Considerations of right or justice or morality or British Empire citizenship do not enter into the question at all.

Dr. Sundar Singh, Secretary, Canadian Hindustani Association, is doing yeoman's



DR. SUNDAR SINGH.

service to the cause of our countrymen in Canada. A lady of Irish extraction now

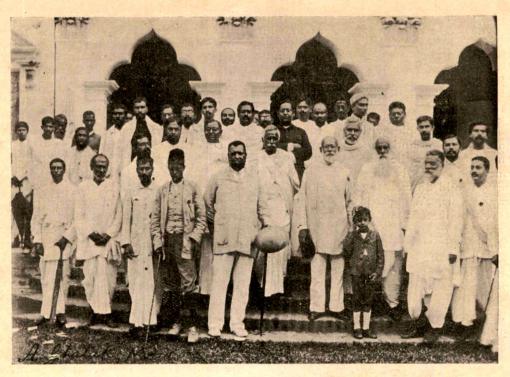
living in Victoria, B. C., writing to an esteemed friend of ours says: "We think Dr. Singh should be called Moses, as it is he who has led out his people, and fought for them with speech and pen. When we first met him a year and a half ago, it seemed hopeless, for no man apparently cared for the soul of the Hindu. It has been a long hard fight, but victory is in sight."

Dr. Sundar Singh was born near Lahore. He began his English education in an institution connected with the Panjab University. Afterwards he took up the post graduate medical course in Glasgow University taking licenciate degree: licensed in Westminster Hospital, London; was ship's medical officer on Main Line, Liverpool to Brazil and New York and with British India S. N. Co., London to Bombay. He went to Canada in 1909. He volunteered for advisory work among his own people in British Columbia in business, industrial and social matters. He is a strong advocate of temperance and morality and conducts religious services among Hindu communities. His age is 20 years. He lives and works out of his own private funds.

The Elementary Education Bill Meeting in Calcutta.

The Town Hall Meeting held in Calcutta in support of Mr. G. K. Gokhale's Elementary Education Bill was a magnificent success. In the course of his lucid and powerful speech he gave a convincing reply to the objections generally brought forward against his Bill. Other speakers, too, disposed of some objections. For instance Sir Gooroodas Banerjee said:—

The learned Chairman has referred in his own inimitable way, inimitable by me or any body else—to the attitude taken by two bodies—a certain municipality and a certain higher education body. (Laughter). The municipal body with its narrowness of view put forward a very narrow-minded objection to the Bill, namely, that it would make a Brahmin boy sit with a boy of a lower caste. Well, I happen to belong to the Brahmin caste (Hear, hear), though I am a very unworthy member of that class (Cries of No! no!), I can recall to mind what happened more than half a century ago when I was a boy—a Brahmin boy attending a Pathsala (primary school in the suburbs of Calcutta). In that Pathsala I sat side by side with an oilman's son; and again I remember he was more advanced than I in Pathsala reading and I did not feel the slightest hesitation in taking lessons from him (Loud applause). If more than half a century ago that was tolerated. can there be any



SOME NOTABLE DELEGATES TO THE FARIDPUR CONFERENCE.

shadow of objection to a measure like this on such grounds at the present day? This reminds me, and I ask you to remember, that though Mr. Gokhale's Bill appears to be original, it will be really nothing more than a revival of a state of things which existed in indigenous India more than half a century ago. Of course, it will be said there was no compulsion, but where, in the name of common sense, can there be education without some compulsion, some coercion in its primary stage? (Applause). What boy is there who takes to his books without compulsion? (Laughter). Not even did our President, I am sure (Renewed Laughter). I myself required all a mother's anxious compulsion and rebuke to take to my lessons (Continued Laughter). Well what is true of individuals, is true also of a community (Applause) and if you tolerate a little coercion at the outset you will find those who are now opposing coercion, will come round and say after a little experience "Though we were at first unwilling to bend to it now we find we are far better off, our children are far better off and we will take to it.'

Mr. Gokhale declined to argue with two classes of men, those who doubt the utility of mass education in this country, and those who are such extreme individualists that they do not admit the value of compulsion whether in the West or East. The latter class we have not met with within the circle of our acquaintance. But we know that the former class contains some educated man. If they publish their objections

in a definite form, a reply can be attempted, though in the Meeting itself Mr. Gokhale was justified in declining to answer them.

The task before the country now is to open as many elementary schools as possible. For even if Mr. Gokhale's Bill is passed, it can be applied in any area only when the attendance at school of the population of school-going age there reaches the percentage to be laid down by the Government. The work should be taken in hand at once, and for this capable and self-sacrificing organisers are required everywhere.

The Bengal Provincial Conference.

This year's session of the Bengal Provincial Conference is remarkable as having been held in the East Bengal district town of Faridpur. It is also noteworthy that all political parties and both Hindus and Musalmans took part in it. Ray Yatindranath Chaudhuri's presidential address was a substantial pronouncement.

The Magistrate of Faridpur very politely warned four gentlemen who were delegates not to make any seditious or otherwise objectionable speeches—as if that was their

trade. As for the politeness, well, the act was discourteous and uncalled-for, the smooth words and the shaking of hands notwithstanding. By the by, is any gentleman bound to see a Magistrate to receive his rebuke or warning whenever the latter



RAI YATINDRANATH CHAUDHURI, President, Faridpur Conference.

sends word by a policeman or other underling? We know there would be trouble for the man who might refuse to do so. But the way to citizenship is not strewn with roses.

The Bengal Social Conference.

At Faridpur a Social Conference, too, was held. Babu Surendranath Banerjea has always been a consistent social reformer. His election to the chair was, therefore, very appropriate. Resolutions were passed and speeches made on the subjects of Child Marriage, the opening of Widows' Homes and Girls' Schools, the education and elevation of the Depressed Classes, etc.

The Late Mr. Harinath De.

In Mr. Harinath De India has lost a person who was undoubtedly the foremost Indian linguist of his generation, and, as far as we are aware, no Indian of a former generation was superior to him in this respect. Perhaps it would not be incorrect to say that he was one of the most distin-

guished linguists of the world. As for the kind and quantity of work that one would expect from one so learned, it is to be regretted that his achievement, though noteworthy, was not as great as his scholarship: for, to mention only one cause among several, he died at the early age of 34.

The Late Maharaja of Cooch Behar.

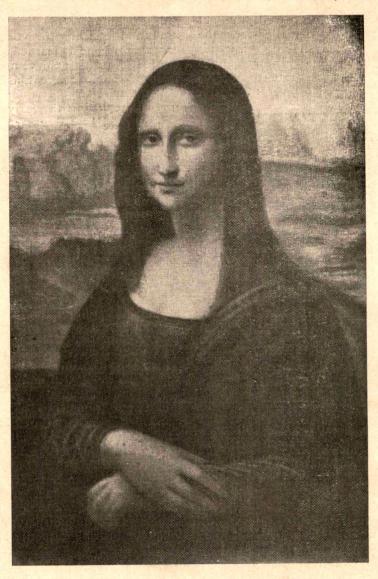
His education, which he received from tutors appointed by the British Government, must have been responsible to a great extent for the fact that the late Maharaja of Cooch Behar was not a great administrator. He was, however, a great promoter of education and learning. He was well-known, too, for his generosity. It is to be regretted that he had also the defect of that virtue,—extravagance. As a sportsman he had few equals. Nature endowed him with a full measure of sympathy. Arrogance or pride was not to be found in his constitution.

The late Nizam of Hyderabad.

The late Nizam of Hyderabad could wield the sword as skilfully as the pen. He wrote verses which gave him a certain standing among the contemporary poets of his community. But one is constrained to add that as a ruler he has a failure. That he "gave" Curzon Berar was no fault of his;—any other Indian prince in his position would have had to do it. But Indian princes in his position can certainly do a great deal to educate their people. In this respect his State remains one of the most backward in India. Nor did he display any enthusiasm for the industrial prosperity of his dominions.

A great postal grievance.

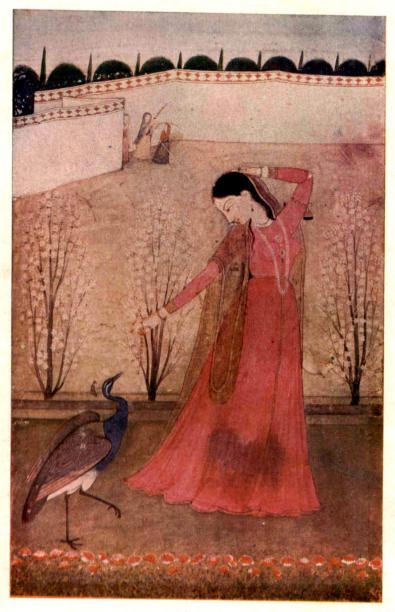
The editor and proprietor of this paper is also the editor and proprietor of the Bengali monthly magazine "Prabāsi." Both the magazines are published and despatched with unfailing punctuality. But with equally unfailing punctuality arrive every month scores of complaints from subscribers of the non-receipt of their copies of the magazines. It is certain that some copies do not reach their destinations owing to insufficient or incorrect addresses. But this cannot be the cause of so many complaints. For had it been the sole or main cause, we should have got back from the post office every month as many copies as there are complaints But as



"LA GIOCONDA." BY LEONARDO DA VINCI.

a very few copies are now and then returned to us. We have no doubt that the majority of the copies not received by our subscribers are stolen by some dishonest postal officials. And the better a number is, the larger is the number of copies stolen. Month after month we send to the Postmaster General a good many complaints, but in not a single case have we heard of a single

postal official being detected or punished. Is not a magazine property? Is not the stealing of magazines theft? Why do not the postal authorities protect us against thieves in the postal department? We know that they are willing to punish offenders, but cannot detect them. But may we ask why detective ability is so rare among the postal inspecting and supervising staff.



THE PET PEACOCK.
From a water-color by Molaram, 1760—1833 A.D.

THE MODERN REVIEW

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STAR-PICTURES

Ι

BY THE LATE SISTER NIVEDITA.

FOR most of us there has been perhaps a golden hour of childhood when we dreamt ourselves back into the love and reverence of primitive man for the starry sky. In early ages, especially in the hot countries of the South, where day was an agony, and night a delight, the coming of sunset must have been looked forward to, by thoughtful minds, as the opening of a great book, the only book that then existed. Astronomical passion has undeniably decreased, with the growth of what we know as civilisation. We of Europe could not today divide a church, on some difference of opinion about the date of Easter!

Primitive science, such as it was, was inextricably interwoven with the study of the stars, for the simple reason that man early became ambitious of fixing a date! We can hardly doubt that this was fourth of. those great steps by which we emerged into humanity. First the defining and accumulation of language, then the tentative handling of stones as tools, again the long subsequent discovery of fire, and last of all this, the measurement of the year. Today, with our accomplished theories of the cosmos, the obvious instrument of timemeasurement would seem to be the sun. writing the steps of his progress from hour to hour and season to season, with the pen of changing shadow-lengths. And in this empiric fashion, something of the sort may

have lain behind the early sacredness of poles, pillars, and obelisks. As the climax of a great scientific theory on the subject, the sun however is only the successor in time-reckoning of the moon, for already of a hoary antiquity when solar measurement was born was the calculation of the year by the coincidence of the full moon with some given constellation.

A glance shows us how the process grew. As nations became organised and consolidated, the popular science of rude timemeasurement was transformed into a great priestly function and mystery. The year itself was worshipped as a whole, as well as in its component parts. The awe with which the women of Greece regarded certain of their own annual festivals of purification, was a relic, doubtless, of an older state of things, in which they had been responsible for the anxious computation of the circling year. The Hindu festivals, scattered up and down the lunar months, were once so many steps by which to make sure of the recurrence of specific days. Calendar-making retains even now something of this its ancient religious character. Thus early science was bound up with religion, and the stars were watched, before the moon or the sun was even dimly understood.

It would be a mistake, however, to think that man's early regard for the midnight

sky was always serious. The blue and silver page was more to him, in that far-off age, than a world of thought and reverence, more even than a sphere of growing enquiry and enlarging knowledge. It was also a gigantic picture-book, an absorbing wondertale. How many of the semi-divine beings of whom his fancy was so full, could be seen, the moment night arrived, shining up there against the blue! How soon must have been recognised the great hero coursing across the sky, followed by his dog! And the Bengali name of Orion to this day—Kal-Purush, the Time-man—tells us

something of that early significance. Strange relations of cause and effect were predicated, doubtless, of that lofty heroworld. Something like theological differences of opinion may have obtained as between different races, touching the various functions of a given constellation in the divine economy. Men had long dreamt of an immense bird, whose wings were the clouds, and his motions felt as the winds, carrying sun and the stars on their ringlike course. And now, searching heavens most eagerly at the moments of dawn and sunset, or at those turns of the seasons when weather and flood were telling what next to expect of the crops, if the vast outlines of a bird could be dimly descried at evening, in the imperfect tracing made by remote suns, what was to hinder Aquila or Garur, the divine Eagle, from being held as the jailor of the disappearing light? One race may well have held the stars of the Great Bear, as we call the constellation of Charles' wain, to be the bed, and another as the reins of the sungod. How many of the most beautiful stories of old mythology might thus be proved to be at bottom grave and simple accounts of astronomical occurrences, how many of the Labours of Herakles for instance were in reality, stories of his constellation. Whether Alcestis restored to the house of Admetus is not in truth the sun brought back to its place amongst the stars, or whether Perseus was not always a hero seen in outline, between Andromeda and Cassiopea, these questions, and others like them, will never, probably, be fully A little we may be able to spell out, from the very fringe of the great subject, but the whole story of the psycho-

logical origin of Mythology we cannot possibly decipher. One thing, however, is fairly certain. The divine world of the stars, the great stage of the shining souls, was, to begin with, a confused world. Man had his luminous points of understanding; or he dedicated given stars to chosen characters, by arbitrary acts of piety and wonder; but he could not man out the whole. Just as in the children's romances, Old Mother Hubbard meets and converses with Cinderella, and both of them with Captain Tom Thumb, or Goody-Two-Shoes, in one great ollabodrida of delightful absurditv. so we must not seek in the poetic forms that man gave to the earliest notions; of the sky-world, for ideas that are perfectly organised, or sustained and self-consistent. It is enough, if the half-lights of analogy and allusion, failing on this strand or that in the twisted skein, enable us to piece out intentions and interpretations that give us some clue to age and origin, as well as to the first bearing of the idea.

We can see, easily enough, that different communities may have adopted different starting-points in their study of the midnight sky, or their measurement of time. One tribe perhaps would watch the movements of the star Agastya, as Canopus in Argo is said to have been called. The distinctively Indian idea, that the heroes of the sky were meditating souls, plunged in thought, and radiant with a light of which they were unconscious, must have been elaborated only gradually, but with its final acceptance the star Agastya would come to be known as Agastya-Muni, or Agastya the Sage, while the tribes that measured their year by Canopus—as the Cholas, Cheras, and Pandyas may have done, in Southern India-would grow to look upon him as a deified or canonised ancestor.

There is a valley in the Himalayas containing an ancient village, which is known as Agastya-Muni. Is this some prehistoric tribal home, or is the secret of its dedication one we cannot hope to penetrate?

The folklore of Hinduism is familiar enough with the name of this Agastya Canopus. According to one story, he swallowed the ocean. According to another, he set forth on the first of the month for the south, and on his way from the Himalayas to the ocean, he passed the Vindhyas.

Now for a long time there had been a quarrel between the two ranges of mountains. the Himalayas and the Vindhyas, as to which should lift its head the higher. The Vindhyas, by their ambition, had threatened to shut out the light from mortals. As the great Agastya passed by, however, the Vindhyas could not refuse to bow themselves in reverence, whereupon the cunning old sage said. "It is well, my children!" Remain thus till I return!" Alas, on reaching the shores of the south, he plunged into the ocean, and never returned, for which reason the Vindhyas remain to this day with lowered heads. In reference to this story he who sets forth on the first of the month is always said to perform Agastya-Jātrā, the Journey of Agastya, and it is more than hinted that he may not return! Meanwhile the picture of the coming forth from the North to South, and final plunge into the ocean, never to return by the way he came-though he will again be seen on starry nights passing over the head of the Vindhyas from the North—sounds remarkably like a popular rendering of the astronomical observation of a bright star passing below the horizon.

But Agastya Canopus was not the only stellar progenitor of men. Early fancy, played about the seven stars of the Great Bear. Weird tales were told of the deadly arrow—the arrow that slew the sun—shot at the year's end by the Wild Huntsman. And men loved, as they have always loved, the tender light of the Pleiades, the Spinning Women, or the Dancing Maidens, amongst whom shone Rohini, the Queen of Heaven. Arundhati, the Northern Crown, was another of the stars that bore a favoured race to fortune. Sirius the Dogstar did the same. And personification might in any of those cases, we must remember, by an easy series of transitions, become ancestorworship.

The earliest of male anthropomorphic gods is said to have been the Pole-Star, and there is a touch of humour in the way he is portrayed up and down the pages of ancient mythology. The Pole-Star, it seems, from his solitary position at the apex of the stellar system, gave rise to the notion of a god who was one-footed. How ancient is this conception will be guessed, when we learn that the wild tribes of

Australia have a star-god Turunbulun, who is lord and protector of the Pleiades, and one-eyed and one-footed. After this Odin, or the Cyclops, with their one eve. or Hephaistos, the Smith of Heaven, with his lame foot, need occasion us no surprise. This lame-footed god again, forms an obvious stepping-stone to the one goat-foot of the Great God Pan, that deep and tender Asiatic conception which found its way into Hellenic ideas from the older Phrygia. It is difficult to believe, and yet it is said, that the Pole-Star deity was at one time identified with the goat. Thus the Rig-Veda contains numerous references to Aja-Ekapada.—a name that may be franslated as either the One-footed Goat, or the Birthless One-footed One. It is generally assumed that the second of these renderings is correct, and that it points to the Sun. And if it had not been for the Great God Pan and his one goat-foot, compartive mythology might have had to agree. Indeed it is not easy to ignore this rendering entirely when we read in the Veda, that He who has one foot has outstripped them that have two. This would sound, to a modern, more like the sun than the Pole-Star. But the ancient singer possibly meant that he who had but one foot had reached to the lordship and height of the universe. In this sense, of apex of the cosmos, Aja-Ekapada is constantly opposed to Ocean and the Dragon of the Deep, who is supposed to be the Rain-Cloud, the womb of all life, and to personify the vast and immeasurable abyss of the southern sky. Thus we have a pair of gods-gods of the North and South.

But if Aja-Ekapada really meant the One-footed Goat and if the name referred to the Pole-Star, it is not to be supposed that we shall find no other and no more vulgar traces of his worship. "It happens constantly, in the history of Indian literature, that a new wave of theology becomes the occasion for a recapitulation of an older theory of the origin of the universe. This fact is the good fortune of later students, for without it we should have been without any clue whatever in a majority of cases to the ancient conceptions. Of such an order, we may take it, is the story of Daksha. It was held by the promulgators of Aryan and Sanskritic views that Brahma had, vaguely speaking, been the creator of the worlds.

But amongst those to whom He was sacred. there grew up, we must remember, the philosophy of the inherent evil and duality of material existence. And with the perfecting of this theory the name of a new god, Siva or Mahadeva, embodying spiritual enlightenment, became popular. Now what part could have been played, in the evolution of the cosmos, by these different good brought forth evil, and evil brought forth good, and good without evil was a mere contradiction in terms. How then could the Great God be made responsible for anything so disastrous? Plainly, He could not. So the myth was elaborated that Brahma had at first created four beautiful youths to be the progenitors of mankind. and they had sat down to worship on the banks of Lake Manasasarovara. Suddenly there came to them Siva in the form of a great swan—the prototype of the paramahamsa. or supreme swan, the title of the emancipated soul-who swam hither and thither, warning them that the world about them was an illusion and a bondage, and that their one way of escape lay in refusing to become fathers. The young men heard and understood, and plunging into meditation, they remained on the shores of the divine · lake, useless for any of the purposes of the world. Then Brahma created the eight lords of creation, the Prajapatis, and they it was who made up the muddle that is called this world.

The history of ideas is perhaps the only history that can be clearly followed out in ... India, but this is traceable with a wonderful distinctness. At this point in the history of Brahma, where He creates the Prajapatis, in a story whose evident object it is to show the part played by Siva, in the process of creation, it is obvious that we are suddenly taking on board the whole of a more ancient cosmogony. The converse fact, that the gods of that mythology are meeting for the first time with a new series of more ethical and spiritual conceptions than have hitherto been familiar to them. is equally indisputable, as the story proceeds. One of the new Prajapatis has an established conviction—incongruous enough in a new creation, but not unnatural in a case of great seniority—that he himself is Overlord of men and gods, and it is greatly ______

to his chagrin and disgust that he finds his rank and pretentions ignored by that god who is known as Siva or Mahadeva. In this very fact of the suddenness of the offence given, and the unexpectedness of the slight, we have an added indication that we are here dealing with the introduction of a new god into the Hindu pantheon. He is to be made a member of its family circle by a divinities? This was a world in which device that is at once old and eternally new. The chief Prajapati-Daksha by name, out of wounded pride conceives a violent feud against Siva, the Great God. But Daksha had a daughter called Sati, who is the very incarnation of womanly piety and devotion. This maiden's whole soul is given up in secret to the worship and love of the Great God. Now she is the last unmarried daughter of her father, and the time for her wooing and betrothal cannot be much longer delayed. It is announced: therefore that her swayamvara—the ceremony of choosing her own husband, performed by a king's daughter—is about to be held, and invitations are issued to all the eligible gods and princes. Siva alone is not invited. And to Siva the whole heart of Sati is irrevocably given! On stepping into the pavilion of the bridal choice, therefore, with the marriage garland in her hand, Sati makes a supreme appeal. "If I be. indeed Sati," she exclaims, throwing the garland into the air, "then do Thou Siva, receive my garland!" And immediately He was there in the midst of them with her garland round his neck.

> The marriage so begun was duly carried out, and it is said that at the moment of its. completion, when Sati stood before the Great God as His bride, He bent down to her and whispered, "Behold your Polar Star." The feud with Daksha was only further embiftered by this alliance, and Sati's name was blotted out of her family's roll, nor was she invited to subsequent festivities. at her father's house. Hence when the news was brought to Kailas,—the mountain heaven of the Great God and His bride, that some unusually splendid sacrifice and banquet were about to be given by Daksha, Sati with all a woman's eagerness and curiosity, determined to return to the home of her childhood, for the occasion, and would take no nay. Clad in the rags of. renunciation, she entered the banqueting



SIVA AND SATI.

From the water-colour by Nanda Lal Bose.

By the kind permission of Babu Gaganendra Nath Tagore.

amidst shouts of laughter from hall. the assembled family, who belonged to the divinities of power, brilliance and enjoyment of the world. By her father, however, whose blessing she immediately sought, Sati was welcomed with a storm of anger and abuse directed against her absent husband. It is perhaps the pathos of this scene which has kept this ancient story a living force in India for so long. The idealism of the family has its conflicts and tragedies, and Sati standing before her father in womanly pride and indignation, to protect the name of the husband she adores, gives us a picture of one of these. Daksha will not be silenced, and Sati will not retain the body which has been defiled hearing her husband accused. She refuses longer to continue as his daughter. and falls dead at her father's feet.

The news is carried to Siva in Kailas. Plunged in his trance of prayer and meditation, the Great God is not easy to arouse, but once he understands the story that is brought, his wrath and sorrow are without bounds. He calls into being a great host of warriors, and followed by them. all ranged behind their generalissimo, Virabhadra, He turns to march down upon the palace of Daksha, there to find and carry off the body of Sati. Grief-intoxicated, He lifts it reverently to His shoulders, and is about to leave the scene, while the army of his minions proceed to wreck the palace of Daksha, and kill the prime author of the disaster. At this moment the Mother of Sati casts herself at the feet of Siva, praying. for her hasband's life, which the Great God readily grants. His order is put in execution by his followers. But Daksha had been killed by the cutting-off of his head. and there is now nothing to be found but a goat's head, from the sacrifice. This is hastily clapped on the headless body, and there the Prajapati stands, alive, but with only a goat's head on his human √ body!

Ancient as is now this story, of the wedding of the daughter of the older lord of Creation, with the new comer amongst the gods, it is clear at this point that Daksha was already so old that the origin of his goat's head had been forgotten, and was felt to require explanation, by the world of the day that accepted Siva. To an age before the birth of Buddhism he may have been familiar enough, but the preaching of that faith, throughout the length and breadth of India, must by this time have educated the people, to demanding moral and spiritual attributes in their deities, instead of a mere congeries of cosmic powers, and so trained, they came back, it would appear, to the conception of Daksha as to something whose significance they had forgotten.

Traces of something still more ancient are to be seen in the next act of this sacred drama, when Siva, drunk with sorrow, strides about the earth, all destroying, bearing the form of the dead Sati on His. back. The soil is dried up, plants wither, harvests fail. All nature shudders under the grief of the Great God. Then Vishnu. to save mankind, comes up behind Siva, and hurling his discus time after time, cuts the body of Sati to pieces, till the Great God, conscious that the weight is gone, retires alone to Kailas, to lose himself once more in his eternal meditation. But the body of Sati has been hewn into fifty-two pieces, and wherever a fragment touches earth, a shrine of mother-worship is established, and Siva himself shines forth. before the suppliant, as the guardian of that spot.

This whole story brings vividly back to us the Quest of Persephone by Demeter, the Great Goddess, that beautiful Greek Myth of the Northern winter, but in the fiftytwo pieces of the body of Sati, we are irresistibly reminded of the seventy-two fragments of another dead body, that of Osiris, which was sought by Isis and found in the cypresstree at Byblos. The oldest year is said to have been one of two seasons, or seventytwo weeks. Thus the body of Osiris would perhaps signify the whole year, divided into its most calculable units. In the more modern story, we find ourselves dealing again with a number characteristic of the weeks of the year. The fragments of the body of Sati are fifty-two. Does she then represent some ancient personification, which may have been the historic root of our present reckoning? In a general way goddesses are, as we know, long anterior to gods, and it is interesting to see that in the older myth of Egypt it is the woman who is active, the woman who seeks and carries off the dead body of the

man. The comparative modernness of the story of Siva and Sati is seen, amongst

other things, in the fact that the husband seeks and finds and bears away the wife.

HISTORY OF AURANGZIB

CHAPTER VIII.

SECOND SIEGE OF QANDAHAR, 1652.

THE first siege of Qandahar had failed for want of heavy guns and materials. The honour of the Mughal arms required the attempt to be repeated. The next three years were spent in prepa-Preparations for rations on a scale worthy the second siege. of the grandeur of the task. Big guns were cast, provisions accumulated at convenient depots on the route, thousands of camels assembled for transport, the friendship of Baluch chiefs purchased along the line of communication from Multan, and money and munitions stored at the base at Kabul.

Aurangzib had been appointed to command the expedition. From his government at Multan he had sent men to explore the routes to Qandahar and at last selected the Chacha-Chotiali—Pishin line as the shortest. For years his agents had visited the Baluch country and contracted with the tribal chiefs for the supply of provisions to the Prince's army during the march and siege.*

The force sent against Qandahar numbered between 50,000 and Strength 60,000 men, of whom one-Aurangzib's army. fifth were musketeers and The officers formed oneartillery men. twentieth of the strength. The artillery consisted of eight big cannon, some of which carried 70lb. shot, 20 of smaller calibre, each carrying 4 or 5lb. shot, 20 swivels mounted on elephants and 100 on The transport was entrusted to camels. ten choice elephants from the Emperor's own stables, besides many others owned by the generals, and three thousand camels. Two crores of rupees were set apart for the expenses. The Emperor himself stayed at

Kabul with a reserve of 40 to 50 thousand men, to reinforce the besiegers if necessary, and to keep their communication with the north open.**

The main army, led by the Prime Minister Sadullah Khan, entered Afghanistan by the Khaibar Pass and reached Qandahar by way of Kabul and Ghazni. Aurangzib with a smaller body, containing many officers and some five thousand soldiers of his own contingent, started from Multan, followed the western route through Chotiali and Pishin, and debouched through the Panjmandrak (—Khojak?) Pass.† The two forces met near Qandahar on and May, 1652.

On that day the siege was begun. The divisional commanders occupied their appointed places round the fort and began to run trenches and erect batteries. Aurangzib took post on the west of the fort,

* Waris, 60a-61a. He says that about 56,000 troops were sent to Qandahar. Khafi Khan (i. 710)

wrongly gives the number as 70,000.

† For the details of the marches, Waris 64a, and especially Adab-i-Alamgiri, 9a—11b, which gives Aurangzib's movements thus:—Left Multan 16th February, but halted long outside it,—crossed the Chenab 20th March (sent his family back to Multan),—reached the Indus by four marches, and crossed it on 26th March—Lakia,—Chacha, 6th April,—Chotiali on 13th April,—Duki on 14th,—Tabaq-sar on 19th,—Pishin (probably on 23rd, because the dates in the above two authorities conflict),—the Panjmandrak Pass on 26th,—reached Qandahar, 2nd May. The whole distance between Multan and Pishin is given as 124 kos.

The route followed by the English travellers Richard Steel and John Crowther in 1615 was,—Multan—the Chenab—Patuali village (20 kos from the river—the Indus—Lacca (= Lakia),—enters the mountains 12 kos from Lacca,—Chatcza (= Chacha),—Duki—Secotah (= seh kotah, three castles),—crosses a mountain pass,—Coasta—Abdun—Pesinga (=Pishin),—crosses a high mountain, and destends into the plain—Qandahar 60 kos from Pesinga. (Kerr, ix 210-212, quoting Purchas. Pishin is spelt in the Persian MSS. as Fushanj or Qushanj or Qushakh. A map of Biddulph's route is given in Shadbolt, i.

* Adab-i-Alamgiri, 3a, 4a, 5a, 7a, 10a, 11a, 96b.

pehind the hill of Lakah; his Chief of Artillery, Qasim Khan, south of the fort with orders to drain the ditch dry; Sadulah's position was south-east; while in the atteme north-west, facing the Forty Steps, ay Rajah Rajrup with his Kangra hillmen. Sour other generals, occupying the intervenng spaces, completed the investment.*

The work of sapping necessarily took ime. Meanwhile attempts were made to capture some of the outlying defences by udden assault. Mahabat Khan and Rajah. Rajrup, in charge of the northern line of ittack, dragged two heavy guns to their renches and bombarded the two towers on the Forty Steps, doing some damage to the works. But the position was impregnable; the assault delivered here by Bhao Singh luring the first siege had failed with heavy iss, and his son Rajrup now shrank from the hopeless task. He next proposed to surprise the peak of the ridge, behind the Forty Steps. Rajrup removed his men to a position facing the gate of Ali Qabi on this aill, and entrenched himself. Under him were many foot-musketeers of the Kangra. district, expert in hill-climbing. His plan was to send them secretly up the hill after midnight and, when they had surprised the gate and entered the defences, to push up supports and storm the hill-top itself. Preparations were made for this object; materials were collected for building a stockade up the hill side, and the two chiefs of the army were warned to be ready to send help.

* Waris, 65a., Adab-i-Alamgiri, 12b. The following was the distribution of trenches, going from the west, by the north, to the east and south:—

Opposite Lakah Fort—Aurangzib, Qalich Khan, Shah Nawaz Khan, Rajah Pahar Singh

Bundela.

Opposite the Ali Qabi Gate—Baqi Khan.

,, the Forty Steps—Rajah Rajrup. ,, the Baba Wali Gate—Mahabat Khan and Rajah Anu-

the Waisqaran Gate—Najabat Khan.
the Khawajah Khizir
Gate to the Mashuri
Gate

Chief of Artillery). Sadullah,
and Jai Singh.

the Earthwork Bastion—Rustam Khan. The Adab-i-Alamgiri places Rustam Khan opposite the Mashuri Gate, but his real position was at the south-west corner of the fort. Qasim Khan's position was also shifted by Saduliah. This explains the slight differences between the two authorities quoted above.

The night of Sunday, 20th June, was A surprise of chosen for the attempt.* Qaitul hill attempt- Sadullah Khan poured men ed at night. from the trenches on the right and left of Rajrup's and sent 1,000 picked troops of his own division, to form a body of supports at the Rajah's post. Every one took up the position previously marked out for him by the Minister. Early in the night the Rajah sent his own retainers up by a track which they had discovered for reaching the top. He himself followed them at some distance and piled up a shelter of stones in the hillside as his The supports marched own station. towards the Ali Qabi gate, while their leader, Bagi Khan, with 300 men from among Aurangzib's retainers, joined the The success of this hazardous Rajah. enterprise depended on silence and secrecy. But the Mughals bungled. Indian troops are not accustomed to silent work at night, especially in a hilly region. The supporting body was too large and too variously composed to be led on smoothly and noise-There was some disagreement between Rajrup and an Imperial officer named Muzaffar Husain, and words were exchanged. This created a loud noise. The enemy got the alarm and Mismanaged. stood on their defence. A surprise was no longer possible in the face of alert defenders, by men climbing up a narrow hill-track in single file. About three hours before daybreak the moon rose and took away the last chance of Mughal success. Soon afterwards, news came to Rajah. who had been anxiously waiting so long in his stone shelter in the hillside, that his troops had found the defenders of the fort on the summit awake at one place and were returning baffled. So he sent his supports back and stayed there for the return of his men. After a while a foolish servant told him that his men had reached the hill-top and entered the fort. The Rajah hastily believed the report, blew his trumpet, and

struck his drums. At this signal the return-

ing Imperial troops ran back to him. But

the truth was soon discovered; the sun

^{**} For the history of the night-attack, Waris, 65b, and Adab-i-Alamgiri, 16b and 17a. Life of Rajrup in Masir-ul-umara, ii. 277-281, does not even mention the incident. Khafi Khan, i. 711-712.

rose and presented the straggling assailants on the hill-side as a clear target to the Persian marks men. Many were slain and wounded on the Mughal side, but the main portion of the loss was undoubtedly borne by the Rajah's men who were nearest the enemy. For this error of judgment Rajrup was censured by his chief and sent back to his old trenches.

Thereafter the only hope of taking Qandahar was by carrying Trenches run. the sap nearer and breaching the walls. In both of these the Mughals failed. Aurangzib's trenches, west of the ridge, arrived within 221 yards of the wall, and Sadullah's (east of the fort) to a spot 10 yards from the ditch. But here their progress was arrested. "The trenches could not be carried any nearer in face of the severe fire showered from the fort-walls." "The work [of sapping] was hard, and many of Sadullah's men were wounded and slain. ... The enemy issued on three sides, and from sunset to dawn fired their muskets incessantly from loop-holes opened in the fort-walls, so as to give no opportunity to Aurangzib's workmen [to make progress.]"*

In fact the Persian artillery was as excellent as the Mughal was in-Bad gunnery efficient. The Indian gunof the Indians. ners were bad marksmen and their fire produced no effect on the fortwalls. Some of Aurangzib's men were so ignorant that they overcharged two of his big guns with powder, and they burst. Five large pieces of cannon now remained, which were insufficient to breach the wall in two places. In fact so notoriously bad were the Indians in handling artillery that the main reliance of their kings was on Euro pean gunners, who are praised in contemporary histories as masters of their craft, and were attracted to the Imperial service by high pay and large rewards, though they used to desert as soon as they could get a chance. In the third siege, Dara Shukoh took a body of them with him to Qandahar.†

There were other difficulties, too. Within a few weeks of the opening of the siege

the work of draining the wet ditch and running mines had to be suspended for lack of materials. Aurangzib now realised that the fort could be taken only by storm. And the Emperor had ordered that no assault was to be delivered without making a breach.*

According to Sadullah's plan, all the big guns were assembled on the eastern wall.

According to Sadullah's plan, all the big guns were assembled on the Mashuri gate. Batteries

were raised on the right. and left of Sadullah's trenches (17th and 22nd June.) The famous gun Fatih Lashkar and three other large pieces were mounted here with great labour. Every day ten rounds were fired from each gun, but the damage done to the screens and towers. of the fort, was always repaired at night, and the Persian artillery was not overpowered.† The Mughal artillery was as weak in number as in efficiency. In the meantime Aurangzib set up four stockades in front of his trenches, holding 3,000 men in all, for making a feint against Fort. Lakah when Sadullah would breach the wall and deliver an assault on the Mashuri gate.

But the last expectation failed. On 19th before Sadullah's June, Sorties. second battery was complete, a large armour-clad force made a sortie from the fort and fell on his trenches. From the top of the fort and the side of the hill a shower of musketry fire was kept up. Though reinforcements drove the enemy out after an hour's severe fight, the Persians succeeded in killing and wounding many of the Mughals. On some other nights, too, sorties were made, some Mughal guns damaged, and many of the besiegers carried off as prisoners. The Persians could not be pursued, as they quickly went back within shelter of the fort-guns.

By the end of June it was recognised that the Mughal guns would never breach the walls on that side. So they were

^{*} Waris, 65a and b, Adab-i-Alamgiri, 16a and

[†] Waris, 65b, Khafi Khan, i. 713 Lataif-ul-Akhbar, 9a. Storia do Mogor, i. 95, 226, 232, 259.

^{*} Adab-i-Alamgiri, 17b.

⁺ Adab i-Alamgiri, 14a, 15b, 17b, 18a, 15a.

[‡] From these stockades to the fort-wall there was a fire-swept zone with no shelter except a few boulders, while the soil was too stony to permit sapping. (Adab-i-Alamgiri, 16 a.)

[§] Adab-i-Alamgiri, 16b, Waris, 65b, Khafi Khan, i, 712,

removed from the Mashuri gate to the western side. Two of the Surat cannon were sent to strengthen the artillery in Aurangzib's trenches, and two other big pieces, including Fatih Lashkar, to a new battery opposite the Ali Qabi gate, on his left hand. Here, too, the besiegers fared no better; besides they got no more than a week's time to use their artillery before orders arrived to abandon the siege.

From the commencement of the leaguer two months had now pas-Persian losses. sed away. An attempt to corrupt Utar, the commandant of the fort, had brought the taunting reply, "When you have succeeded in weakening the fort or injuring the garrison in any way, it will be time for me to think of deserting to you!" About the middle of June two high. Persian officers (including Mir_Alam,* their Chief of Artillery), were blown up by a 70 lb. shot from a Mughal gun. On 26th May, when a magazine was opened for distributing powder to the garrison, the store of sulphur caught fire from the careless hand of a servant who was preparing a pipe of tobacco for the Persian officers present. It soon spread to the powder and there was a terrible explosion. Many houses in the neighbourhood were overthrown, and men and horses wounded by the flying splinters of rock. About 150 sepoys and water-men perished in the fire, and the four officers who had opened the magazine were confined to bed by their burns.†

But with all these disasters to the garrison, the Imperialists were Emperor orders no nearer success. Shah retreat. Jahan had strictly enjoined that there was to be no assault before breaching the wall, and a breach with their few guns and bad gunners was out of the question. Aurangzib therefore wrote to the Emperor on 3rd July, soliciting a distinct order to storm the walls which were still intact. It would have been madness to sanction such an enterprise. Shah Jahan had been already informed by Sadullah Khan that his guns could effect nothing,

and that the munitions had run short, and on 1st July he had replied that the siege was to be abandoned. Aurangzib pleaded hard for a short delay; he offered to lead a desperate assault on the walls, for to leave Qandahar untaken after such grand preparations would destroy his reputation for ever. But the news that a retreat had been ordered spread through the camp, the scouts fell back on the army, and the trenches were deserted. When Shah Jahan at last grudgingly consented to continue the siege for another month, it was found impossible to carry out the new order.*

What had hastened the Emperor's resolve to raise the siege was a Uzbak raid on raid by a body of ten thouthe Mughal rear. sand Uzbak horsemen, who had burst through the western hills into the district south of Ghazni, and threatened the Mughal line of communication between Kabul and Qandahar, (about 26th June). The danger was greatly exaggerated by the Court at Kabul, though Aurangzib assured the Emperor that from his experience in Balkh he was sure that a few thousand Mughal troops could expel the raiders. In fact, the Uzbaks fled on hearing of the approach of the Imperial army, and were cut off during their flight by the Afghans with the aid of the officer in command at Ghazni. The Delhi historian boasts that not a tenth of the raiders returned to Central Asia alive.† The Mughal army, however, raised the siege and began its retreat from Qandahar on 9th July. A small party sent back to India by the Pishin-Chotiali-Multan road,—which two centuries later Biddulph's division followed at the end of the Second Afghan War,-reported that the Baluch clans had already risen and rendered the road unsafe. So, Aurangzib withdrew his outposts from Pishin and Duki, and led the army back to Kabul, joining the Emperor on 7th August. The Van under Sadullah had arrived eight days earlier. ‡

^{*} Called in the Adab-i-Alamgiri, "Mir Alam, surnamed Mir Kalan Sani, the Bishak Bashi and superintendent of the New Bastion and Earthen Bastion," and by Waris, "Mahammad Beg, Topchi Bashi."

[†] Waris, 65b., Adab-i-Alamgiri, 13b, 14b, 15a.

^{*} Aurangzib's letters, (repeating at their commencement the contents of Shah Jahan's letters which are being replied to), are given in the Adab-i-Alamgiri, 18a & b, 19a.

⁺ Waris, 64b & 66a, Adab-i-Alamgiri, 18b, 19a.

[‡] Adab-i-Alamgiri, 18b, Waris, 66b, Zubdat-ut-Tawarikh, 44a & b, (very meagre).

Bitter correspondence between Shah Jahan and Aŭrangzib on the failure.

Bitter was Aurangzib's humiliation at the ill-success of the expedition. Shah Jahan wrote to him, "I greatly wonder how you could not capture the fort in spite of such vast preparations."

Aurangzib protested that he had done his utmost, but the scantiness of siege materials and insufficiency of artillery had rendered the attempt hopeless, as Sadullah Khan himself had testified. But Shah Jahan angrily rejoined, "I am not going to give up Qandahar. I shall try every means to recover it." The Prince pleaded hard to be permitted to stay in Afghanistan or the Paniab and to take part, even as a subordinate, in the next attempt on Oandahar, general. For this he was willing to forego the vicerovalty of the Deccan which was now offered to him. But Shah Jahan was inexorable: he ordered Aurangzib to go to the Deccan at once, and brushed aside the Prince's excuses for his failure with the caustic remark, "If I had believed you to be capable of taking Qandahar, I should not have recalled your army.... Every man can perform some work. It is a wise saying that men of experience need no instruction." Aurangzib replied by quoting the proverb, "Whosoever has a particle of sense can know his own good from his harm" and pointing out that he could not have purposely failed in his task which he knew would incur his father's displeasure.*

The Court ascribed the failure to the abandonment of Causes of the Jahan's plan of operations, failure. which was that Aurangzib should invest the fort with half the force, while Sadullah should advance west with the other half and capture the forts of Bist and Zamin Dawar, when the garrison of Qandahar would see their communication with Persia cut off, lose heart and surrender to the Mughals. But Sadullah Khan opposed such a division of the force and of the scanty supply of provisions and materials, and the Emperor himself, on being referred to, confirmed the change of plan.†

* Adab-i-Alamgiri, 19a-20b.

In truth it is unjust to blame Aurangzib

for the failure to take Aurangzib not Oandahar. Throughout the the real commansiege he was really second in command. The Emperor

from Kabul directed every movement through Sadullah Khan. His sanction had to be taken for every important step, such as the removal of guns from one battery to another, the disposition of troops, the date, hour and point of assault. couriers brought his orders from Kabul to Qandahar in four days, and the Prince had merely to carry them out. Indeed so thoroughly subordinate was Aurangzib that during the first month of the siege only one despatch from him reached the Emperor, while Sadullah corresponded frequently and in order to retrieve his character as a the Emperor's letters were often written to the Prime Minister, to be afterwards shown. to the Prince.*

Unjustly held responsible for the defeat, Aurangzib lest the favour Failure of the and confidence of his father. third siege.

What added a keener edge to his mortification was that he had given occasion for laughter at his expense to his envious eldest brother and that brother's party at Court. But Dara's crowing did not last long; Aurangzib soon tasted the sweets of revenge. Darat led a still vaster army and a larger park of artillery against Qandahar and vowed to capture it in a week. His siege dragged on for five months and in the end Qandahar was not taken. The long history of Dara's doings there written by the courtly pen of Rashid Khan (Muhammad Badi)‡ is remarkable only for the sickening flattery offered by his courtiers and the insane pride displayed by the Prince. It unconsciously but most effectively

The plan, even if carried out, would have availed little. In the next siege, a detachment from Dara's army did capture Bist and Girishk, but Qandahar held out for five months all the same, and was not taken at the end.

⁺ Waris, 65b, Adab-i-Alamgiri, 12a and b, 20b.

^{*} Adab-i-Alamgiri, 13b, 17b, 18b, and elsewhere.

[†] Dara sat down before Qandahar from 28th April to 27th September, 1653, with an army of 70,000 men. Two of his heavy guns carried 112lb. and 96lb. shot. He was supplied with 30,000 cannon balls, 5,000 maunds of powder, 1,500 maunds of lead, and 14,000 rockets. (Waris, 70a et seq.) Khafi Khan, i. 717-728.

[‡] Lataif-ul-Akhbar, (Khuda Bakhsh MS.)

condemns Dara and by contrast places

Aurangzib in an honourable light.

These failures left a lasting sting in the mind of Aurangzib. Half a century later, when he was a dying man, he heard that his son Shah Alam, then Governor of Kabul, was enlisting troops evidently to dispute the succession on the Emperor's expected death. Aurangzib tauntingly wrote to him, "I hear that inspite of your lack of money you are engaging highly paid soldiers. Evidently you want to recover Qandahar. God assist you!" Herein he recognised that the conquest of Qandahar was an impossible feat.

The three sieges of Qandahar cost the Cost of the sieges. Indian treasury more than ten crores of rupees. In addition to this sum, the new fortifications built by the Mughals on taking possession of it from Ali Mardan Khan and the treasure, arms, munitions, and provisions that fell into the hands of the Persians on its capture, must have cost more than a crore.† Thus the Indian tax-payer poured

* Letter No. 4 in the lithographed Ruqat-i-Alamgiri.

+ We have the following data for calculating the cost of the Qandahar wars. For the second siege 2 crores of rupees were brought from Delhi and Agra, out of which one crore was spent on the soldiers and officers in one month. (Waris, 61a). The third siege occupied 5 months (against 2 months in the case of the second) and Dara's army was probably 70,000, as against the 50,000 men who accompanied Aurangzib. Hence the third siege must have cost about seven crores. The presents to Dara on the eve of the expedition amounted to 20 lakhs, and one crore was sent with him (Waris 70a and 71a). When starting for the first siege, the officers were paid a bounty of Rs. 100 for each trooper placed in the field, and as the force was 50,000 strong, this alone absorbed 50 lakhs (Waris, 23a). Before the Persians arrived, 5 lakhs had been sent to the fort from Kabul. In 1638, when Qandahar was betrayed to Shah Jahan, 20 lakhs were sent with Shuja to meet the cost of the expedition for driving away the Persians, and 5 lakhs more were spent on the fortifications. (Abd. Ham., ii. 40, Waris 21a and 26a).

into the sands of Afghanistan about 12 crores of rupees, or more than half the gross annual revenue of the entire empire, for absolutely no return.*

The moral loss was even greater than the material. The Emperor of Loss of Mughal Delhi might dazzle the eyes prestige. of foreign ambassadors and travellers by displaying his Peacock Throne and Koh-i-noor, or the superb marble edifices with which he had adorned Agra and Delhi. But henceforth his military prestige was gone throughout the world. The Persian king could rightly boast that the rulers of Delhi knew how to steal a fort by means of gold, but not how to conquer it by strength of arm. Shah Abbas II. had conquered Oandahar in less than two months; but two Mughal princes in three long and costly campaigns could not recover it, though they were opposed by mere generals and not by any member of the royal blood of Persia. Naturally the military fame of Persia rose very high. The Indian troops recognised that in the Persians they had

Enhanced military reputation of the Persians.

met with more than their match. And throughout the rest of the century the rumour of a projected invasion from Persia used to throw the Court of Delhi into the greatest alarm.‡ For years afterwards the Persian peril hung like a dark cloud on the western frontier of India, and the Emperor Aurangzib and his ministers drew their breath more easily when any warlike Shah of Persia died.

JADUNATH SARKAR.

- * The revenue of the Mughal empire in 1648 was 22 crores of rupees. (Abdul Hamid, ii. 710.)
- † For his exultation at the capture and retention of Qandahar, see Ruqat-i-Shah Abbas Sani,
- ‡ Masir-i-Alamgiri, 56—58, Alamgirnamah, 974 and Hamid-ud-din's Ahkam-i-Alamgiri, translated by me as Anecdotes of Aurangzib, §§ 50, 51, and 52.

A MARCH IN THE SIMLA HILLS

THERE was one direction to which the heart of Ancient India inevitably turned,—the Hills. This was an instinct in the blood, an instinct drawn

from the time when the Aryan peoples developed their hardihood and valour in their mountain homes. History tells us that even after their migration into India



Scene in the Baghi Forest at 45th milestone.

took place they clung to the lower hills and only very slowly penetrated far into the Plains. It was the same with the primitive spiritual life of the race. The religious instinct found its satisfaction in the Hills. Up there above was heaven, the abode of the Gods: There also, as old age crept on, countless solitary pilgrims wandered, climbing upward, upward toward the snows, till the body dropped away like an outworn garment, and the spirit was released.

The heart of India still inevitably turns to the Hills! I shall never forget a talk I had with the explorer, Dr. Sven Hedin, whom I met in the interior on the Hindustan Tibet Road, just after his return through the Shipki Pass from his two years' journeyings in the Trans-Himalaya Mountains. He spoke of the streams of Hindu pilgrims he had met, far beyond the beaten tracks of the trade-routes, toiling up almost inaccessible heights with incredible fortitude and patience, content to lie down at last and die whenever death should call them.

As the sea was the breath of life to the ancient Greeks and the cry of Xenophon's army—'The sea, The sea,'—resounds still down the centuries from the pages of the Anabasis, even so to the ancient Aryan, the Hymalayan mountains were the final goal of vision, the horizon to which their eyes ever longingly turned.

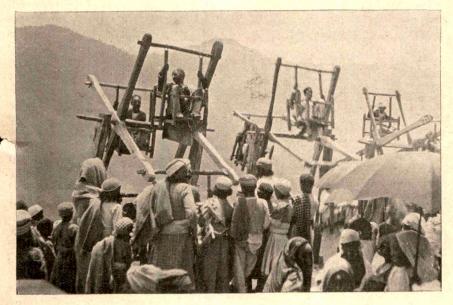
Modern Science is showing us, in this later age, the rational meaning of these primal instincts of the blood and their purpose in the building up of character and race. This instinct of 'Hill wandering,' if it may so be called, is finding at last its own abundant justification. The wonderful exhilaration, the sense of new vitality, which comes from a sojourn in the mountain air, is new recognised as an asset of incalculable value. The great mountain tracts of Europe and America have become

the health resort of the modern world. where tired, jaded nerves may be restored. H. G. Wells, looking into the future, sees them studded with the schools and nurseries of the young, once more becoming the cradle of the human race. When the conquest of the air is completed, and the migration of human beings from one place to another becomes as rapid and easy as that of birds, this vision of the future may well be accomplished. The Plains may remain as of old the source of wealth to mankind, but the Mountains will more and more become the source of health. The free expanse of open air, the breadth and largeness of outlook, the freshness of the higher atmosphere, the purity of the unsullied snows, the healthy bracing of the cold, the delight in battling with the wind and storm, the varied beauty of the rocks and trees and flowers, the sacred story of the mountain sunsets and sunrisings, - all these will then be the yearly joy of multitudes, where before they were the joy of units only of mankind.

In that day of the future India will at last come to her own. She will understand then her own earlier instincts and constant love for the Hills. She will find in the great Himalayas, rediscovered and explored, her earliest longings satisfied and her destiny reclaimed. From the Hills her noblest people came, and to the Hills they will return.



Melna village, with the opium poppy growing in the foreground.



A Pahari Mela.

The romance of scientific knowledge, more strange than any fairy story, relates to us how these very mountains, which form today the summit of the world, were once a vast inland sea, where icebergs floated and dropped their burden of stone and sand from distant shores. In this period, out of all that now makes up the continent of India, the Deccan rock-formation alone was in exis-

tence. The Himalavas had not come above the surface of the sea. But stranger still and more incredible, the Deccan itself was united by a great highway of land with Madagascar and the African coast. We are told that this land-reef, now sunken, is still so close to the surface of the water that it affects the flow of the great currents of the South Indian Ocean, The Himalayas themselves are among the voungest of the mountain of the ranges world. Their first upheaval must have been mightiest of all the great convulsions which have visited this planet. so tremendous that no poet's vision could even dimly picture its vast-Volcanic ness. peaks, themselves newly upreared. poured forth their hissing streams of molten rock in fiery torrents. Terrific earthquake shocks went qui-

vering through the surging earth. Titanic forces from beneath, struggling vainly to get free, raised higher and higher the solid battlement of rock, until one by one the everlasting hills were framed and the foundation pillars of the world were set, never to be removed.

Then the slow, gradual forces of agelong time began to perform their appointed



A Hill boy on the way to school.

task, and century after century (if time can thus be counted when man was not yet born) the mountain currents poured down their golden treasury of silt into the great vacant spaces below, filling up the alluvial plains of India with their fertilising soil, fashioning myriads of miles of new earth for future human habitation.

Such, expressed in crudest, feeblest words. is the romance of the Himalayas as unfolded by modern science. When we climb to them we can still trace the earth-quake shocks, the volcanic tumults of the past: we can still see going forward the gradual forces of the present. Here are the igneous rocks still bearing the marks of that vast crucible of nature from whence they were cast white-hot; here is the alluvial silt being formed before our very eyes in the bed of the mountain stream. Every step of the march brings fresh wonders of nature into view. These wonders are not, as in the Plains, overlaid by the cultivation of the tillers of the soil, but rather they are spread out to view fresh from the hand of Nature herself as in the day of their crea-

To turn from such ultimate thoughts as these to a picture of the day's march itself.—
The Kalka Simla Railway has been left far behind. Simla, with its bewildering population and its complex political problems, has been left behind also, and we are off at last on the road!

On the road! What visions the words bring to the mind! The long steady march,

mile after mile, climbing higher and higher with the pure mountain air, breathing new life at every step after the suffocation of the Plains,—the joy of companionship as each mile is traversed and the talk flows on and new beauties of nature appear at each turn of the road to be shared in common,—the long evening's rest, after all the exertion of the day is over, seated in comfortable chairs or enjoying an appetising meal.

—the dreamless sleep through the whole long night which the fresh air brings with it—the morning awakening while the air is crisp and cold and the sun is just peeping over the mountain heights and the mules are making their bells tinkle outside waiting for their burden. Such is the road!

But as we go forward day after day the first joyous, physical experiences of the march begin to give place to wider interests. If it is the Hindustan Tibet road along which we are marching, then historical records are abundant and insight into the condition of the hill-people gives an added zest to the journey. The country, through which we pass, was only a century ago the battle ground between the Gurkhas and the Sikhs. Many of the Hill-tops are still crowned with the ruins of Gurkha forts. Then came the steady irresistible advance of the British forces under Ochterlony, laying down, like the Romans of old, those military roads as they went forward which were the symbol of permanent occupation. The main road through Fagu Mattiana and Narkanda is a triumph of engineering skill. In certain places the pathway has been made by blasting, mile after mile, the solid precipitous rocks. The traveller looks down thousands of feet of almost sheer descent, and up above him the beetling crags overhang as if ready to fall. The road itself is a ledge cut into the face of the gigantic cliffs. After Narkanda, it passes through primaeval forest; then comes a gradual descent to the bed of the

Sutlej. The river rushes through the mountain gorges with a roar that can be heard miles away up the mountain side. When the bridge is crossed the noise is almost deafening. Here, at Rampur, for the first time a Buddhist temple is seen and beyond this point the signs of Buddhism,—praying-wheels, monasteries, etc.,—become more frequent and Hindu shrines become rarer. The peculiar Thibetan character of the people and their dwellings is visible on



Pahari women reaping.

every side. The road mounts again after leaving Rampur and draws nearer and nearer to the Kailash Range. Mountains, whose higher slopes are covered with eternal snow, seem almost a hand's breadth away, so rare and clear is the air. The circle of the monsoon rains is passed, and during the wettest season of the year the rain fall on this side of the mountains is practically nil. Here and there, as the road passes through the higher forests, great timber cuttings come into view. The marked logs are sent down the

mountain slopes into the roaring torrent beneath and passing down the many windings of the Sutlej reach at last the calmer waters of the plains, where they are collected and sawn into railway sleepers and planks. Further on, the road is formed by a wooden gallery fastened by clamps and stays into a sheer precipice of rock which over-hangs the Sutlei. Here the son of the Viceroy, Lord Lawrence, was killed many years ago. He was riding along the gallery on horse-back, when his horse stumbled and the boarding beneath him gave way. Horse and rider fell through together and after a horrible drop of hundreds of feet disappeared in the foaming waters, never to be seen again. Not far beyond is the village of Chini, close to the borders of Tibet, where the road ends. Even now it is an important trade-route into that obscure land. In the future its importance may be greatly enhanced.

Last year I wrote in one of the Lahore papers concerning the fascination of a march through the Hills. Later on in the year I read in a college magazine an article telling of the adventures of a small group of students who had accomplished the march and journeyed some hundreds of miles at the cost of only sixty rupees, which covered all their expenses. The writer spoke of the health, vigour and self-reliance which had come to them as a priceless possession through the expedition. It was a great happiness to me to find that my letter to the Lahore newspaper had inspired them to undertake this journey, which had proved so stimulating both to their character and courage. My object in writing again on the same subject is to give an incentive to other students or young men of India, whose physical powers have never thus been tested, if by any chance some of these may look forward in the future to a similar expedition.

If any think seriously of such an undertaking, I would give in conclusion some practical advice as follows. The finest months in the Simla Hills are generally May and June and September and October. The latter half of October is very cold at night, but the days are glorious. Warm blankets and rugs are the best of all protections against the cold, and woollen clothes should be worn on the march. Long

marches should be avoided during the first days, until the body is well acclimatised to the Hill atmosphere. After that, it is wonderful what distances can be covered without fatigue. On the March the party should keep together, and no straggling or loitering should be allowed. The day's march should be undertaken in the early morning, and should be accomplished by noon or soon after. This is always preferable to a late start, as the sun, in the rare atmosphere of the Hills, is very powerful. and a journey through the middle of the day and the afternoon is more tiring than that in the early morning. It is best, at least on a first journey in the Hills, to go by a well-known road, with stages marked out, rather than by some mountain track that is little known. It is well to take a map of the route and also some simple medicines. A few grains of quinine taken each morning during the first days of the march are a good preventive of chills or fever. Later on, health and appetite become so vigorous that no such preventive is needed.

Young India is to be built up in our present generation not merely by brilliant thinking and vivid dreaming of splendid dreams, but also by the renewal of physical energy and vigour which comes from bodies inured to hardship and freed from the insidious ravages of disease. Above all the spirit of romance and adventure needs reawakening in wholesome, healthy ways, if life is not to slip back into old conventional grooves as middle age advances. I have tried to point out one simple means by which the end desired may be brought nearer to fulfilment.

Delhi.

C. F. Andrews.

STUDIES IN THE BHAGABADGEETA

By BEPIN CHANDRA PAL.

II.

THE DEPRESSION OF ARJUNA.

NTENSE suffering is the one universal method of true spiritual purification. In some, this suffering comes through repentance, in others through mere pain and bereavement. This suffering may be personal and vicarious, the result of profound human sympathy. In highly developed spiritual natures, their intensest sufferings are of this latter, vicarious kind. It was so with the Buddha. It was so with Jesus Christ. Even so do we find it in the case of Arjuna in the field of Kurukshetra. The so-called depression of Arjuna, depicted in the first, and part of the second chapter of the Geeta, is not due to any fear or loss or bereavement personally to himself so much as it is due to consideration for that of others. His thought here is more for his enemies than for himself or his own people. "How am I to kill the sons of Dhritarashtra, how am I to engage in war

with those with whom I would not even bandy harsh words,"-this is how he feels all through this preliminary discourse in the Geeta. Pity more than love, is what moves him here. Our sufferings for the pain or loss of those whom we love, vicarious, strictly speaking, though they are, have yet an indirect personal reference in them, and are, in some sense, therefore, more or less self-regarding. Those whom we love deeply become, as it were, our other selves. In all our relations of love, therefore, there is a very subtle element of selfishness, which seeks and finds satisfaction in and through even our most unselfish service or sacrifice. Not love, therefore, as love is usualy known in this world, but pity alone is the soul of all vicarious sufferings. Absolute detachment from its object is the very soul of pity; and it is this detachment which constituted the essential purity of all vicarious sufferings. It was this pity, as large and tender as that of God Himself, which lay at the root of what the commentators of the

Geeta have described as the depression of Ariuna.

And Arjuna had to pass through all these sufferings, with a view to fit himself thoroughly for the great work to which he had been. called. The Bharata War was not an ordi-Prary war, it was to be a war of righteousness. a Dharma Yuddha. Its object was to establish a new social order in India. based on righteousness or Dharma. But all war is evil. It inevitably brutalises humanity. In fact, a certain amount of brutality has even to be cultivated and encouraged in those who are to fight and kill. The military classes have, therefore, been encouraged everywhere to indulge, to some extent, in meat and strong drink, as well as in hunting and shooting and other murderous sports. It is so in modern civi-Lisation. It was even so in ancient India. in spite of its larger humanity and its intense regard for all life. And the reason of it is that after they had passed a certain stage of social evolution, men naturally shrank from killing one another except under some brutal impulse. In civilisation, man must, indeed, forget himself, under the influence of some uncontrolled and uncontrollable passion, before he can make a murderous assault on brother man. Every war must inevitably arouse a good deal of these brutal passions in the combatants; and their success, especially in the old days, before the invention of murderous machines, was. largely determined by the carnal courage which these brutal passions could create. Even a righteous war has, of necessity, to work to some extent, upon the brutal instincts of the rank and file. The play of these carnal instincts is seen in every war. It was seen even in the Bharata War. rank and file fought as wild beasts in that great war, as rank and file always do; and even many of the lesser leaders were not above their lowly following. But though the rank and file contribute to a large extent, to the success of a war, the real moral tone of it comes from the men who are called upon to guide and control it. It is really the spirit of the generals which determines the ethical and spiritual character of every war. The Bharata War was to be essentially a war of righteousness; not a war prompted by greed or personal or even national ambitions, but purely by

the deepest regard for social well-being. for the preservation and furtherance of Dharma or the divinely-ordained social order. In such a war, its lofty moral and spiritual character has to be most carefully maintained. How to do so was an anxious problem with Sree-Krishna. He had for this purpose marked out Arjuna, the most spiritual-minded of the Pandaya brothers, to be the central force and figure of this awful struggle. And now, on the very eve of battle, he commenced to work upon the spirit of Arjuna, to cleanse it of self and sin by leading it through intense sufferings and distracting doubts, and then to communicate to it that divine illumination which enables the individual to completely merge himself into the Universal, and pursue the path of duty absolutely regardless of results.

Seeing friends and relations, comrades and allies, ranged on either side, ready to engage in mortal combat with one another, Arjuna was overwhelmed with supreme pity. He saw the sufferings that this war would bring on all these men. His intense humanity reproduced, so to say, all these acute sufferings in his own self; and the burden, vicarious though it was, became almost unbearable to him. He was crushed for the time being, under its weight. And in the agony of his soul, he cried out,—

My limbs are drooping, O Krishna, my mouth is parched up, my body is trembling, my hair standing on end, my bow is slipping from my grip, and my skin is burning. O Keshava, I am not able to stand firm. My mind seems to be wandering. I see evil omens. I fail to see, O Krishna, what good will come to us through killing our own people in this war. I do not care for victory, I have no desire for sovereignty. I crave not for enjoyment. What shall we do with kingdom, O Govinda, what shall we do with the enjoyments of life, or even with life itself, when those for whom we desire sovereignty, and objects of enjoyment, and happiness, are all stationed here, resolved to give np their life and their wealth, in this war ?-teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and relations? I do not desire to kill them, O Madhusudana, even if I am to die in their hands. I would not kill them even for sovereignty over the three worlds, not to speak of a mere earthly kingdom. What pleasure, O Janarddana, shall we get by killing the sons of Dhritarashtra? On the contrary, even though they have robbed us of our just rights, we shall only commit sin by killing them. The sons of Dhritarashtra and their allies ought not, therefore, to be killed by us. O Madhava, how shall we be happy by killing our own kinsmen.-(VERSES 28-35. Ch.

This little speech shows the true nature of Arjuna's grief. Though he knew that

there would be loss of life on both sides, it was the thought of the inevitable loss of life in the ranks of his opponents that weighed on his mind most. His grief here is, therefore, essentially vicarious. While the assembled princes and warriors were moved by anger and enmity at the sight of their opponents, and while even those who felt neither anger nor spite, were fired with the lust of fame and victory, Arjuna alone was moved by a pity for the blinded multitudes rushing to their doom, like insects flying into a blazing fire.

And the thought worked not only on Arjuna's emotions, but perhaps even more strongly on his conscience. He saw, not only the coming destruction of individual life and affections, but also of entire clans and the consequent decadence of Dharma or social order in the land. The death of individuals may count comparatively for little. Their friends grieve for them, society goes on in its course as before. Individuals are born and individuals die; but Dharma or the great social order continues for ever. The destruction of entire clans or communities, is, however, different. Dharma, though eternal, has society for its vehicle and instrument. And when the vehicle is destroyed, Dharma naturally disappears. Our affections desire the preservation of individuals, for our affections rest and feed upon our personal relations. But Dharma demands the preservation of society, even at the sacrifice of our personal affections. This war threatened to destroy society itself. So in the name, not merely of love but of duty or Dharma, which was higher than even love, Arjuna refused to fight.

The conflict here was really between what Arjuna felt to be right and what the social order to which he belonged, demandof him as his duty. It was the revolt of the individual conscience against social order. But Arjuna's individualism was, however, very different from what we know as such in our time. The type of individualism developed by the French Illumination was unknown in ancient India, except, possibly, among the avowedly atheistic and materialistic schools of the Lokayatas. Even Buddhism sought the sanctions of its high ethics, not in what is called the individual conscience, but in the life and teachings of the Buddha, as interpreted

by the Sangha, or the priestly and monkish order. In the formula of initiation in Buddhism,—

> Buddham Sharanam gacchami, Dharmam Sharanam gacchami, Sangham Sharanam gacchami,

—I take refuge in the Buddha. I take refuge in Dharma or the Law, I take refuge in Sangha, the order or the church.—

we have a clear indication of the outer and objective sanctions of Buddhistic ethics: and any system that demands outer sanctions of the ethical imperative, cannot be called individualistic in the true sense of the word. Purely individualistic ethics were practically unknown among the Hindus. Arjuna does not take up here a purely individualistic attitude. He only exercises the right of private judgment, a right that had never been seriously denied to the Hindu, in interpreting the accepted moral code of his time and nation.

According to that code, fighting was the special function of the Kshatriya. Arjuna accepts the law of his caste; but in doing so, he also enquires into the meaning of this obligation. Why is it the duty of the Brahmin to teach, of the Kshaitriya to fight, or the Vaisya to till and trade, and of the Sudra to serve the other castes? And the answer has always been for the preservation of social order,—

Lokasthitirakshartham.

These different castes are the limber society is the body: the castes are the organs, society is the organism: the castes are the parts, society is the whole. The limbs are for the body, the organs for the organism, the parts for the whole. The law of the castes has its meaning not in itself, but in the general life and activities of the society of which these castes are sub-divisions. The function of the castes is to help the preservation of the common life of the Social Whole, and further its general ends. Social well-being is, therefore, the real determining factor of caste obligations The caste law is not an absolute law, incapable of modification or violation; it is subordinate to the needs of the Social Whole, and must give way before these needs. These are the thoughts that evidently worked in what may be called Arjuna's sub-conscious mind, as he told Sree-Krishna that he would not fight this battle. He

shrank from this war from sheer pity. But he justified this shrinking from a plain duty, on moral grounds. His moral objection to this war was that it would destroy the purity of clan life. It was thus not really in the name of individual conscience, but in that of Kula-Dharma Sanatana,—the law of the clan, which has come down from generation to generation, that he refused to fight.

The clan formed an important foundation of the Social Order in the days of Arjuna. In his social philosophy, the individual, the family, the clan, the community or nation, all these stood in an ascending series interdependent upon one another. Dharma or the divinely ordained Social Order could, therefore, be duly maintained through the preservation of these different factors of the social life, in their proper place and in right relation to one another. The destruction of any of these factors would spell social disorder, and the consequent destruction of Dharma itself. This is evidently the view that Arjuna took of what he called the preservation of Kula-Dharma, or clan life. Ariuna sees that this war would mean the inevitable destruction of his clan; and, therefore, he wants in the name of Dharma itself, to give up this murderous enterprise. Dharma was based upon Varnasrama or caste and order. But the purity of the castes could only be maintained through preservation of the clans. This is Luna's plea for refusing to fight.

If the clan is destroyed, the ancient laws and customs that have come down from generation to generation, for the right regulation of the clan, are also simultaneously destroyed,: and when the laws are destroyed, the whole clan is overwhelmed with lawlessness and license. And when the clan is overcome with lawlessness and disorder, evil overtakes the women of the clan, and then mixed castes are born. And these mixed issues, lead both the clan and those who help to destroy it, to hell. The ceremonies to the manes are stopped, and the ancestors, therefore, fall off from their proper state. Owing thus to the sin of the destroyers of their clans and the creators of mixed astes, both the caste-laws and the clan-laws are destroyed.—(Verses 39—42. Ch. I.)

This is the dread of sin which overtook Arjuna, and he cried out (verses 44,45)—

Alas! what a great sin are we preparing to commit by seeking to kill our own kinsmen through lust of kingdom.

If the sons of Dhritarashtra, with arms in their hand, were even to kill me without arms and un-

resisting, in this war, even then it would be great good to me.

So saying, Arjuna put aside his bow and arrows, and overwhelmed with grief, sat down in his charriot.

The first chapter of the Geeta closes here (verse 46). The commentators have named it,-The Depression of Arjuna. But the same train of thought is continued in the first part of the second chapter also. In fact, the inner character of this depression comes out fully only in verses 4 to 9 of this chapter, and these should therefore be read. with the previous verses in Chapter I, which describes the workings of Arjuna's mind. But for these later phases of the psychological condition of Arjuna, Sree-Krishna would have to start his teachings in a very different way. He would in that case have to start with a consideration of the ethical plea put forward by Arjuna, and explain the difference between Dharma and Kula-Dharma, point out how the latter being only a part, and not the whole of Dharma, being a tributary and not the main stream of Righteousness, must be interpreted in the light of that whole, and must subordinate its specific ends to the universal ends of that main current. He does bring out all these, though not directly, in the course of his later teachings; and even finally asks Arjuna to abandon all concern for both Kula-Dharma (clan, law) and Jāti-Dharma (caste-law), and take refuge in the Universal alone, and he would be absolved from all consequence of this violation of the lower laws. But the time was not yet for the communication of that lofty teaching. It would be exceedingly immature, and therefore, very harmful to Arjuna in the present state of his mind. He was still "in the law". He had yet his self and sense to completely conquer. He had risen no doubt, above the mere animal pain: had established complete mastery over his appetites. But all this he had been able to do only through his loyal submission to the law, the demands of his Kula-Dharma and Jāti-Dharma. These were still the main foundations of his higher life. It would be suicidal folly to destroy these foundations, before others of a higher order had been thoroughly and securely laid. To preach the higher law to one who had not fulfilled the lower and had not

thereby received all the training that could be got from it, is simply to weaken the moral life, and create the forces of lawlessness and disorder. Arjuna was still on the mere ethical plane. He was still in the realm of regulated passions and desires: though gifted with superior spiritual powers, these lav now only latent in what may be called, his subliminal consciousness. To raise Arjuna to the conscious spiritual plane was the central object of the Geeta teachings. And the true spiritual life like even the physical life, has to be built up from within, and cannot be imposed or imparted from without. It must be raised up from below, and cannot be worked down from the top. The process must be evolutionary and not revolutionary. The method must be constructive and not what in contradistinction to it may be called instructive. Hinduism had always a firm grasp of these truths; and it, therefore, never adopted the crude missionary methods of credal religions to propagate itself. It had, indeed, a larger and more organic conception of the religious life than most other religions, whether ethnic or credal. This is proved by the very word, Dharma, itself. The true rendering of Dharma is not religion, though its root, "Dhri, to hold" is very closely akin to that of religion-Ligare, to bind. Dharma is essentially what may be called the law of being. The term is, therefore, applied in Sanskrit not merely to man, but even to the elementals. Fire, earth, ether, water, all these have their own Dharma. Heat is the Dharma of fire, smell of earth. sound of ether, coolness of water. Dharma indicates thus a much higher and larger is something essentially organic, must be evolved out of its own subject. Dharma is not creed, creeds are only the outer intellectual expressions of it. Dharma is not sacraments or rituals, sacraments and rituals are only its vehicles and instruments. Dharma is not ethics, ethics is only its interpretation in human relations and human conduct. Dharma is not morality, nor is it un-moral, but simply super-moral. Even as what we call our self is not nonlife, as life is understood in biology, but simply super-life, so is Dharma in regard to morality. Dharma is character in the

highest sense of the term; it is the fullest expression of our whole being. It is essentially a thing, therefore, to be evolved. to be brought out, to be built up. The materials for this up-building must be supplied by the actual intellectual and, social life of the individual, by his beliefs and unbeliefs, his truths and his errors, his virtues and even his vices; and the method

must be essentially psychological.

And Sree-Krishna had to follow this psychological method in evolving the highest spiritual consciousness of Arjuna. Arjuna was still on the ethical plane. The ethical plane is higher than both the physical and the intellectual plane. But still it is not the highest. That highest is the spiritual plane. The base of the ethical plane is Duality, of the spiritual plane. Unity. Law and Right are the formulas c the ethical life; Love and Renunciation of the spiritual life. Conflict is the soul of ethics, conflict between truth and falsehood, between right and wrong, between good and evil: Harmony is the soul of true spirituality. Arjuna had to be raised to this plane. This was the work which Sree-Krishna had set to himself in the Bhagabad-Geeta. It was an exceedingly delicate work. To successfully execute it, he had to carefully work and follow the natural trends and the innermost tendencies. of Arjuna's thoughts and sentiments. He had to minutely analyse his inner motive and thus discover the true springs of Arjuna's will and impulse.

The real motive of Arjuna's refusal to fight had not yet fully come out. Even Arjuna himself was not aware of it. All his talk about Kula-Dharma and Jāti-Dharma was generalisation than the word religion. It only a mere ethical plea unconsciously put forward to conceal even from himself the real nature of the impulse that sought to drive him away from the path of duty at this critical moment. The revolt against the social order came really not from his conscience but from his emotions. It was only his supreme pity that brought his moral sense into requisition to lend support to its determination to shirk a painful duty. Sree-Krishna read Arjuna's heart as an open book. He simply ignored all its casuistic devices. to conceal its real, inner motive, and went direct to that motive; laid it bare before Arjuna, and without argument or reasoning,

brought him to a clearer perception of the real nature of his doubts and difficulties than what he has had as yet. Mark his method of instruction. He does not show up Arjuna's wrong reasoning. He does not tell him that what he pretends to be his ty is no duty at all. That would be about the surest way of defeating his own purpose. There is a contrariness in human nature which leads a man to stand up in defence even of his wrong opinions when they are rudely and openly attacked. No true Guru wounds the susceptibilities of his disciples, does anything to arouse the old Adam in him. He follows the disciple's lead and gradually brings him out of his error or evil. This is what Sree-Krishna He raises no arguments, does not discuss Ariuna's plea at all, but simply holds up the mirror, so to say, before Ariuna's own spirit, and thus him to see as he really is. His words are few, but their significance is immense. Just by three words,—anaryajustam, asvargyam, akeertikaram . - he knocks down the fabric of false reason and false Dharma that Ariuna had built up about him.

Whence, O Arjuna, has this weakness (lit: loss of right understanding) come to thee, at this critical time? This weakness which is not sought after by those, who strive after liberation (anaryajustam), which does not even lead to heaven, (asvargyam) and which brings only disgrace (akeertikaram).

Verse 2. Ch. 2.

There are only three conceivable motives that could influence a man like Arjuna. The highest of these is the desire for libera-The next is the desire for superior and blissful states of existence hereafter, the desire for what is usually called Heaven. The third or the lowest motive is the desire for earthly honour and fame. And Sree-Krishna says that he recognises none of these three motives in the present attitude of This attitude is—anaryajustam, not cultivated by those who seek salvation or moksha; it is asvergyam,—cannot lead to heaven; it is even akeertikaram—avoided even by those who desire earthly fame. What then is its true meaning? It is mere nervous prostration, mere weakness, lack of mental and moral vigour, temporary loss of manhood, pure sexlessness.

Do not, O Partha, give way to this sexlessness. It does not become thee. O thou terror of thy enemies,

get over this contemptible weakness, and rise up (resolve to fight thy enemies).

(Verse 3. Chap. 2.) And these few words tear, aside the veil of self-deception with which Arjuna had been trying to cover and conceal his real motive. They were not mere words either. It was not an ordinary speech or friendly remonstrance that one man addresses to another. They were the words of the Guru to his disciple. And all such words have far more than mere verbal or logical force and meaning. They are surcharged with the spirit and power of the Guru, and consequently they work almost like magic upon the consciousness of the disciple. Hearing this admonition from Sree-Krishna, Ariuna at once realises the nature of his troubles. He no more talks of Kula-Dharma or Jäti-Dharma, but simply says that he cannot kill these people arrayed against him and his friends, simply because they are the objects of his love and reverence, they are his teachers, his elders, his relations, his own kith and kin, his own flesh and blood. The confidence with which he had previously defended his attitude is gone. His spirit is humbled, and in all humility he now throws himself completely upon the mercy of Sree-Krishna to lead him to truth and right.

How shall I, O Madhusudaña, fight Bhishma and Drona with arrows? they who are the objects of my reverence. It is better to live on what may be had by begging in this world if even that is necessary to avoid killing high-minded elders. Objects of enjoyment secured through killing our elders will have to be enjoyed even in this world (not to think of its consequences in the next) as if they were soaked in blood. I do not know which is the better of the two, fighting our friends or earning our livelihood through begging from door to door. I do not know whether it would be better that we should conquer them or whether they should conquer us. Indeed even our victory will be the same as our defeat, because by killing whom we would ourselves not wish to live, those sons of Dhritarashtra stand ranged against us here. My nature is overwhelmed with the fear of loss and bereavement. I am bewildered as to what is right and what is wrong. I, therefore, ask thee, tell me definitely what is good? I am thy disciple, I have taken refuge in thee, teach me. (Verses 4 to 7. Chap. 2).

The complete confession has however yet to come. The real nature of the problem of Arjuna has not yet been presented in all its naked simplicity. And Arjuna finally makes this confession. His doubt is no longer presented in the terms of ethics as to what is right and what is wrong, but only

in the terms of pure, unadulterated human affections. The question is not how he shall follow the right, but what is the remedy to this extreme grief that is drying up, so to say, the very sap of his life.

I do not see how this great grief of mine which is drying up the sap of all my senses, will be cured. I do not see how not merely the attainment of unrivalled and extensive earthly kingdom but even sovereignty over the gods will cure this grief.

So saying, Arjuna declared that he would not fight, and assumed a sullen attitude.

Completely overcome by this grief, Arjuna told Shree Krishna that he would not fight and so saying became sullen and silent (II. 9).

This is the full introductory episode of the Geeta, and this episode raises the first question discussed in it, namely, that of death and immortality, which is the central theme of Chapter II.

HISTORY OF THE CONSTITUTIONAL MOVEMENT IN JAPAN

By R. G. Pradhan, B.A., LL.B.

IN the field of history and politics no subject is more interest. ing, and affords greater food for reflection than that of the origin, growth and triumph of constitutional movements. The transcendent interest of the study arises not only from the intrinsic merits of a constitutional government-its great efficacy in properly regulating the complex affairs of a state, and its power to promote social liberty and progress—but also because the drama of constitutional movements has invariably displayed human nature at its best. As Lord Acton, one of the acutest and most scholarly political thinkers of England, has said, the two greatest forces in social evolution have been religion and liberty. No other single force has had such a powerful effect upon social development as religion or liberty. Both of them have evoked the noblest sentiments of the human heart, under their magic influence, man has worked miracles, and shown to what heights of moral and spiritual grandeur, he can. attain. The noblest self-sacrifice, the most passionate devotion to social good, tenacity of purpose, indomitable courage, patience—these and other superior qualities of the human heart are nowhere better reflected than in the pages describing man's struggles for the realization of his highest religious and political aspirations.

Man's essential nature transcends the limitations of latitude or longitude. The soul of Asia is, in no way, differently consti-

tuted from that of Europe. It has been as rich in noble sentiments and aspirations as the latter. It is true that owing to historical causes and antecedents which we can now imperfectly realize, constitutional movements in the East have had only a recent origin, owing their genesis, in every case, to the impact of the West on the East which constitutes the most conspicuous characteristic of the world's history during the last century and a half. But though oriental movements for constitutional government have risen only recently, everywhere they have revealed and are revealed essentially the same features that have marked such movements in the Occident. We see in them the same spirit of self-sacrifice, the same dogged determination, the same fortitude in suffering, an'd the same resourcefulness, as have characterised the movements of Europe. Indeed, in one respect, it would seem, we have shown ourselves to better advantage. We have evinced greater regard for the sanctity of human life, and made greater allowance for the inevitable influence of longstanding inherited institutions, so that, on the whole, we have been able to achieve our ends with comparative peace and with the least amount of suffering.

The constitutional movement in Japan reveals one unique feature unparalleled in the entire annals of the human race. In no other country, do we find an entire people—rulers as well as the ruled—working

together harmoniously and earnestly for the evolution of constitutional government. Not that there was no agitation or struggle. The popular notion that the Japanese constitution was the free and spontaneous gift of the Mikado, and that the people had not to strive and agitate for it, is not supported by the testimony of facts. But whatever struggle and agitation there was, was, in the main, centred on the question as to the proper time for the inauguration of constitutional government and its nature. With regard to the fundamental question, namely, whether the government of Japan was to continue to be an absolute monarchy, or to be changed into a constitutional one there was very little difference of opinion. The Emperor, his ministers and the people, all realized, as it were instinctively, that if Japan was to attain to a state of perfect equality, with the advanced nations of the West, she must be prepared to discard her old-world system of autocracy, and adopt the principle of popular representation.

The design of this article is to trace the rise, growth and ultimate success of the

constitutional movement in Japan.

It may be well to point out at the outset, that so far as the existence of democratic ideas or institutions or political or public life is concerned, the condition of Japan was, in no wise, different from that of India or other nations of the Orient. Like other Festern peoples the Japanese not only believed in the divine right of the Emperor but regarded him as a god incarnate. Their loyalty and devotion to him, therefore, was boundless, and they were always ready to do what was ordered by Imperial authority. But they had not as yet developed the sense of civic responsibility, nor had they formed any idea of representative government. They had no conception of the inherent and inviolable rights of man, much less of popular movements for vindicating them. Their outlook did not extend beyond their petty interests, and they took little active interest in the affairs of the state. "The people of our country", says an eminent Japanese reformer, "have no vigour and no spirit. They are like parasites, while the country seems to exist altogether for the government, and the government is everything. This is due, of course, to the social customs, which have prevailed for a

thousand years. In our country, the people used to follow the government, while the government interfered with all the affairs of the people, from military defence, arts, education, and literature, to the details of trade and industry."

Such was the general condition of the mass of the people. There had, however, existed from time immemorial, one singular institution of a socio-political nature, which had a profound influence upon the Japanese national character. It was the institution of Gonin-Kumis, resembling our village communities, but much wider in their organisation, scope and purpose. Every village (or Mura as it is called in the native language) was divided into groups of five households, each group being called a Kumi. The heads of the households composing a Kumi elected one of their number as chief, who became a responsible representative of all the members of the Kumi, and as such, exercised supervision and control over their conduct, private as well as public. The character of the training which the Japanese acquired from these institutions in domestic, social and civic virtues will be seen from the following rules regarding them, some of which, it may be mentioned in passing, are still enforced by village custom, though the institutions themselves no longer exist:-

"If there be any of our number who are unkind to parents, or neglectful or disobedient, we will not

conceal it or condone it but will report it.

"We shall require children to respect their parents, servants to obey their masters, husbands and wives and brothers and sisters to live together in harmony, and the younger people to revere and cherish their elders. Each Kumi (group of five households) shall carefully watch over the conduct of its members, so as to prevent wrong doing.

"If any member of a Kumi, whether farmer, merchant or artizan, is lazy and does not attend properly to his business, the bangashira (chief officer) will advise him, warn him, and lead him into better ways. If the person does not listen to this advice, and becomes angry and obstinate, he is to be reported to the Toshiyori (village elder).

"When men who are quarrelsome and who like to indulge in late hours away from home will not listen to admonition, we will report them. If any other Kumi neglects to do this, it will be part of our duty to do it for them.

"All those who quarrel with their relatives and refuse to listen to their good advice, or disobey their parents, or are unkind to their fellow-villagers, shall be reported to the village officers.

"Quarrels among the people shall be forbidden. In case of dispute the matter shall be reported. If

this is not done; all parties shall be indiscriminately

Speaking disgraceful things of another man or publicly posting him as a bad man, even if he is so, is forbidden.

"Filial piety and faithful service to a master should be a matter of course, but when there is any one who is especially faithful and diligent in these things, we promise to report him for recommendation to the government.

"As members of a *Kumi*, we will cultivate friendly feelings even more than with our relatives, and will promote each other's happiness as well as share each other's griefs. If there is an unprincipled or lawless person in a *Kumi*, we will all share the responsibility for him.

"When a fire occurs, the people shall immediately hasten to the spot each bringing a bucketful of water, and shall endeavour, under direction of the officers, to put the fire out. Those who absent themselves shall be deemed culpable.

"News of robberies and night attacks shall be given by the ringing of bells or otherwise; and all who hear shall join in pursuit, until the offender is taken. Any one wilfully refraining, shall, on investigation be punished."

It will be seen from this that goninkumis must have been of great value as instruments of social and ethical education. And as the spirit of mutual helpfulness and cooperation is essential for the successful working of representative institutions, the training afforded by them must have been an excellent preparation for the growth of self-government in Japan.

The constitutional movement in Japan was an indirect outcome of the arrival of the American ambassador, Commodore Perry in 1874, and the national and international complications to which it led. Before that epoch-making event took place, there had, indeed, been going on a strong movement of thought, for the overthrow of the Shogunate, and the restoration of the Imperial authority. To quote the words of a Japanese writer:—

"The last half of the eighteenth and the beginning of the nineteenth century witnessed in Japan unusual intellectual activity. The long peace and prosperity of the country under the rule of the Tokugawa dynasties had hastened in every way the growth of literature and art. The Shoguns, from policy or from taste, had been constant patrons of literature. The daimios too.....gave no inattentive ear to the readings and lectures of learned men......Thus throughout the country eminent scholars arose. With them a new era of literature dawned upon the land. The new literature changed its tone......History came to be recorded with more truthfulness and boldness than ever before. But as ancient histories were studied and old constitutions were brought to light, the real nature of the Shogunate began to reveal itself. To the eyes

of the historian it became clear that the Shogunate was nothing but a military usurpation sustained by fraud and corruption; that the Emperor, who was at that time, in plain words, imprisoned at the court of Kyoto, was the real source of power and honour. 'If this be the case, what ought we to do?' was the natural question of these loyal subjects of the Emperor. The natural conclusion followed: the military usurper must be overthrown and the rightful ruler recognised. This was the sum and substance of the political programme of the Imperialists."

The leaders and supporters of this movement for the restoration of the Imperial authority had, however, at the time, not the remotest idea of constitutional govern-And though the Shogun's power ' would indubitably have been a thing of the past by the mere operation of internal causes alone, whether Commodore Perry had come or not, it is more than doubtful whether any movement would have arisen for the establishment of constitutional government, had it not been for the foreign influences to which the country became suddenly exposed after the arrival of Commodore Perry. To quote the same writer again,

"Had the Tokugawa fallen by means of internal causes alone, the outcome would not have been the establishment of constitutional government, for some strong feudal chief would probably have seized the administrative power and the Shogunate, or Military Government, would have been continued in a new dynasty."

When foreign representatives knocked at Japan's door for international intercourse, the first thought of the vast bulk of the nation was to cling still more tenaciously to the policy of national self-isolation hitherto followed, and to drive away, by force, "the red-haired barbarians." But in course of time, the people saw their mistake, and when they realized their own utter weakness as compared with the vast strength and resources of European nations, they became suddenly seized with the passion of emulating the example of the West, and adopting all that was good and vitalizing in her civilization. The desire of attaining to the high political, administrative and social standards of the West became the most dominant passion of the nation, and under its irresistible influence, arose, inter alia, the movement for a parliamentary government.

The new spirit thus awakened in the nation was fully reflected in the oath which the Emperor took in all solemnity in the

presence of the Court nobles and feudal chiefs, soon after his accession to power in November 1867. In that oath, the young Emperor proclaimed the basic principles on which he intended to act in carrying on the government of the country. This proclamation, known later as 'The Charter Oath of Five Articles', symbolized the new era of progress upon which the country had now entered. These articles were as follows:—

1. Public Councils shall be organised, and all governmental affairs decided by

general discussion.

2. All classes, both rulers and ruled, shall with one heart devote themselves to the advancement of the national interests.

3. All the civil or military officials and all the common people shall be allowed to realize their own aspirations, and to evince ir active characteristics.

4. All base customs of former times shall be abolished, and justice and equity as they are universally recognised shall be followed.

5. Knowledge shall be sought for throughout the world, and thus the foundations of

the empire shall be extended.

It is, perhaps, too much to say that when the Emperor made this proclamation, he intended to establish a representative assembly, nevertheless the founders and promoters of the constitutional movement, rightly or wrongly took it in that light and always maintained that the Emperor, by wirtue of the first article of the proclamation, had pledged himself to the establishment

of parliamentary government.

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The constitutional movement in Japan may conveniently be divided into three stages. The first stage was easy; during that stage, the efforts of the leaders of the movement were directed towards obtaining from the Emperor a clear recognition of the necessity of establishing constitutional government and thus fulfilling the solemn pledge given in the Proclamation. This recognition was soon obtained. Then the next question was: Should a constitution be promulgated immediately, or after the lapse of some years when the people had become better educated and better fitted for self-government? This question was hotly discussed, and it was during the second stage of the movement that the agitation was the most vigorous. That stage was closed when the Government issued in 1881 an Imperial decree ordering the establishment of a National Assembly in 1890. Then the struggle entered on the third stage when distinct political parties with separate programmes came into existence and carried on a discussion as to the form of the constitution that should be adopted. But the government suppressed all such public discussion and in its own way proceeded with the task of drafting the constitution. The promulgation of the constitution in 1800 closes the third and last stage of the movement, and henceforth public agitation concerns itself with questions relating to the actual working of the constitutions and its improvement in the light of experience and the growth of public spirit and fitness for popular govern-

FIRST STAGE.

As stated above, the arrival of Commodore Perry sounded the death-knell of the old autocratic system of government. The question of entering into treaty relations with foreign powers was attended with extreme difficulty, and the necessity of consulting the feudal chiefs on the subject was felt no less by the young emperor and his advisers than by the Shogun. Henceforth it was impossible to carry on the affairs of the state without taking the public into confidence in a greater or less measure. In accordance with the first article of the oath, the Emperor convened an assembly called the Kogisho in April, 1869. It was, however, a purely consultative body with no legislative powers at all. It was composed mostly of the representatives of the feudal chiefs, and the object of the Government in convening it was to ascertain the trend of public opinion regarding the many momentous questions that now confronted the nation. The leaders of the Restoration were men of liberal views and fully realized that without internal reorganization and progress it was impossible for Japan to become a strong nation worthy to take equal rank with the advanced nations of the West. At the same time they rightly thought that without the cordial support of the Daimios who had hitherto ruled over large numbers of the people and virtually moulded public opinion within their respective provinces, no reform could be successfully carried out or be enduring. Hence they hoped that by convening an assembly of the feudal chiefs and referring national questions to their mature and patient consideration it would be possible to gain their support for the policy of reform. But in this, the Government were bitterly dissappointed. The Kogisho displayed such an ultra-conservative spirit, and was so woefully blind to the new forces working on the body public that the Government thought it better to suspend it and finally

dissolved it in 1873.

The question of constitutional government was brought to a head in 1873 by the Korean crisis. Before that, Kido, one of the leaders of the Restoration who had just returned from Europe, had addressed a memorandum to his colleagues suggesting the introduction of a constitutional system of government, but the matter had not attracted much attention at the time. In 1872 arose a serious dispute with Korea, and a majority of the Council of State were in favour of vindicating national honour and prestige by the arbitrament of the sword. But more sober counsels prevailed, and it was finally resolved to wait until Prince Iwakura and his party returned from Europe where they had been sent on the mission of Treaty Revision, and could be consulted on the subject. They returned at about the end of the year and so strongly had they been impressed with the superior merits of the Western civilization and institutions, that they stoutly opposed the Korean war project on the ground that "As Japan had not yet attained a status equal to that of the civilized Western nations, the great work of internal re-organization was much more than the chastisement of Korea."

Prince Iwakura's view prevailed but not without a serious split in the Council of State. The Korean war project had appealed to the martial spirit of the nation and was exceedingly popular, and men like Itagaki, Goto, Okamoto and others who had declared themselves in favour of it, at once resigned their seats on the Council, and openly charged the Government with trampling public opinion under their iron heels. Soon after their resignations, they addressed, on 17th January, 1874, a memorial to the Government strongly urging the necessity of establishing a representative

system of government. The views expressed in the memorial are so similar to those which we in India have been constantly advocating on the subject, that the following extract therefrom will, I dare say, be read with profit:

"Observing the manner in which the administrative affairs of the state are conducted at present, we are convinced that the real governing power is not vested in the Imperial House, nor in the people but monopolised by the officials of the government...... It is impossible for the voice of the people to be heard; and the channel by which their grievances should be made known is closed. It is quite obvious that under such circumstances it is impossible to secure peace and tranquility. If the cause of the evils be not removed, we are afraid that the state will inevitably be ruined. Thus, urged by a strong sense of patriotism, we venture to propose, after a careful investigation, that the only remedy for this state of things is to encourage public discussion on all affairs of State. This can be effected solely by establishing a representative assembly. Only by limiting the power of government officials can the people safely protect their rights and maintain their happiness. We venture to say that it is a universally accepted principle that the people who pay the tax are entitled to a voice in the government. We are inclined to think that the government officials would not dare to dispute the Those who oppose the truth of this proposition. establishment of a representative system of government may contend that it is too soon to introduce it into our country, the people being still uneducated and unintelligent. But we maintain that if the people be really uneducated and unintelligent, as alleged, a representative system of government would be a good medium to educate and enlighten them."

The memorial was sent at a very highly favourable time. The leading members of the council of state had all been strongly impressed with the representative institutions of the West, and were not opposed to the proposal of establishing a Parliament at the proper time. The reply of the Government to the memorial was, therefore, couched in a most conciliatory and sympathetic spirit. They fully recognised the soundness of the principles embodied therein and promised to give their best consideration to the question.

The leaders of the constitutional movement were greatly encouraged by this favourable reply and henceforth their efforts were directed towards moving the Government to introduce a representative National Assembly as early as possible. This closes the first stage of the movement.

SECOND STAGE.

The Government having conceded the necessity of establishing a representative

National Assembly the next question was: From what year was the new constitutional regime to commence? The leaders of the movement were of opinion that no time should be lost. The Government, however, thought that the country was not yet ripe for Parliamentary institutions and wished to move slowly, by gradual steps. The country was thus divided between two parties, one advocating the immediate establishment of a National Assembly, the other in favour of allowing some time to elapse before the Assembly was established. Dr. Kato, an official in the Imperial Household Department ably expressed the Government view in an article he wrote in a leading newspaper. He wrote:—

"The development of public opinion in Japan is the very thing for which all thinking men are earnestly boping. There is, it is true, no surer foundation for the peace and prosperity of a nation than a steady public opinion. But there is one difficulty. Public opinion is not necessarily a wise opinion or a correct view. Even the civilised states of Europe sometimes fail to produce wise public opinion. How is it possible in an imperfecty civilized state like ours to get it? The object for which a deliberative assembly is instituted is, I venture to say, the legislation of such laws and constitution as shall place the peace and prosperity of a nation on a firm basis. Such legislation requires minute investigation into the social customs and the habits and the mind of the people, so that the laws and constitution enacted shall be well adapted to the condition of their life. This can be done only by wise persons......It is true that our country is gradually moving towards a higher civilisation but it is also true that the peasants and merchants are all still the They are peasants and merchants of yore. satisfied with stupidity and ignorance, and it has not yet been found possible to arouse in them much political activity. The Samurai class is somewhat different but there would still be few who could understand the principles of things, such as what a government is; what citizenship means; why a government has a right to levy taxes; and why a citizen submits to military service. These are simple

questions. Yet it will be found that eight or nine out of ten cannot give any intelligent answer....
It is true that even officials do not escape criticism regarding their imperfect knowledge and education. But I venture to think from my own knowledge that. outside the present government officials, there would not be more than sixty or seventy men of distinguished ability and knowledge in the whole nation. It is impossible for these sixty or seventy men to be taken as a standard of the whole thirty millions of the population. Therefore, though the officials are not conceited and arrogant as alleged, it cannot be wondered at if they think they are, at present, indispensable in the management of all affairs of state. If it is desir-able to arouse a spirit of activity in the people, the establishment of schools and a system of sound education are more likely to produce that effect than the hasty establishment of a representative system of government. Therefore I maintain that the advocating of the immediate establishment of an elective assembly is the result of reckless and imprudent thought."

This article, full of plausible arguments as it was, was very widely read and evoked a joint reply from Itagaki, Goto and other leaders of the constitutional movement. They denied that the few alone were fit for the management of State affairs, and pointed to the fact that the Restoration and the establishment of the Reformed Government were first conceived by Samurais of low rank and then accomplished by the combined efforts and actions of the entire people. They maintained that the extreme submissiveness of the masses was due not so much to a low degree of civilization as to defects in the existing institutions. They pointed out that they had never proposed a universal franchise and would be quite satisfied if the franchise was, in the first instance, granted only to the Samurais, the rich farmers and merchants who had all brought about the new era, and then gradually extended to the masses.

THE SCHEME OF A COMMERCIAL SCHOOL

In my last article, in the August number of this Review, I have already indicated the need of a commercial school for Bengal. In this paper I shall try to present a scheme which will explain more fully the kind of commercial school I had in mind. The plans after all are tentative and could be altered if necessary.

It should be remembered, as I have said before, that the school should not serve as a refuge for those who have failed in every other department. Neither should it attempt to compete with those so-called commercial schools, which exist by scores in some of our large cities.

Now, the first important question is as to

what kind of boys are to be admitted to the. school. Any and every boy will not be profited by a course like this; for, one must be thoroughly prepared to be really able to follow all the subjects which are proposed to be taught here.

For this, only those boys who have satisfactorily passed their matriculation examination and those who have passed the equivalent examination of the National Council of Education, will be admitted. But if this does not prove satisfactory, the school will reserve the right of examining candidates before they are admitted.

Now the requirement for a degree or diploma from the school will be the completion of three years' regular work. That is every student will have to study three years before he can present himself for the final examination. A college year will generally last about eight months, divided into two periods, each of four months. The summer vacation will last about three months and Puja and Christmas about 1 month. Along summer vacation is desirable because it will enable the students to get practical

experience of the subjects they have been studying at the school.

The first year's work will be more or less preparatory and will form the basis for all advanced work. The schedule for the three vears are given below:-

IST YEAR.

1. English Composition and Literature.

Mathematics—Commercial Arithmetic—Algebra up to Binomial Theorem and Trigonometry.

3a. Commercial Geography ... First half year. 3b. Economic History of India ... Second half year.

Economics-General Economic theory.

Elementary French or German or Constitutional Government of Europe and United States or Chemistry or Physics. (Any one from the 5th group may be chosen).

2ND YEAR.

Commercial Law.

Economic Resources of India.

First half year. (3a. Money Second half year. 3b. Banking

Accounting.
Advanced French or German or Economic history of Europe and United States in the 19th Century or Statistics or Life and Fire Insurance or Public Finance. 4

3RD YEAR.

1. Business Organisation.

2. Banking, advanced, 3. Foreign Exchange and vanced. 3. Statistics. money market.

4. Investment and Cor- 4. Sociology. poration Finance. 5. Public Finance.

- 2. Economic Theory ad- 2. Accounting advanced. 2.
 - 3. Cost accounting and auditing. 4. Statistics.
- Commercial Law (adv). International Law.
- Foreign trade a. with China, Japan and , Malay Peninsula and b. with Persia, Arabia,
 - Turkey in Asia and East Coast of Africa.

In every case emphasis will be laid on Indian conditions, and attempt will be made to present concrete examples of the working of each of the phenomena in India.

The first two years of work are mostly compulsory, that is every student will be required to take them. But in the 3rd year only the Course in Business Organisation is compulsory for every student and each student will be allowed to choose the rest of his courses from one of the four groups. That is over and above Business Organisation, he will have to choose either groups I, II, III or IV.

This last year's work will be of advanced character and each student will be expected to do a considerable amount of original investigation in his chosen field. Though there will be text books in each subject, still there will be no attempt to confine a subject within the scope of a text book. For this purpose readings will be assigned from time to time from other books, periodicals and newspapers.

To carry out fully the scheme of the school, there must be a well-equipped library and reading room in the school. Here all the important books on commercial subjects, commercial magazines, current periodicals and commercial papers will be kept, and students will be expected to use the library continually to carry out their investigation. Of course, it will be the duty of the teachers to help advanced students in their work.

I have only tried to give, a rough sketch of what might or could be done if we are going to start a commercial school at all. It sounds formidable enough at first, but once it is started it will be found that the

plan can be easily carried on.

It may not be out of place to say a few words about "Business Organisation." a subject about which there is a great deal of vague idea even at the present moment. Business Organisation may be divided into two parts, (1) Commercial Organisation and (2) Industrial Organisation.

Commercial Organisation again is of two kinds, each with its own problems, (1) organisation of raw material and (2) or-

ganisation of finished product.

In every case the school will secure expert lecturers in each subject and let them

address the students in the class. school will try to co-operate with the business men of Calcutta and other places and get expert advice in each subject. Every year a series of lectures on commercial subjects might be arranged. This it is expected willbring the business men and the school together and thus increase its usefulness to the public.

This after all is only a tentative plan, and by no means represents a complete scheme.

Harvard University, J. C. Sen. . U. S. A.

THE COMING INDUSTRIAL WAR IN THE WEST

F India is wise she should take timely warning from the experiences of Europe and America, in the matter of her future industrial development. Western Industrialism is just now upon its trial, in all the Western countries. This industrialism is essentially capitalistic, and individualistic; and it has inevitably created a very bitter conflict between capital and labour all over Europe and America. This conflict has gone on for some time past, and has within the last few weeks become so keen even in Great Britain that she seems to stand now almost on the very brink of a tremendous industrial revolution. The recent strikes are like the rumblings of the coming thunder-storm. I wonder if the significance of these strikes has been fully realised in India.

These strikes not only prove the presence of grave complaints of injustice on the part of the men against their masters, but what is more significant, they prove also the growing solidarity of labour-forces in these islands. Some of the men who went on strike had real cause of complaint in regard to the conditions of their work and wages; and these complaints have always led, in the past, to occasional troubles of this kind. But quite a new factor in the recent strike was that men who had themselves really no cause of complaint strike, professedly to express their sympathy with their suffering ren, and by this combination against the masters, to help their cause. And these sympathetic strikes, that immensely increased the difficulties of the masters, proved very effectively the growing solidarity of the forces of labour in this country. It was a very serious warning to the capitalist class, a warning which, if they fail to take timely notice of it, will soon lead to a tremendous industrial and social revolution here.

The increasing complexities of modern civilised life, as it is known in Europe and America, have almost infinitely increased the gravity of these industrial struggles. One of the greatest achievements of modern civilisation is the strange and intimate interdependence of both individuals and communities upon one another for the pursuit not only of the ordinary avocations of life, but for the maintenance of the very life itself. In the olden and primitive times both individuals and communities, were more or less self-sustained and selfcentred. Each community produced practically all the primary necessities of life for itself, and sometimes, even the individuals in a community were similarly independent and self-sufficient. All has been materially changed now. regarding their own work, also went on to speak of individuals in a community

even large and geographically isolated communities themselves are no longer able to supply all their wants themselves. but have to depend upon external trade and commerce for a good many things that they want. The very growth of production and the development of manufactures have instead of securing economic independence of the different nations of the world, have on the contrary, considerably increased their mutual interdependence. Industrial disturbances in one country directly affect, therefore, the industrial conditions of other countries. Champagne riots in France raise the price of wine in England and America. Famine in India spells starvation to the British labourer in Manchester or Paisley. But apart from this general interdependence between the different nations of our day upon one another for many of the primary necessaries of their lives. Great Britain is peculiarly affected by these industrial disturbances, because of her almost complete dependence upon the foreign producer for her very food and drink. Great Britain is enormously rich in money but inconceivably poor so far as her food-producing capacity is concerned. Her populations are almost etirely dependent upon continental imports for the necessaries of existence. And this being so, her own shipping trade and her internal railroad systems have an almost absolute hold upon the food-supply of her populations, which perhaps no other shipping or railways have in any other part of the world. And it is this that made the recent strikes so serious a concern to both the people and the Government.

For the moment the danger has been averted. But it is only a temporary truce: they are a very long way from finding a true cure and a permanent solution of the problem. It is, indeed, very doubtful whether either side have as yet a clear grasp of the fundamentals of this problem. The whole science of economics so far as it has been developed in Europe will have. it seems to me, to be re-examined and restudied before the very roots of this complex economic problem will be reached. And frankly speaking, neither capitalism nor socialism seem as yet to have any apprehension of the fundamental concepts of the true science of economics. Capital,

labour, wages, profits all these are very misleading terms. These will have to be thoroughly analysed and examined and reinterpreted in the terms not of economics. so-called, but in those of psychology and physiology and philosophy and ethics. But this reconstruction of the modern science of economics has not vet started in this country. Capitalism is being more and more discredited, no doubt, but the socialist panacea will also not bear anv serious and careful analysis and examination. The ordinary socialist has a sort of belief that once the curse of capitalism is removed from the land, there will be peace and plenty everywhere; but he hardly enquires how the new socio-economic order will work. He talks glibly of the nationalisation of land and other implementa of production, but I doubt it very much if he clearly understands how these national implements will have to be worked. Just now, as a result of the recent Railway Strike, there is cry in all the socialist papers for the so-called nationalisation of the railways. But will the railway workers be better off if the railways are owned by the State and run by the Government? Wages are determined by the law of supply and demand, and will be so determined whoever may pay them, whether Government or private employer. If there are people who will be prepared to work longer and take less wages than others, these men will get the job, whether it be a private one or a Government one. The inevitable effect of the nationalisation of the industries will be to call into being a most powerful body of permanent officials in the country, who will rule the poor labourer with as much harshness, if not more, as any private owner of works does.

The real problem is that of capitalism. And whether you nationalise the capital or you leave it in private hands, wherever you have an essentially capitalistic and industrial organisation as you have now in the Western countries, there you will have inevitable a continuance of the existing evils under which the labour-world is suffering in Europe and America. And wherein lies the inner strength of this capitalism? It lies in the fact that the vast majority of the workers in Europe or America have not even the least vestige of true

Though it may not be so easy to say how this economic independence can be secured for the world's workers, it may be more easily shown what will not and can never secure it. It does not need much thought to see that multiplication of machinery will not secure economic independence, for a long, long time to come in any case, to the workers. These machineries are very costly things. They involve an enormous expenditure of human time and energy

to be constructed. In other words a large number of workers have to be fed and clothed and otherwise provided for if a machinery is to be constructed and made ready for use. And this means either very extensive co-operation or huge capital; and as our civilisation has not as yet reached the stage of evolution when such large co-operation would be possible, the inevitable result of the application of huge machineries to the production of commodity must be to fall back upon capitalism in some form or another.

The curse of capitalism has not as vet fallen fully upon India. She may yet profit by the bitter experience of Europe, and save herself from the ruin and disruption with which Europe is being so seriously threatened by her present capitalistic and competitive industrialism. And to be able to do so India must religiously hold on to the land, as the main source of subsistence for the masses; keep as much as possible to her old domestic economy of the joint-family; and, above all, she mustnot lose her old ideal of the simple life. In all these India has something to teach to Europe which Europe can refuse to learn only at her own peril.

E. WILLIS.

THE ETHNOGRAPHY OF THE MUNDAS

IV

(5) Social Ceremonies and Social Customs.

THE social ceremonies and usages observed by the Mundas are more numerous and elaborate than one would at first suppose. These ceremonies give us an insight into the many social virtues of the tribe-their genuine hospitality to their own people, their respect for age and social authority, their affection for their relatives, and, above all, their good humour and geniality. We shall here give a brief account of their principal ceremonies and observances in connection with marriage, birth, and death. It is to be understood, however, that there are certain

local variations in minor details in the different parganas of the district.

In the matter of marriage, as in several Marriage and other matters, the Mundas connected appear to have modified Ceremonies. some of their ancient customs and practices in imitation of those of their Hindu neighbours of olden times. Although early marriages are not infrequent amongst well-to-do Mundas in these days, especially in the eastern parganas of the Ränchi District, the days are still remembered when no young Munda could marry before he was able to construct a plough with his own hands, nor would a Munda girl be given away in marriage before she could, with her own hands, weave mats with

palm-leaves and spin cotton. And, in earlier times, it is said, Münda young folk of both sexes had a freer hand than now in the choice of their partners in life from amongst members of marriageable kilis or septs. But, in modern days, the selection is ordinarily made for the boy as well as for the girl by the father or other guardian. The boy's approval of the guardian's selection is, however, frequently sought for, and generally obtained. The ultimate selection. however, rests not in human hands, but on certain omens known as chenre-uri-ko or ere-uri-ko.** We shall now proceed to describe briefly each of the principal observances and ceremonies connected with a Mündāri marriage.

The Chenre-uri or omen-reading is per-The Chenre-uri formed in the following manner. When a Munda father has a suitable bride in view for his son, he sends a go-between called a 'Dūtām'† to the guardian of the girl. If the girl's guardian considers the proposed match desirable, he names a day for chenre-uri. On the appointed day, the Dūtām and the guardian of the proposed bridegroom with two or three relatives, and, if so requested by the girl's guardian, with the proposed bridegroom too, start for the girl's village. On the way, the party go on marking every omen, good or bad. Among omens considered good (būgin eréko) may be mentioned the following:—a cow and her calf lowing in response to each other; paddy being carried; pitchers filled with water, being carried; well-cleaned and well-washed clothes being carried; ploughs or yokes being constructed; a fox passing in front of the party from their left to the right; a person piling up dust; and a tiger. Among bad omens (etkān eré-ko) are the following:—a person carrying an axe, a spade, or a shovel; a person carrying a kūmuni or fishing-trap made of bamboo; a cow bellowing but not in response to, nor followed by response from, her calf; rice being carried; sweepings of a house being thrown away; clothes besmeared with ashes

or similar other substance to clean them; and a tree falling down under the axe of the wood-cutter.

If the party happen to come across any bad omen on the way, they forthwith return home and the negotiations fall through. If, fortunately, no bad omen is encountered, the party proceed to the house of the intended bride. On their arrival there one or more mats are spread out on the angan or courtyard of the house. After the party take their seats on these mats, the boy's Dūtām relates to the Dūtām on the girl's side what omens were noticed on the way. If the latter declares these omens favourable or, at any rate, not unfavourable, he proceeds to take charge of the sticks and umbrellas of the boy's The women-folk of the girl's house now come out into the courtyard an wash the feet of the guests. One or more jars of rice-beer next are placed before the do full justice to the who They then have a hearty meal liquor. of boiled rice and boiled pulse. Now, the boy's guardian invites the girl's guardian and relatives to visit his house on a certain date, and, after mutual greetings or salams (johar), the boy's party take leave of the girl's guardian and relatives.

On the appointed day, the girl's guardian with his Dūtām and a small party of relatives start for the boy's house, and go on marking every omen on the way. If any bad omen is met with, the party return home,—all except the Dūtām,—who carries the bad news to the boy's guardian. And the negotiations are at an end. If the omens are not unfavourable, the entire party proceed to the boy's house where they are received with the same ceremonies with which they themselves had welcomed the boy's party at their place. After the feet of the guests are washed, and before they begin to do justice to the ricebeer placed before them, a relative of the intended bride steps forth as the spokes-This man first fills a man or 'joārni.' leaf-cup with rice-beer and taking it in his left hand, make his 'salams' or obeisance to everybody present, and delivers a set speech beginning, "Now for this boy and this girl, in the presence of God (Sing Bonga) in heaven and the Panch on earth, the omens have been all right," and ending

^{*} Chenre, in Mundari, means a 'bird.' And 'uri' is the name of a particular species of bird. Cf. Lat. augurium, and Eng., augury,—from L. avis a bird, The word ere in Mundari, means an augury or omen.

[†] Cf. Sanskrit Dutam (दूतम) This functionary is also known as agia.

as follows,—"To-day, the boy's father and the girl's father will thatch two roofs with one bundle of straw [i.e., will be united as members of one family:] May the roofs ever remain thatched like this." Then the Joārni Johārs (salāms) all present, and the guests all drink rice-beer and have a hearty meal of boiled rice, dāl (pulses), and goat's flesh-curry. Another jar of rice-beer completes the day's festivities. After mutual salutations, the would-be relatives take leave of one another.

The next preliminary ceremony in connection with a Munda marriage The Bala. is the Bala or betrothal. On an appointed day, the bride's guardian with a number of relatives arrives at the bridegroom's house, and is accorded a hearty welcome. The feet of the guests are washed by young men called "Kataabungnis", goats are ceremonially killed in their honour, and rice-beer is freely distributed. The bride-price is settled not by naming the demand, but by the bride's guardian signifying his demand by symbols, and the bridegroom's guardian signifying his acceptance by the use of the same symbols. Thus, a number of clay-marbles are sent to the bridegroom's guardian through the Dūtām to signify the number of rupees wanted. A number of sal-leaves each rolled up and tied round with a coloured thread signify the number of "sāris" (women's clothes) wanted, and so forth. The bridegroom's guardian takes a certain number out of these and returns the rest to signify that he agrees to give as many of each item as he has kept and begs to be excused from satisfying the rest of the demand. When at length the terms are thus agreed upon, the bride's guardian and the bridegroom's guardian heartily embrace (hāpārūp joār) each other, and the men of each party exchange salutations with the men of the other party. The final clenching of the contract is made by the Munda or the Pahan of the bride's village clasping the hand of the Munda or Pāhān of the bridegroom's village, and talking to each other as follows:—

Q. Why do we clasp each other's hand? For such-and-such (names) boy and girl.

Q. Who made this hand?

A. God made it.

Q. As we now clasp each other's hands,

so may our hands remain clasped for ever. If you break this betrothment at the malicious gossip of others, you shall have to pay Rs. 5 (or Rs. 10 or Rs. 15, as may be agreed upon) to me. And if you do not pay this fine, I shall cut off your hand.

A. Agreed. And if you do the same, you must pay me Rs. 5 (or Rs. 10 or Rs. 15), or else I shall cut off your hand.

The concluding ceremony in the Bala consists in the bridegroom-elect sitting on the knees of the maternal uncle of his betrothed (or. in the absence of the maternal uncle, on the knees of the Munda or the Pahan of the girl's village), and the girl's guardian presenting the bridegroom-elect with a new piece of cloth and a bead-necklace. Then follows the betrothal feast, after which the bridegroom's guardian and his party are anointed with oil mixed with pounded turmeric and are presented with the hind part of each of the goats killed at the feast. The Dūtām makes johār (salām) to the guests individually and delivers a set speech apologising humbly for the shortcomings in the entertainment. After a fresh exchange of hearty greetings and salutations, the guests depart.

If the marriage takes place in the same year in which the (iii) The Go-Idibetrothal takes place, the nongtaka tuka and (iv) the ceremonies of Gönöngtākā-Logon-t 1. Iditūkā (the carrying or presentation of the bride price) and the logon-tol (selection of a suitable date for the marriage), take place on one and the same date. On a date fixed beforehand, the bridegroom's guardian with a few friends and relatives go to the girl's house with the gönöng-tākā or bride-price, and are received with the same ceremonial hospitality as before. After the feet of the guests are washed by the kātā-ābūngni, and the guests take their seats, the boy's guardian makes over the gönöng-tākā to the Dūtām of the other side who hands over the money to the bride's guardian. Then the Dūtām asks the boy's guardian whether they come for logon-tol as well. If the answer is in the affirmative, the girl's guardian names a suitable day for the wedding. Now, three goats are brought to the place, to be killed in celebration of the gonong-taka ceremony and one in celebration of the logon-tol. After the feast the Dūtām of the girl's side salutes the

guests and delivers the same set speech as in the Bālā.

When the logon-tol is celebrated on the same day, the following additional ceremony is observed. Two sāl pātris (sālleaves stitched together in the form of a circular plate) are placed on a mat in the court-vard. On one of these the maternal uncle of the bridegroom-elect and on the other the Mündā or the Pāhān of the bridegroom's village take their seats. The betrothed girl and a girl-friend (lukundi) of hers are made to sit down respectively on the knees of the boy's maternal uncle and the Mündā or the Pāhān of the boy's village (or in their absence, the boy's father or other guardian). The bride-elect then takes up from out of a plate held before her, some rice, turmeric, and a few betel-nuts, and places three handfuls of these on a piece of new cloth spread over the palm of her other hand. Then she "gives logon" by handing over this piece of cloth with the rice, &c., in it, to the maternal uncle of her betrothed. After regaling themselves once more with rice-beer, the guests take a hearty farewell and carry home with them the hind part of the goats killed.

Last comes the ārāndi or marriage ceremony itself. We shall des-(V) The Arandi. cribe each attendant cere-

mony separately.

(a) 'Sāsāng-gōsō'.—A few days before the marriage a rectangular mud-pulpit called 'mandoa' is raised on the courtyard of the house of the bridegroom as well as of the bride. On each of the four corners of this 'mandoa,' a thin 'sal' sapling is planted, and in the centre of the 'mandoa' a bheloā (M., soso)* sapling, a thin bamboo (M., mad) sapling, and a thin 'sal' (M., sarjom) sapling, are planted together and all painted with rice-flour dissolved in water and encircled with a cotton-thread. From the third day before the wedding, every evening the bride and bridegroom sits down for a while on the mandoa at their respective houses, and are there anointed with mustardoil mixed with turmeric-juice (berel-sāsāng) by some female relative.

(b) 'Cho or chūmān.'—On the evening preceding the wedding-day, a benedictory ceremony called 'cho' or chuman is performed at the bridegroom's as well as at the

* This is the semecarpus anacardium, of Botanists.

bride's house. The bridegroom, like thebride, put on cloth dyed with turmeric-juice, and sits down on the mandoa, when their near female relatives. one after other, take up some arua rice and young grass-blades from a plate or basket and with these in their folded hands touch the feet. thighs, shoulder-joints, and, last of all. the cheeks, of the bridegroom or bride, as the case may be. Just after touching the cheeks of the bride or bridegroom, each female relative kisses (chō) her own hand,—and thus is the chuman completed.

(c) The bridegroom's 'Uli-sākhi'.—Before the marriage-procession passes out of the bridegroom's village, it stops at the first mango (uli) tree on the way. Round the trunk of this tree, the bridegroom puts a mark of rice-flour dissolved in water, and ties up a thread. The bridegroom's mother then sits down under the tree with the bridegroom on her knees. The mother asks his son, "Where are you going?" The son replies, "I am going to bring some one who will take care of you and give you rice and vegetables." The bridegroom then puts into his own mouth a mango-stalk and molasses. After chewing the mango-stalks little, he gives the chewings to his mother who gulps the whole thing and blesses her boy. The bridegroom and his party including a number of female relatives then start for the bride's house. When the bridegroom can afford to go grag a chowdol or on a palanquin, he always does so. Otherwise he is carried up to the limits of his own village on the arms of his relatives, and again similarly carried from the limits of the bride's village to the bride's house.

- 'Daparom or Mergerai.'-When the procession approaches the bride's village, the relatives of the bride come out to welcome the bridegroom's party, often with musicians and paiki-dancers. Then the joint procession first walk round the boundary of the village and finally proceed to the bride's house.
- (e) 'Dā-hirchi and Chūmān'.—When the bridegroom arrives at the courtyard of the bride's house, a number of female relatives come out to meet him, each carrying a brass lota filled with water and a pestle (sāmāt). Each of these women first sprinkles water on the bridegroom with a mango-

twig, and then brandishes the pestle, jestingly exclaiming - "Jumbūriredom" kümbü-rüredom nelekam'"-[If you prove covetous, if you prove a thief, you will be thus (beaten with a pestle)]. Then the mother of the bride and the other female relatives, one after another, perform the benedictory ceremony of chūmān of the bridegroom with āruā-rice, grass-blades, cowdung balls, rice-flour balls, and rice-flour bread, in the manner described in V (b) ante. Finally, powdered turmeric is besmeared on the cheeks of the bridegroom. The bridegroom and his party are accommodated in a temporary shed called 'latom.'

(f) 'Chāuli Heper.'—Next morning, the bridegroom is carried on his palanquin from the 'Jātōm' to the bride's house. When the palanquin arrives at the house, the bride is brought out into the courtyard on a bamboo basket, and in it she is carried three times round the bridegroom's palanquin. The bridegroom then throws three handfuls of 'āruā' rice at the forehead of the bride, and the bride next throws three handfuls of rice at the forehead of the bridegroom. The palanquin and the basket are then put down on the ground, and bride and bridegroom conducted into the house.

(g) 'The Bride's Uli-Sākhi.'—The bride with a number of her female relatives next proceed on the palanquin vacated by the bridegroom, to a neighbouring mangotice (üli darū). Arriving there, the bride puts a mark on the tree with moistened rice-flour and ties up a thread around the tree. The tree is thus made a witness (sākhi) to the marriage.

(h) 'Sasāng-goso' again.—A number of female relatives of the bridegroom then come from their quarters (Jālom) to the house of the bride's father, carrying a little turmeric and oil, and with these anoint the They then return to their quarters taking the bridegroom with them. And now it is the turn of the female relatives of the bride to go to the quarters of the bridegroom's party and there anoint (goso) the bridegroom with oil and turmeric (sasang). Before the bridegroom is thus anointed, he is shaved, and during the shaving a little blood is scratched out of his little finger, and a small rag is tinged with the blood, Similarly before the Sasang-goso (anointing with turmeric) of the bride, her nails are pared, and a little blood drawn out of her left little finger to dye a small rag with. These two rags are called 'sināis'.

(i) 'Sindūri-Rākāb.'—In the forenoon, the bride's female relatives escort the bridegroom to the house of the bride's father. And the actual marriage ceremony is then performed. The bride and bridegroom are carried on the arms of these relatives the times round 'māndoā marriage-pulpit in the courtyard. now both bride and bridegroom are made to stand each upon a Sāl-pātri in the middle of the mandoa, the former with her face to the east, and the latter with his face to the west. In this position, the bridegroom presses the toes of the bride's right foot with the toes of his own left foot, and touches first his own neck with his 'sināi' (rag tinged with the blood of his little finger) and then the bride's neck with it and repeats the process twice again. Then the bride and bridegroom change places, and the similarly three times touches first her own neck with her 'sināi' and then the neck of the bridegroom with the same 'sināi'. Returning now to their former places on the Sal-patris, the bride and bridegroom exchange garlands made of 'gulaichi' flowers, and each puts three vermilion marks first on his or her own forehead and then on the other's forehead. Their garments are now knotted together and both enter the house walking one behind the other. Before they get admittance into the house the bridegroom has to pay a small sum (two annas or so) to the bride's elder sister or other female relative who by way of joke bars the door against them. Now the bride and bridegroom sit down on a new mat and are treated to a dish of chiura (parched rice), gur (molasses), milk or curds (dahi) and other delicacies.

(j) 'Dā-āu and Tuing Etel'—The ceremony we shall now describe is particularly interesting. Four unmarried Mūndā girls, two from the bridegroom's party and two from the bride's side, each with an earthen pitcher on her head, now proceed to a neighbouring tank, spring or river. They are accompanied by a band of Ghāsi musicians, and by two elderly Mūndā women one of whom carries an unsheathed sword in her hand and the other a bow and arrow. Other female relatives and friends accom-

pany the party. After the four Munda maidens fill their pitchers with water and take them up on their heads, the woman with the sword stands with her back towards them, and passes her sword over her own shoulder so as to touch the pitchers poised on the heads of the maidens standing behind her. Then the woman with the bow and arrow similarly stands with her back to the four maidens and passes her arrow over her neck so as to touch the pitchers of water on the heads of the four maidens. Now the party move in a procession towards the house of the bride's father. the four maidens carrying the pitchers on their heads, the woman with the sword brandishing and whirling her weapon all the way and the other women excitedly mimicking her with their hands, and the musicians playing on their drums and flutes.

(k) 'Dūl-dā'.—When this procession reaches the house of the bride's father, the bride and bridegroom change their garments and are led out into the courtyard and seated each on a voke covered over with straw. These vokes are placed on one side of the courtyard where a plantain tree has been planted for the occasion. Seated there, the bride and bridegroom anoint each other with oil and turmeric. And then the water brought in the pitchers by the four maidens, described in the last paragraph, is poured over the young couple. While being bathed in this manner, the bride and bridegroom each conceals a tiny earthen vessel (chūkā) in the ground now made muddy with the water in which they have bathed, for the other to find out. Finally, they put on their yellow clothes again, and once more daub each other's forehead with 'sindur' (red lead).

(1) 'Bor-āgiā'.—The young couple now walk back in to the house, and there sit down on a mat. A goat is then brought before them. Ceremonial 'āgiā' water is given to the bridegroom and a sword put into his hands. With this sword, he kills the goat on the courtyard. His feet are now washed, and he resumes his seat on the mat.

(m) Samdi-bhet.—The bride's parents and near relatives accompanied by musicians next proceed with a jar of rice-beer to the jālom or quarters of bridegroom's party where another jar of rice-beer has been kept ready for the occasion. After cere-

monial johar or salutations and profuse apologies by the bride's relatives for the poverty of the entertainment, the bride's guardian and the bridegroom's drink ricebeer from one and the same cup, and so also do the mothers of the bridegroom and of the bride drink out of one and the same curo. Then all the guests drink their fill of ricebeer. The bridegroom's guardian now takes up the bride's guardian on his arms and dances about till he gets tired. Similarly, the bridegroom's mother (or, in her absence, other near female takes up the bride's mother in her arms and dances about. Then the bride's father (or other guardian) and mother (or other female relative) dance about respectively carrying on the arms—one the bridegroom's father and the other the bridegroom's mother. Finally, the bridegroom's father clasps the bride's father to the heart, and the bridegroom's mother similarly embraces the bride's mother. This is called the 'hāpārūp jōhār'. Then all the persons of one party individually salute the persons on the other side, and the bride's relatives return to the house of the bride's father.

(n) 'Kātā-ābūng'.—The bride and bridegroom now wash the feet of the male as well as the female relatives of the bride. The relatives thus honoured put down on a brass-plate some presents, generally in cash (each paying from two pice to a rupee) for the wedded pair. The bride and bridegroom finally make their obeisance to all and resume their seats.

(o). 'The bridal-feast'. — The bride's relatives are now seated on the courtyard, and rice, pulse, vegetables, and meat are served out to them on plates and cups made of salleaves. Then the bridegroom places a small sal-leaf by the side of the rice-plate of each guest and the bride puts a pinch of salt on each of the sal-leaf-cups. The bride and bridegroom finally take their seats by the side of the Manki or the Munda or the Pāhān of the village, and wash his hands and put a pinch of salt into one of the leaf-cups in which vegetable-curry or meat has been served to him. The bridegroom dines with the party. After the men have finished eating, the women sit down to dinner.

(p) 'Bābā-hertūkām'.—Before the 'bidā' or departure of the bridegroom and his

party with the bride, the bride's mother sits down on the threshold of her house, and the bride is seated before her with her back to her mother. A female relative now brings her some paddy on a 'sūp' or winnower, and the bride takes up three successive handfuls of paddy in the palms of her hands joined together, and throws the paddy behind her, over her own head. Each time the bride's mother takes up the paddy thus thrown in a portion of her own 'sāri' or wearing-cloth.

(q) 'Jimma'.—The final ceremony of making over the bride is significant. In the presence of the assembled village-elders (Pancho-ko), either the Mūndā or the Pāhān of the village of the bride's father makes over charge of the bride to the father

or other guardian of the bride.

(r) 'Gati-bage.'—When the bride and bridegroom are about to start for the latter's bride's maiden-companions the (gāti-kō) catch hold of her and do not let her go until the bridegroom makes a small cash present (varying from an anna to a rupee) to them. And now a demonstrative farewell is given. The bride and bridegroom after making obeisance individually to the assembled relatives of the bride, get up on a choudol, palanquin, or other convevance. When the bridegroom is not rich enough to afford to engage a conveyance, the bride and bridegroom are carried on the arms of relatives up to the limits of the bride's village and again from the boundary of the bridegreom's village up to his own house.

When the bride and bridegroom arrive at the latter's house, a pestle VI. Ceremonies ihe Brideis brandished before them groom's House. and the chūmān ceremony is again performed, in the same way as was done on the bridegroom's arrival at the house of the bride's father. Then the bride and bridegroom are carried three times the mandoa or pulpit in the The bridegroom is taken courtyard. round the mandoa from the right to the left and the bride from the left to the right. Each time the woman carrying the bridegroom in her arms, meets the woman carrying the bride, the two women push against each other by way of joke. After this, the bride and bridegroom both stand on the 'mandoa', the bridegroom treading

on the toes of the bride. In this position, both touch each other's neck with the 'sinai,' and put vermilion on each other's forehead. Next, the Dūl dā ceremony is again gone through; and, finally, the bridegroom's relatives sit down to a dinner when the bride and bridegroom distribute salt and wash the hands of the Mūndā or the Pāhān of the bridegroom's village. The next day, the father or other guardian of the bride with a few relatives pay a visit to the bridegroom's house to see the bride, and are received and entertained with the utmost honour and hospitality.

A week or two, and sometimes even a (VII) 'Ra-rura.' month, after the wedding, the parents, or in their absence a brother or uncle, of the bride come to take the bride and bridegroom to their place, and are accorded a very hearty welcome. The bridegroom, on his arrival at the house of his father-in-law, will first uproot the 'sāl', the 'bhelwā', and the bamboo saplings planted in the middle of the 'māndoā' or marriage-pulpit on the occassion of the wedding. This will be followed by a sumptuous feast.

When a Munda wife refuses to live with her husband, or the latter (VIII) 'Sakamrefuses to keep or support chari or Divorce. her, a Panchayat is convened, three of the members being selected by the party wishing to snap the marriage-tie, and two by the party who wishes the marriage to continue. The Bālā-panch or the President of the council hands over a sal-leaf to the party who is unwilling to continue the marriage-tie, and the latter tears the leaf in twain in indication of the dissolution of the marriage. This ceremony is known as the 'Sākām-chāri'. In Pargana Tāmār, a piece, of turmeric (sāsāng) is also similarly broken in two, and this ccremony is known as 'Sāsāng-hād.' If the wife is the unwilling party the 'gonongtākā' and 'torā-tākā have to be returned.

A widow can remarry only in the 'sagai' (IX) 'Sangai form in which the detailed (Sagai) or Re-ceremonies required for the marriage.' 'ārāndi' or Marriage described in previous sections, are not gone through. The bridegroom goes with some of his relatives to the bride's house, the party is feasted, and the bride is taken home by the bridegroom. In some locali-

ties bride and bridegroom just put 'sindūr' marks on each other's forehead and in other localities this ceremony too is omitted. In parganā Tāmār, 'sindūr' marks are put on a 'sal-leaf' instead of on the forehead. But if the bride is a maiden, she will put sindūr-marks on the forehead of the widower-bridegroom.

As with the Hindus, so with the Mundas, there are certain religious ceremonies, ceremonies connected with child-birth. We shall now

proceed to describe them.

(i) 'Gārāsi-Bongā festival.'—The Gārāsi Bonga is the deity who watches over females in the delicate state, and presides over child-birth. To ensure the future well-being of the expectant mother and of the baby in the womb, a red or grey fowl is set apart by the head of the family, and a jar of rice-beer is brewed, in honour of 'Gārāsi Bongā,' as soon as the first indications of the delicate state are observable in a female member of the family. A certain date is fixed for the worship of the Garasi Bonga, and on that date, the father, brother, or uncle of the expectant mother comes to her house to perform the necessary worship. After offering up prayers ' to the Garasi Bonga for the well-being of the expectant mother and of the child in her womb, he ceremonially kills the dedicated fowl, and makes offerings of its head (bo), liver (im), and tail (chālom), all boiled together, to the spirits of his deceased ancestors. Feasting and drinking follow.

(ii) Observances during confinement.—A Mündā female is considered ceremonially unclean for eight days after a child is born to her. No caste-fellow will enter the confinement-room, or take his food at her house. As soon as a baby is born, its mother is given a quantity of 'héré-dā' or water boiled with 'kūrthi' (dolichos biflorus) for a stimulating drink. Generally the services of a Loharā or Lohār woman are secured to cut the umbilical cord. For nine days following child-birth, the only restriction in the matter of food is that the mother is not allowed to eat stale rice, but must

take hot rice instead.

(iii) The Chati Ceremoney.—On the eighth day after child-birth, the purification ceremony of the new-born baby and its mother, is performed. The baby and its mother

as also the bhavads or near relatives (on its father's side) of the baby, all have their nails pared. Then the mother of the baby accompanied by a number of female relatives proceeds to a neighbouring stream or tank (but not to a spring or dari) for On their way to the stream or tank, they burn the 'sered pati' or unclean mat on which the baby slept all these days. On their return home, water is sprinkled all over the house out of a brass vessel into which a piece of copper and a few tulsi (or failing that, bael) leaves have been put in, rice-beer (or, in its absence, 'rānū-dā' or water mixed with the root used in fermenting liquor) is also sprinkled all over the house. The house being thus purified, all the relatives and members of the family enter into it, and the head of the family goes inside the ading or sacredtabernacle and there makes offerings of arua rice &c. to the household deities—the spirits of deceased ancestors. After drinking ricebeer, the bhayads and relatives depart.

(iv) 'The Sakhi or name giving ceremony.'-On the day following the 'Chati hulang' described above (iii), the bhayads and other relatives are again invited into the house. A name is selected for the baby by its mother in the following manner. A brass thari or plate is filled with water and a grain of rice is first dropped into Then another grain of rice is 'dropped' into the water in the name of some chosen, ancestor or other relative. If the second grain meets the first grain which represents the baby, the baby is named after this ancester or relative. If, however, the second grain sinks to the bottom without meeting the first grain, another grain of rice is dropped in the same way in the name of some other ancestor or relative. This process is repeated till a grain of rice thus dropped meets the baby's grain. The baby is then named after this relative who becomes the baby's 'Sākhi' or 'mitā'. After ceremonial blessings on the baby by the joarni who prays that "the hair of the child may be white (with age) like the flower of the 'hel' and 'ruta' creepers," rice-beer is freely supplied to the guests. The final purification ceremony is performed by the mother of the baby going to the village dari or spring and putting marks of vermilion with the fingers of her left hand on the wooden enclosure of the

dari, and finally drawing water from the

(v) 'Sūtām-tōl.'—On the same day, a girdle of thread is tied round the waist of the baby. This is called the 'Sutām-tōl' ceremony.

(vi) 'Lūtūr-Tūkūi'.—The Lūtūr-tūkūi or ear-boring ceremony of the baby, is celebrated either in the first or in the second or in the third year of its life. In this ceremony the Sakhi or mita, after whom the baby has been named, takes the leading part. On the day of the ear-boring ceremony, the 'Sākhi' of the baby arrives with presents of rice, pulse, salt, mustard-oil, ricebeer, a goat, a new piece of cloth, and one or more bead-necklaces. A figure in the form of a parallelogram with diagonals is drawn on the courtvard of the baby's father's house, with rice-flour-dough. Over this figure a quantity of paddy is strewn, and over that a plank of wood is placed for the Sākhi to sit upon. Thus seated, the Sakhi rubs a little mustard-oil first over his own head and then on the head of the baby. Two men, barbers by preference, now put vermilion marks on the child's ears and then perforate the ears with a copper (occasinally silver) perforator. A black fowl is then sacrificed on the spot marked with the figure of a parallelogram, and the blood of the fowl is spilt over the figure. Then comes the usual feasting and drinking, after which the Joarni appointed for the purpose delivers a set speech invoking the blessings of the gods on the child and its family. "May God (Sing-bongā) protect this boy," prays the Joarni, "with the joined palms of His hands."

The orthodox method of disposal of a Mündā corpse is to burn it Funeral Cereand collect the bones which monies. will be ceremonially interred in the family 'Sasan' on the annual 'Jangtopa' (bone-burying) day. In some villages, however, cremation has now-a-days been altogether given up. In these villages, after a provisional burying of the deceased, his bones are finally taken out, put into an earthen vessel, and ceremonially deposited under the family burial-stone at the village Sasān, on the next annual Jāng-topā day. În a still smaller number of villages again, the corpse which is buried away from the Sasan, is not at all disturbed; but an effigy of the deceased is prepared with earth and straw,

and this is burnt on the Jang-topa day, and a little earth from the spot where the effigy is thus burnt is put into an earthen 'chūka' (diminutive pitcher), and deposited under the family burial-stone Sasān-diri) in the village Sasān. We shall now describe the orthodox method of disposal of the dead and the ceremonies attending it.

(i) 'Rāpā.'—When a Mūndā dies, his corpse is dressed in a new cloth and anointed with turmeric and oil. Sometimes one or more coins of copper or even of silver are put into its mouth. Then the corpse is carried on a string-bottomed charpoy (parkom) to the 'masan' or burning-place. On arrival at the limits of the deceased's village, the charpov is put down on the ground and ... again taken up, and a handful of rice or mustard is placed on the four pieces of coin over which the charpov stood. Then the corpse is taken of the charpoy to the burningplace, and carried three times round the pile of wood already collected there for the cremation. Over this funeral pile, the corpse is now placed with its head pointing southwards. More wood is now piled over the corpse. A son of the deceased, or, in the absence of a son, a nephew or a brother puts a burning charcoal fixed at one end of a 'bael' twig into the mouth of the corpse. After the corpse is burnt, some female relatives of the deceased pour water over the ashes, and then the bones of the deceased are collected, washed with water, and tied up in a piece of cloth. Now a small effigy of the deceased is constructed with tender grass-shoots (dubitāsād), and a figure is drawn on the ground with parched rice (baba-ata) to represent the deceased. Over this figure is then placed the grass-effigy with its head pointing south (bō-kāndrū). The grass-effigy and the parched rice are then taken up and put into the cloth containing the bones. The relative who constructed the grass-effigy next takes up two pipar (Ficus religiosa) leaves with a little khichri (rice and pulse boiled together) over each, and sways the leaves backwards and forwards three times. Finally, the grass-effigy, the parched rice, and the bones are all put inside a small earthen pitcher (chūkā) which is covered up at the top with the piece of cloth. This earthen pitcher is then carried in procession to the village, and there hung up on a tree

close to the house of the deceased. The party now bathe themselves, and then a member of the family of the deceased sprinkles on his own person and on the head and limbs of other members of the family, water sanctified by dipping tulsi leaves and

copper into it.

(ii) 'Umbūl-āder'.-Either on the third. or on the fifth, or on the seventh, or on the ninth day from the death*, the bhavads of the deceased assemble at the latter's house, and have their beards shaved and their nails pared. After the shaving or 'hovo', they all go to a neighbouring tank or stream for ablutions. After having bathed, one of the bhavads brings four tiril (Hindi, keond) saplings (opad) or branches Three or five of the bhayads now take these tiril saplings to the spot on the boundary of the village where the 'charpoy' of the deceased was put down on its way to the masan. Two of the saplings are planted there in the form of a cross and a third sapling is planted vertically so as to intersect the other two at their point of junction, thus making the figure of a six-pointed star.

A thorn (jānum) is tied up at the point of junction of the three saplings. A small earthen vessel (dibi) is placed over this tripod of keond (Diospyros melanoxylon) saplings, and the thing is covered over with straw so as to appear like a 'Kumba' with a small opening on the north. A bhayad of the deceased sits down before this opening, with his face to the south, and presents offerings of rice mixed with pounded turmeric to the shade of the deceased. Finally, the kumba is set fire to, and the earthen dibi placed over the tripod is smashed into pieces by striking it with the remaining (fourth) 'keond' sapling. While the kumba is on fire, the assembled kinsmen of the deceased thrice call out the name of the deceased and exclaim, "Come,-thy house burns!" Then the whole party start for the deceased's house, one of them striking two plough-shares one against the other (or against a sickle), and another bhayad carrying a low stool (māchiā) in his hands. In the meanwhile, the female members of the deceased's family have placed just inside the

* When a religious festival intervenes, then on such festival day.

door of the house a few leaf-cups filled respectively with boiled rice, boiled vegetables, cooked pulse, and chicken-curry, -all covered over with a 'sup' or winnowing fan. They also strew ashes on the floor of the house. The door of the house is fastened from inside, and the inmates maintain a dead silence from the moment they catch the first sound of the ploughshares striking against each other. On their arrival at the house, one of the party knocks at the door. On being questioned by the inmates of the house from within as to who they are, they all reply in one voice, -"We take away sorrow and bring happiness." Then the door is opened, and the party enter the house. The man carrying a stool in his hands. goes with it to the ading and leaves it there. He then comes out of the 'ading' and scrutinises the ashes and the leaf-cups to discover if the ashes have been disturbed portion of the rice anv been taken by the spirit of the deceased. For, the Mundas believe that the spirit of a dead man will come and take a portion of the rice thus laid out for it, and as a sign of its having partaken of the offering leave a grain or two of rice on the ground and leave the mark of its footsteps on the ashes. If no such marks of the return of the shade to its former house is discovered, the umbūl-āder ceremony is repeated. of all, a member of the family will enter the ading, offer libations of rice-beer to the spirits of departed ancestors and pray to them that the deceased may enter into "your fraternity, your caste, and your kili (sept.)" A feast to the assembled relatives concludes the day's functions.

(iii) 'Jang-topa'.-After the winter rice is harvested, a date for the Jang-topa or bone-burial ceremony is fixed in every Mūndā village in which one or more Mūndā residents have died during the preceding twelve months. On that day, in the month of Pus or Magh (January—February), the bones of the deceased are ceremonially deposited in the family 'Sasan'. Invitation is sent out to all relatives of the decased a few days beforehand. On the appointed day, the invited relatives arrive at the house of the deceased with presents of rice-beer, rice, pulse, salt, tobacco, and similar other things. If the deceased's family is poor, or if the deceased was a mere child, and if

there is already a stone-slab under which the bones of the father or other predeceased member or members of the family have been buried, the earthen vessel containing the bones of the deceased is deposited underneath the old stone-slab. Otherwise, a new stone slab is placed in the sasan for the deceased. When this has to be done, the relatives of the deceased go with two country-carts (sagars) to some hill or rocky place where a suitable stone-slab is available. Thence a large stone-slab is carried to the burial-ground ('Sasan') on the two Sagars fastened side by side. A grave is dug at a selected spot in the 'Sasan, and in it the earthen vessel containing the bones of the deceased is interred. Along with the bones, a little rice, oil mixed with turmeric, and

a few copper coins (pice) are put into the vessel. After the excavation is filled up. the large stone-slab is placed over it supported on four small pieces of stone at the four corners. Rice-flour (bābā-hōlōng) is sprinkled on this fresh stone and then over the older stones in the 'sasan'. A few pieces of bread are thrown towards the new stone by the widow of the deceased, and then other pieces of bread are thrown towards the other stones. The stones are also anointed with oil. Last of all three, five, or seven marks are made with vermilion on the new stone, and one or three vermilion-marks are put on each of the older stones. Then the relatives bathe and go to the house of the deceased, where they sit down to a banquet. SARAT CHANDRA ROY.

HISTORY OF ENGLISH EDUCATION IN BENGAL

BY THE LATE BABU JOGINDRANATH BOSE, JOURNALIST, OF BAIDYANATH-DEOGHAR.

THE necessity for English education to the Bengali arose from the victory won by the English at the battle of Plassey. It was in 1775 that the British flag was planted at Plassey and it was a year before that event that Ram Mohun Roy, the first and foremost English-educated Indian, was born. The government did not take any definite step to introduce English education till the year 1818 when the Hindu College was founded, but nevertheless private efforts had been made in that direction during many years preceding that date. For many years after the battle of Plassey the only means open to a Bengalee to learn English was to place himself under the tutorship of a friendly or patronizing Englishman whom in return he helped in mastering the Bengalee language. Thus Bengalees who had to work under English officials or served Englishmen in a private capacity enjoyed the opportunity to learn English. There was a keen desire felt by many to acquire a knowledge of the mother tongue of the new masters of the country, for on such acquisition depended admission into the service of the East India Company

which was then to the Bengalee the fountain of honour and wealth. When the English began to rule Bengal, she was not without some provision for the education of her children. There were then the pathshala, the chatus-pathi, and the village school for the teaching of Persian and Arabic under Mahommedan teachers. pathshala or the village primary school taught the three R's in the vernacular of the province as it does even now, while in the chatus-pathi, presided over by pundits, the Sanskrit language, grammar, and logic were taught. Many Mahommedan boys attended the pathshala, and many Hindu boys attended the Mahommedan village seminary for the teaching of Persian and Arabic, for these two were still court languages or more properly a mixture of the two. The latter institution fast began to lose its pupils, after the English had established themselves in the land. The school for the teaching of English was urgently called for to take its place but it was very slow to come. Some Bengalees whose knowledge of English was far from being perfect opened schools for the teaching of English in and

about Calcutta. In one of these schools, Ram Comul Sen, the famous ancestor of Keshub Chunder Sen, was a pupil for some time, and about which he wrote in his later life .-

"I studied English at a school kept by a Hindu up the river, where the boys used to make extracts from Tutinama and Arabian Nights, which were used as class books, there being no Dictionary or Gram-

Of schools of this or slightly higher status. those started and kept up by Mr. Sherbourne, Mr. Aratoon Peers, Krishna Mohan Bosu, Bhoobun Dutt, Ram Mohun Napit and Shiboo Dutt were more largely patronized than others. Mr. Sherbourne's school came to have a reputation owing to Dwarka Nath Tagore having received his early education there. When Mr. Sherbourne became old and incapable and had to close his school, Dwarka Nath, with his characteristic kindness, particularly to all his European friends and benefactor, extended his helping hand to his old tutor and fixed a pension for life on him. Of the books used as text-books in these schools, some may be mentioned. They were "Enfield's Spelling," "Universal Letter Writer," "Reading Book," "Royal English Grammar," "Complete Letter Book," "Tooteenamah or Tales of the Parrot," "School Master," "Thomas Dyce's Spelling," "Pleasing Tales," and "Arabian Nights' Entertainments."

Many curious and laughable instances of the non-descript English which the Bengalee clerks of Englishmen in those days spoke are still remembered by the oldest men living. When a member of this fraternity, in order to allay the wrath of his English master, wanted to say that he alone could let him live or kill him if he wished, expressed the sentiment thus, "Master can live, master can die." This enhanced the master's rage and when he raised his stick to strike the poor clerk, the latter broke forth into the following speech; - "Stop there; You don't die, die me. If master die, then I die, my cow die, my black stone die, my fourteen generation die." "black stone" was meant the Hindu idol Shālagrām, which is in fact a piece of black Another specimen of this class absented himself from work without his Sahib's permission, in order to attend the

Rath car festival. When he put in appearance the next day, the Sahib wanted him to tell him the cause of his absence, and he gave it in these words: - "Church. Sir." (The Rath car of the Hindu festival has a shape resembling the steeple of an English Church). "Wooden Church! (The car is made of wood). - "Three stories high. God Almighty sit upon." (Towards the top of the car is placed the image of the God, Jagannath, literally, the Lord of the Universe). "Long, long rope. Thousand men catch. Pull, pull, pull. Run away, run awav." (The car is drawn by ropes fastened to it, by a large number of men who at the outset move but slowly, but

gradually quicken their pace).

There were two eminent Bengalees who had acquired a fair mastery over the English language before the Hindu College was founded, and both of whom took a prominent part in the establishment of that institution. They were Ram Mohan Roy and Ram Comul Sen. The story of their acquisition of a knowledge of English is interesting. Ram Mohun Roy began to leain English in his twenty-second year, with the help of elderly acquaintances who knew something of the language, but he relied more on his personal exertions. When he was twenty-seven he accepted service under Mr. John Digby, Collector of Rungpore. Ram Mohun Roy though very poorly acquainted with English, raised himself in the estimation of Mr. Digby by his natural talents. He was made Dewan, which is equivalent, I believe, to the Sheristadar of the present day. Mr. Digby was as willing to acquire a knowledge of the vernaculars, as Ram Mohun was that of So each assisted the other in the English. fulfilment of his desire. They were together for five years and Mr. Digby has recorded the fact in a preface to one of Ram Mohun Roy's publications that he was quite able after these five years' labours to speak and write perfectly correct English. Ram Comul Sen too owed his mastery of English to self-help and personal intercourse with Englishmen, chief among whom was Dr. Horace Hayman Wilson, the distinguished orientalist. Like Ram Mohun Roy, Ram Comul received great help from his English patron in this respect. Ram Comul was appointed Native Secretary to the Asiatic

Society of Bengal while yet young, and the facilities he enjoyed as such both for intercourse with Englishmen and the use of a good library helped him a good deal in the attainment of the object he had so close at heart.

It can hardly be denied that the incentive to the Government in the work of the inauguration of English education this country first came from the Christian missionary. The Rev. Mr. May, a Dissenting Missionary, opened a primary school for the teaching of reading, writing and arithmetic at Chinsurah in July, 1814. It was a free school and on the day of opening sixteen boys were admitted. The boys on the rolls went on increasing. Mr. May soon discovered that there was a keen desire among the people around to educate their sons, and at once took steps to open branch schools in the larger villages in the sorrounding country. In 1815 there were 951 boys attending all these schools. This was apparently a revelation to the Government which at once came forward to further the operation of Mr. May's scheme by granting to it the liberal pecuniary assistance of Rs. 850 per month. The lesson which Mr. May's successful experiment taught the Government was also laid to heart by some of the leading Bengalee Zemindars. The most prominent of these was the Rajah Tejchunder Bahadoor of Burdwan who convertd his Pathshala into an English School. The prejudice against English schools that they made inroads into the stability of the caste system by bringing together boys of the highest and the lowest castes, rapidly diminished.

About the time when the Rev. Mr. May was organizing his village English schools, Ram Mohun Roy was striving hard to devise measures whereby high English education could be made accessible to the children of the soil. By a rare piece of good fortune, he came in contact with David Hare who had then resolved to apply simself with philanthropic zeal to the difficult task of extending English education among Bengalees. David Hare was a Scotchman, and a watchmaker by profession. He came to Calcufta in 1800 and set up business. In fourteen years, he acquired a competence, and made over his business to a friend of the name of Mr. E. Grey

and resolved on dedicating his life to the intellectual inprovement and progress of the people among whom he had lived so long and whom he had learnt to love with the exceeding love of a large-hearted philanthropist. He made the acquaintance of Ram Mohun Roy, of whose public spirit and zeal for every kind of reform, he had heard much, and talked with him on the paramount necessity for adequate arrangements for public instruction in English literature and science and for opening a college for that purpose in Calcutta. Ram Mohun Roy accorded his hearty support to Mr. Hare's proposition. Mr. Hare came to know that Sir Edward Hyde East, then Chief Justice of the Supreme Court, was favorably inclined towards the introduction of English education in this country. He lost no time in waiting upon Sir Edward with his proposal for the establishment of a college or school by Government for the education of Bengalee boys. The Chief Justice listened to Mr. Hare's representations with sympathetic attention and gave him assurances to bestow. his careful thought on the question. Sir Edward could not lay the proposal before the authorities with any strength of reason unless and until he could be convinced of the fact that Mr. Hare's anxiety and zeal on behalf of English education were shared by the influential leaders of Bengalee society. Baboo Buddinath Mukherjea was an associate of Ram Mohun Roy and had some position in Calcutta native society. He loved nothing better than cultivating the acquaintance or friendship of highplaced Europeans of the city. When some time after Mr. Hare's visit to Sir Edward Hyde East, Buddinath called upon him. he enjoined him to sound the Hindu community on Mr. Hare's proposal. Buddinath was not without some influence among his countrymen and he was soon able to report to Sir Edward that the general opinion was in favor of the dissemination of a knowledge of English literature and science among the youths of the country. Sir Edward then conferred on the subject with Ram Mohun Roy and David Hare. A meeting was held of the sympathizers and promoters of the movement on the 14th May, 1816, at the house of Sir Edward and the whole question was discussed. Several

gatherings took place in rapid succession and when the scheme was almost ripe for presentation to the public, strong objections were raised by a large number of staunch advocates of Hindu orthodoxy that if Ram Mohun Roy were permitted to be in any way connected with the proposed college in its management or control, they would dissociate themselves from the scheme. Sir Edward was in a fix, but Mr. Hare came to the rescue and assured him that Ram Mohun Roy would gladly keep himself in the background when he was told of the attitude of the Hindu community towards any participation by him in the affairs of the institution proposed to be established. So a Committee was formed in which Ram Mohun Roy was conspicuous by his absence. The Committee was composed of eight European and twenty Hindu gentlemen. Mukherjea and Lieutenant Irvine were appointed Secretaries. It was decided to call the institution "The Hindu College of Calcutta." The Governor-General and the members of his Council were asked to become patrons, Sir Hyde East was appointed President, and Mr. J. H. Harrington, Vice-President. Hare, like Ram Mohun Roy, was not in the Committee, but he was all along taking deep interest in the development of the scheme and used to be present at the meetings of the Committee. In the framing of the Rules of the College, the Committee had to depend much on his valuable advice. Some of the Rules deserve quotation,—

(1) The primary object of this institution is the tuition of the sons of respectable Hindoos in the English and Indian languages and in the literature and science of Europe and Asia. (2) The college shall include a school and an academy. (3) In the school shall be taught English and Bengali, Reading, Writing, Grammar and Arithmetic by the improved method of instruction. The Persian language may also be taught in the school. (4) In the academy, besides the study of such languages as cannot be conveniently taught in the school, instruction shall be given in History, Geography, Chronology, Astronomy, and Mathematics, Chemistry and other sciences. (5) There shall be two distinct funds to be denominated the "College Fund" and the "Education Fund" for which separate subscription books shall be opened and all persons who have subscribed to this Institution shall be at liberty to direct an appropriation of their contribution to either fund or partly to both. (6) All the subscribers to the College Fund before the 21st day of May 1817, being the anniversary of the day on which it was agreed to establish this Institution, shall be considered founders of the College; and

their names shall be recorded as such with the amount of their respective contributions. The highest single contributors at the close of the period above mentioned, vis., on the 21st day of May, 1817, shall be recorded Chief Founders of the College; and all persons contributing separately the sum of 5000 rupees and upward shall be classed next, and distinguished as Principal Founders; under their subscriptions shall be registered those of the other subscribers to the College Fund, arranged according to the amount contributed by each individual and the dates of subscription. (7) The Government of the College shall be vested in a Committee of Managers to consist of Heriditable Governors, Governors for Life and Annual Directors or their respective Deputies. (8) The Mangers shall possess full powers to carry into effect the whole of the rules now established. They may also pass additional rules. (9) The Committee of Managers will appoint an European Secretary and a native Assistant Secretary who shall also be Superintendents of the College, under the direction and control of the Committee. (10) All questions shall be determined by a majority of voices of the members present at the meetings of the Committee. (11) Thereshall be an Annual General Meeting of the Subscribers at which a Roport shall be made to them of the state of the funds and progress of the institution.

The number of rules framed was thirtythree, of which the more important ones I have reproduced above. A public subscription for the maintenance of the College was started. In a short time the sum of Rs. 70,000 was subscribed, the principal donors being the Maharajah of Burdwan and Baboo Gopee Mohun Tagore, each of whom contributed Rs. 10,000. Among other donors were Baboos Ram Dulal Sircar, Joykissen Singh, Gopee Mohun Deb, Radhamadhub Banerjea and Ganga Narayan Dass. Some European gentlemen also contributed to the Fund. The meetings held to settle the preliminaries were attended by the European members, but it was thought undesirable for them to continue in the Committee after the College came to be opened. Accordingly they withdrew from an active participation in the management of the College desiring only to be considered as private friends to the scheme and as ready to afford their advice and assistance when consulted. In December, 1816, such subscribers as were qualified to act members under the Rules framed, assemble as a Managing Committee at the residence of Sir Edward Hyde East. They are as follow;—Baboo Gopee Mohun Tagore, Governor, Baboos Gopee Mohun Deb, Joykissen Singh, Radhamadhub Banerjea and Gunga Narain Dass, Directors.

The Hindu College was opened on

Monday the 20th January, 1817. A number of European gentlemen were present, among whom were Sir Edward Hyde East, David Hare and Mr. G. H. Harrington. Baboo Buddi Nath Mukheriee whose enthusiasm for the scheme was as deep as it was sincere, made a speech, in the course of which he observed that the College was like the seed of a banyan tree which when full grown would freely afford protection to hundreds and thousands. When the College was opened, the Fund at its disposal was Rs. 1,13,179. For seven years, the college maintained its independence and was strictly a private institution. In 1823, it was found advisable to approach Government for aid, in view of the inadequate pecuniary support from the Indian public. The Managers made a formal application to the Government for pecuniary help, and also prayed that it might bear the cost of a building where the institution might be permanently located. As the matter referred to education, the action the Government took about the application was to send it to the Committee of Public Instruction. No notice was taken of the application for about a year. The Managers of the Hindu College then made a representation to the General Committee of Public Instruction. The Committee in reply announced the willingness of the Government to aid the Hindu College in the ways desired. It was decided that the Government would endow at the public charge a professorship of experimental philosophy and supply the cost of accommodation. It was at this time that Dr. H. H. Wilson, the famous orientalist, began to take interest in the progress of English education among Indians, and it was chiefly through his influence that the Government made a grant of one lakh and twenty-four thousand rupees for the erection of one building for the Sanskrit and Hindu Colleges. David Hare gave proof of his genuine interest in Indian education by giving up for the benefit of the College the piece of land he owned on the north side of College Square. The foundation stone of the College was laid on the 25th February, 1824. The inscription on the stone was as follows;—

"In the reign of His Most Gracious Majesty George the Fourth, under the auspices of the Right Hon'ble William Pitt Amherst, Governor-General of the

British Possessions in India, the Foundation Stone of this edifice, The Hindu College of Calcutta, was laid by John Pascal Larkine, Esquire, Provincial Grand Master of the Fraternity of Free Masons in Bengal, amidst the acclamations of all ranks of the native population of this city, in the presence of a numerous assembly of the Fraternity and of the President and Members of the Committee of General Instruction on the 25th day of February, 1824 and æra of Masonry 5824 which may God prosper."

The work done by the Serampore Christian Missionaries in the field of English and vernacular education in Bengal in thoseearly days of general apathy to knowledge will ever entitle them to the gratitude of the people of this province. These Missionaries were the Rev. Dr. William Carey, the Rev. John Clark Marshman, and the Rev. William Ward. Soon after the opening of the Christian Mission in Serampore in 1801. elementary schools for the teaching of vernacular languages were established. Soon after the English primer was commenced to be taught to the Bengalee converts to Christianity whose number; however, was few. Educated Bengalees of advanced views and public spirit, such as Dwarka Nath Tagore and Ram Mohun Roy, did not scruple to aid the Missionaries in their educational work, although they were not at all oblivious of the fact that by so doing they were promoting Christian proselytization to which they were professedly opposed. About the year 1815, the schools opened by the Missionaries numbered one hundred and twenty-six, and they were scattered in all parts of West Bengal. In 1818, they proposed the establishment of a "College for the Instruction of Asiatic, Christian and other Youth in Eastern Literature and European Science." The scheme included the study of Sanskrit and Arabic and of the English language and literature to enable the senior students "to dive into the deepest recesses of European science, and enrich their own language with its choicest treasures," and to prepare manuals of science, philosophy and history in the languages of the East. There was to be a normal department to train teachers and professors, and a theological institute for Christian students. The scheme of the College was fully carried out in the course of two years. It is to be noted that the Hooghly College was the earliest degreeconferring College in India, as it obtained a Charter from the King of Denmark

empowering it to confer degrees like those of the University of Copenhagen. It is curious that the College never exercised this power. This institution commenced with 37 students on its rolls and for a number of years showed steady progress. For various reasons the College was closed in 1879.

David Hare was one of the most earnest pioneers of English education in Bengal and his services to this great cause were of immense help to the progress in education in this province. He is justly reckoned to be one of the founders of the Hindu College, for as I have mentioned above, the conception of such an institution originated with him and in its execution he worked hard earnestly along with Buddinath Mukheriea and others. But he was not content with what he could do to make the Hindu College a success. A little more than a year and half after the establishment of the Hindu College, that is, in September. 1818, Mr. Hare established a Society under the name of School Society with the object of founding primary and secondary schools for the teaching of both English and Bengalee in the different quarters of native Calcutta and in its suburbs. Mr. Hare devoted himself heart and soul to the work. Money for the object came but tardily from the Bengalee public, but Mr. Hare did not seem to be much anxious about it, for he spent his own money unstintedly for the furtherance of what he thought to be a great work. Soon he established several schools in the localities known as Kalitala, Thonthonia, and Arpoolly. These schools The inspected daily along with the Hindu College. So great was the desire among men of the lower middle classes to have their boys taught English, that as soon as Mr. Hare was out in the street, he was besieged by crowds of Bengalee gentlemen who appealed to him to admit their poor boy relatives as free students into his school, and sometimes by numbers of boys themselves who would pursue his palanquin for miles, crying, "Me poor boy, have pity on me, me take in your school." Mr. Hare was constrained, much against his wish, to reject most of such prayers and appeals, as the accommodation in his schools was limited. One of his schools, in which the standard in English was higher than in others and which was at first known to be

the School Society's School came afterwards to be called Hare's School. It is this institution which for a number of years served as a feeder to the Hindu College. The best boys sent up by this School to the College afterwards turned out to be the most successful scholars of the College.

Raja Ram Mohun Roy maintained an English school at his own expense, and helped the Rev. Dr. Duff to obtain pupils for the English school which the latter had opened. When the controversy between the advocates of oriental and occidental learning was raging, Ram Mohun Roy's strenuous efforts had much to do with securing victory to the supporters of Western

learning.

The necessity for English education came to be deeply and widely felt by Bengalees at this period. Even Bengalees living outside the province of Bengal came to be genuinely interested in the matter, for it is on record that in 1814, finding the Government reluctant to introduce English education, Joy Narain Ghosal, a Hindu nobleman, residing in Benares, deposited the munificent sum of twenty thousand rupees with the London Missionary Society, to be utilized by them for the extension of secular English education among the ignorant poor middle class population of the pro-

vince of Bengal.

Now, to return to the story of the Hindu College. The College building was completed in 1825. It was a large, splendid edifice which accommodated both the Sanskrit and Hindu Colleges. The Government now expressed a desire to assume a certain degree of authoritative control over the concerns of the Hindu College. The desire was consistent with the aid the Government had afforded to the institution. Besides its contributions to the funds of the College, the Government proposed to grant a library, to endow scholarships and to make a liberal provision for the most effective superintendence that could be obtained. The proposal of the Government was naturally looked upon with suspicion by the Hindu community, and two of the Hindu members of the Managing Committee of the College entered their protest against the acceptance of the proposal. Thev feared that the establishment of Government control over the College might lead

to 'undesirable changes, threatening its very existence, and thought that if the institution be left to its own reasources, it would not die, though it did not attain to a high state of development with rapid strides. The Government had no sinister designs, so it readily gave its consent to a proposal of compromise, by which the Government agreed to limit its supervision only to the funds which it would give from time to time and appointed Dr. H. H. Wilson on its behalf to exercise supervising control. A Joint Committee was also appointed consisting of an equal number of European and Indian members, and the rule was introduced that any measure to which the Indian members would express an unanimous objection should not be carried into effect. The passing of the Hindu College partially under Government control owing to the institution having been compelled to seek and obtain Government aid was a slur on the public spirit of the Hindu community for the special benefit of which the College had been founded. After the College had entered with the Government into the arrangement mentioned above, some wealthy Hindus appear to have been aroused from their indifference. Rajah Buddinath, Babu Kalee Sankar Ghosal and Baboo Hurry Nath Roy, who may be better recognized as the son of "Kanto Babu," made a donation between them of ninety thousand rupees. The Managing Committee of the College set apart this sum for the establishment of scholarships to induce students to prolong their academic career.

When the Hindu College was started in 1817, the rule was that every student should pay a schooling fee. The College authorities, however, soon found out that any strict adherence to this rule was not calculated to increase the popularity of the institution. Accordingly from the 1st January, 1819, all pupils came to be admitted free. For about five years the Hindu College was a free institution, and it was not till the end of 1823, that the rule about payment of fees was re-introduced. The demand for Hindu College education had grown in the interval, and the member of paying students went on increasing every year, till in 1828, their number was found to be 336 and the amount realized from schooling amounted to 1,700 rupees.

The Government, ever since it assumed partial control of the College, took a deeply sympathetic interest in its improvement and development. At the commencement of its connection with the institution, the Government used to give to it a monthly aid of Rs. 300, but it was gradually raised, till in 1830 we find it paying to the fundsthe College the handsome sum of Rs. 1,250 every month. In 1829, Government gave the sum of Rs. 5,000 for the purchase of new books for the library. and made a large grant for the publication of English class books. It was apparent that the Government had by this time been convinced of the necessity and utility of imparting a sound English education to Indian youths. In March 1835 Lord William Bentinck in Council recorded a Resolution directing "the promotion of European literature and science among the natives of India, and that all funds appropriated for the purposes of education would be best employed on English education alone." Lord Auckland who came after Lord William Bentinck was entirely in favor of the extension of English education in India that he opened an English School at Barrackpore and maintained it at his own expense. No wonder that the interest of the Government in the Hindu College and its activity with regard to its further expansion grew at a rapid pace. The accounts of the College for the year 1840 show that during the year the Government contributed the large sum of Rs 20,000 towards its expenses. During the previous decade the Committee of Public Instruction had for its successive Presidents such distinguished Anglo-Indians as Mr. Thomas Babington Macaulay, Sir Edward Rvan and Mr. Charles Hay Cameron, and each of them took an active part in the administration of the College. As was to be anticipated these men tried to effect organic changes of a character on which they could not possibly agree with the Indian members of the Managing Committee of the College. It was thought by many of the latter that the interference of the Committee of Public Instruction had taken a form which was not warranted by the constitution of the College, and that many of the functions which rightfully belonged to the Indian Managers of the institution

had been unconstitutionally assumed by the Committee. But they at the same time were fully conscious of the fact that what the Government did through the Committee of Public Instruction for the good of the College was mostly essential for its growth into a far more useful institution than it then was. But on constitutional grounds there was a collision. led to a proposal for the re-organization of the management of the College. Accordingly in 1844 the Members of the Council of Education, for the Committee of Public Instruction had now been raised to the dignity of this name and style, and the Indian managers of the Hindu College met in a Conference. The latter came to a conclusion which, considering how matters stood at the time, was wholly justifiable. They decided that they should withdraw from the management of the College, if the Government undertook to improve and enlarge it. This decision was accepted by the Council of Education. Subsequently the Hindu College was abolished but only in name, and its junior department was formed into the Hindu School and the senior department into the Presidency College.

The abolition of the Hindu College marks the close of an epoch in the history of English education in Bengal, an epoch which shall be ever memorable for various reasons. It was the first of the educational institutions of the kind in India and as such was inaugurated as an experiment. within a few years from its foundation it passed the experimental stage, and proved an unquestionable success. Its popularity with the people, and the ability and brilliance which its best pupils displayed at the examinations, at once established that the College had not been opened a day too soon. On the relations of the Hindu College education with the social and intellectual progress of Bengal, it would suffice to note here that both the Government and the people were greatly benefitted by the products of the Hindu College, for from them were recruited men for Government service in its various departments, who turned out to be a class as dutiful as able, and as independent as loyal,—men whose work may be said to have gone far to strengthen the position of the British Government in this country. As for the services

of the Hindu Collegians to their own people, they were of a superb kind, and were in connection with almost all the phases of civilized life.

The establishment of the Presidency College on the ruins of the Hindu College and the subsequent foundation of the Calcutta University introduced a change into the system of education. In the Hindu College, the pupil, in order to pass an examination, was not required to keep a fixed number of marks on each of his subjects, but on all the subjects combined. No particular text hooks were fixed on any subject on which a pupil was to pass an examination. A student had actually to read all the best books on a subject in order to be a candidate for the examination in that subject. The Hindu College had been endowed with a good library and thestudents generally read all the books on the subjects of his choice that were found in the library. Accordingly the Hindu College scholars were popularly called "readers of Hindu College libraries". These two rules favoured the free and unrestrained culture of a pupil's natural intellectual bent, and, therefore, led to the creation of a class of brilliant men who were giants in their mastery of certain branches of learning, and who could effectively use there unique acquirements for the good of their countrymen. With the abolition of the Hindu College, the system or the method it follows ed was also abolished. Students had now to secure fixed pass marks on each of the different subjects of an examination and tiny text books were selected on every one of the subjects, the questions on which were not to travel beyond the contents of the text books. There is still a strong opinion widely held by educated Bengalees that the old Hindu College method about the examinations was far more stimulative to solid intellectual culture than the method which supplanted it.

Instruction in the medical science of the West through the medium of the English language must be deemed to be an extension of English education in a new direction. Such extension was inaugurated in Bengal in June, 1835 by the foundation of the Calcutta Medical College. It was the first institution where scientific instruction though of a partial character was made

available to the Bengalee youth. There was much stronger opposition from the orthodox sections of the Hindu community to the instruction of the Indian youth in the medical science of the West than their education in English literature, history and philosophy. The opposition drew its vehemence*from a fear of the loss of caste involved in the handling of the corpses of persons of lower castes which the students in the Medical College had to go through in the dissection room to master the science of anatomy. A prejudice in any way connected with his caste system is hard to be renounced by a Hindu. But it was at last overcome and the Hindu students in the Medical College one by one, entered into the duties of the dissection room with all the avidity of the student. The first Hindu student of the college who performed dissection was Modhusudan Gupta and he was regarded as a hero and his name and memory have been carefully preserved in the history of the institution. Like the Hindu College, the Medical College gradually rose in public favor, and throwing aside all prejudices, Hindu fathers began to take a special pride in making medical men of their sons. For a considerable period, the Calcutta Medical College was the only institution of the kind in all India, and pupils came from other parts of the country and even from Ceylon. Lord Auckland speaking about the college in 1842 made the following observations on this point; -

"It is my anxious hope that through the means of the Medical College, the benefit of the healing art, taught in its best forms and applied on the best principles, would be disseminated throughout India; and I am glad to say that from the excellent character maintained by the students sent to us by the Government of Ceylon, the fame of the institution would be known, and the happy results of the instruction imparted at it would be felt and acknowledged even beyond the limits of our own Empire."

The College was founded by the Government, and all along it has done its best to improve its condition. The light in which he Government has ever regarded the Medical College was perhaps best expressed by Lord Auckland who said:—

"I may fairly say that I look on this College as the most important and the most interesting of all the institutions which had been founded by the Government for purposes of education. It can not exist indeed without the other schools, but it crowns all their objects, it turns at once to practical and useful applica-

tion the acquirements which are there obtained and sends into the world young men qualified to take a place in an honorable and lucrative profession, either to serve Government or to follow in medical practice an independent career."

The products of the Medical College, as Lord Auckland asserted, soon became highly serviceable to the Government and proved a boon to the people. It should be noticed that there have since arisen several rival classes of medical practitioners, such as Homeopaths, Kabirajes and Hakims. But the best of the practictioners of all these different systems are those who had either passed all or some of the examinations of the Medical College or acquired a knowledge of the Western medical science by a regular attendance at the lectures delivered by the Professors of the College on the subjects of its examinations.

The success which had so far attended English education in Bengal was demonstrated by its popularity, its manifold beneficial effects on the people, and its advantages to the Government. This led the directors of the East India Company to turn their special attention to the question of education in India with a view to its extension and development. The result of their deliberations on this subject was embodied in the famous Education Despatch of the 15th July 1854. This document is the basis on which the present system of Indian education is built. First of all it set at rest the controversy about the merits of English and vernacular teaching. It laid down that the object of the Government would henceforth be "to extend European knowledge throughout all classes of people and that this object must be effected by means of the English language in the higher branches of instruction, and by that of the vernacular languages of India to the great mass of the people." The following reforms were effected by the despatch;—(1) the establishment of a separate department of the Government under the name of the Education Department. (2) The establishment of the three Universities of Calcutta, Bombay and Madras. (3) Establishment of a number of Normal Schools. (4) An increase in the number of Schools and Colleges maintained by the Government. (5) Establishment of a number of Middle Schools.

(6) Establishment of schools for general instruction, through the medium of the Bengalee language. (7) Introduction of the system of affording aid to private schools.

These reforms constituted a large and most desirable expansion of English educa-Government threw itself The energetically into the task of carrying out the intentions of the wise and liberal Despatch alluded to, which was mainly the production of Sir Charles Wood, afterwards Lord Halifax, and Secretary of State for India. English education spread from town to town, from village to village. To establish a higher class English school with the aid of the Government became the highest object of the respectable inhabitants of every large village in Bengal and any such village which failed to open and maintain such an institution came to feel ashamed of itself and to feel deeply the taunts of neighbouring villages that had provided themselves with schools of the character, after a good deal of exertion to collect donations and subscriptions for the object. Some large towns to which the Government gave only a School thought themselves entitled to have a College, and the Government persisting in disagreeing with them, they raised their schools to the status of colleges or that of collegiate schools by starting funds for their maintenance. The first private College in Bengal, under the new educational regime introduced by the Education Despatch of 1854, was the Metropolitan College of Calcutta which owed its existence to the energy, zeal and self-sacrifice of the great Pandit Iswar Chunder Vidyasagar.

SOME MINOR WORKS OF PUBLIC UTILITY IN CHANDRAGUPTA'S REIGN

By NARENDRA NATH LAW, M.A.

In the previous articles on the age of Chandragupta, I have described the field of activity covered by some of the major works of public utility of the times. In the present paper, I shall confine myself to some of the minor measures that were adopted and the institutions that were established for the promotion of the welfare of the people in certain special directions. These, roughly speaking, were connected with the relief, protection and insurance of sickness, poverty and distress as well as patronage and encouragement of merit.

MEDICAL AIDS, SANITATION, &C.

It is well-known that in ancient India as far back as the age of Buddha, much progress was made in medicine and surgery which were fast being applied to the relief of human suffering. "According to the Indian tradition preserved in the Buddhist Jatakas or Folklore, there existed in India in the age of Buddha two great universities or seats of learning in which 'all sciences'

medicine were including taught 'professors of world-wide renown'. These two universities were Kasi or Benares in the east and the still more famous Takshasilâ. or Taxila (on the Jhelam river) in the west. In the latter university in the time of Buddha or shortly before it, the leading professor of Medicine was Atreva. He. accordingly, should have flourished at some time in the sixth century B. C. As one of the names of Susruta's teacher is Kasiraja which literally means King of Kasi, he may not unreasonably have referred to the university of Kasi or Benares". Jivaka the famous physician who was contemporaneous with Buddha is stated to have studied medicine in the Taxila university under Atreya.† The Vinaya Pitakas also give us some information on this point. ‡ "Rules for preparing various kinds of

^{*} Hoernle's "Medicine of Ancient India," pp. 7, 8. † Rockhill's life of Buddha, pp. 65, 96.

[†] Vinaya Pitakas: Mahavagga VI, 1-15 and

medicaments as well as medical and surgical operations," says Prof. Kern, "are prescribed in the Vinava so that we get some notion of the condition of medical science in the period when that part of the canon was composed." From these evidences which are sufficient for the present purpose, we get an idea of the state of the Indian medical science as far back as the time of Buddha or even before it, and the advancement it attained in medicine and surgery. degree of progress achieved in Chandragupta's time will be evident from the measures adopted by his Government to secure the health of his people. We learn from Magasthenes that, of the six bodies that were in charge of the city, one had† "to attend to the entertainment of foreigners. To these they assigned lodgings and kept watch over their modes of life by means of those persons whom they gave to them for assistants. They escorted them on the way when they left the country or in the event of their dying, forwarded their property to their relatives. They took care of them when they were sick and if they died buried them." Thus the care and treatment of the sick foreigners formed one of the duties of the Government and this shows that physicians with medicines and appliances had to be kept in readiness to meet the emergencies. Arrian, however, refers to an interesting incident which reflects no small credit on the Indian physicians. of the day. Alexander had in his train several proficient Greek physicians but they confessed their inability to deal with the cases of snake-bite, very common in the Punjab. Alexander was obliged to consult the Indian Vaidyas who successfully treated these cases. The Macedonian king was so struck with their skill that according to Nearchos, he employed some good Vaidyas and ordered his followers to consult them in cases of snake-bite and other dangerous ailments.

That there were hospitals (भैषज्यागार) with tore-rooms containing medicines in such large quantities that could not be exhausted by years of use is evident from the passages in the Arthasâstra quoted below.‡ To the

old store, fresh supplies were constantly added.

References are made to these classes of medical experts, viz., भिषजः or चिकित्सकाः, i.e., ordinary physicians, जाङ्गलीविदः, i.e., those who could readily detect poison, गर्भव्याधिस खाः or स्तिका चिकित्सकाः, i.e., midwives, and army surgeons and nurses.**

The army surgeons with surgical instruments (श्रस्त) and appliances (श्रस्त), remedial oils (श्राह्म ह) and bandages (श्रस्त), and nurses with appropr ate food and beverage accompanied the army and their presence encouraged the soldiers. † For the treatment of the diseases of animals like horses elephants, cows, &c., there were the veterinary surgeons referred to in the previous articles on the subject of livestock.

Several steps were taken for the plantation and growth of medicinal plants and herbs. For this purpose, the marginal furrows between any two rows of crops in the fields cultivated directly under Government supervision were set apart and used. These herbs were also grown in pots.!

Again, in the royal households, all kinds of medicines useful in midwifery were kept and the well-known medicinal herbs were grown in pots. Specified plants were also planted in the compounds of houses to ward off snakes. Cats, peacocks, mongooses and spotted deer, were also kept there for the purpose. The shriek of birds such as maina, parrot, etc., which cry out in the vicinity of snake-poison was utilized. The following birds were also kept for their sensitiveness to poison, viz., the heron that swooned, the cuckoo that fell dead and the partridge that reddened the eyes at the smell of poison.

p. 55. सर्पस्ते हथान्यचारलवर्ण भैषज्य···निचयान् श्रानेकवर्षोपभोग-सहान् कारयेत्। नवेनानवं शोधयेत्—(Ibid).—p. 56. See also p. 44 Arthasâstra, Bk. I, श्रात्मरचितकम् i

- * भिषज: and जाङ्गखीविद:—Bk. I, त्रात्मरचितकम्—p. 43. गर्भव्याधिसं स्था:—Bk. I, निशानाप्रणिध:—p. 41. म्तिका-चिकिसका:—Bk. II, नागरकप्रणिध:—p. 146.
- ं चिकित्सकाः शस्त्रयन्त्रागदस्ते इवस्त्रहस्ताः स्त्रियशाद्रपानरिचन्य-पुरुषाणामुद्रपं णीया पृष्ठतिसष्टेयुः।—Bk. X, कूटयुद्धविकल्पाः, &c.—P. 367.

^{*} Kern's Manual of Indian Buddhism, p. 85.

[†] Bk. III Fragm. XXXIV Magasthenes.

[‡] उत्तरपश्चिमं भागं पर्याभैषज्यग्रहम् । Bk. II, दुर्गनिवेश:—

[‡] Bk. II, सीताऽध्यत्त:--p. 117.

६ Bk. I, निशान्तप्रशिधि: ।

The state controlled and regulated medical practice in the land*. Special laws were enacted to ensure that medical practitioners should exercise due caution in their treatment of patients. Every case of a dangerous disease had to be reported to the government, failing which the physician was fined. There was also a penalty attaching to a proved case of carelessness on the part of a physician causing the death of the patient. And the growth of disease owing to his negligence or indifference was treated very much like a case of assault or violence.† Thus the physicians were cautioned against 'gathering experience' at the cost of the lives of hundreds of patients.

Besides the measures securing the due treatment of diseases, there were also measures adopted to prevent them. adulteration of all kinds was punished e.g., adulteration of grains, oils, alkalies, salts, scents and medicines.‡ The health of the people in cities or crowded places was secured by a few sanitary measures. Thus, throwing dirt or causing mire or water to collect in the ordinary roads or in the king's highways was punishable. Committing nuisance near temples, royal buildings and places of pilgrimage or in reservoirs of water was penalized, but exceptions were made when this was due to disease or the effect of medicine. Throwing inside the city the carcasses of animals or human corpses was also visited with fines. Carrving dead bodies through gates or along paths which were not prescribed for the purpose as well as the interring or cremation of dead bodies beyond the limits of the prescribed burial places and crematories was also a violation of the sanitary regulations.

Remedial measures, medical as well as religious, were adopted to ward off pestil-

ences. In the time of these epidemics, physicians had to be busy distributing medicines, and ascetics and priests, with their auspicious and purificatory ceremonials.*

The precautions that were taken for the health of the king were as follows:—Medical experts were appointed to detect poison. The medicines that were served out to the king were in the first instance proved as to their purity and then tasted by the physician, the decoctioner (पाचक) and the purveyor together.†

Post-Mortem Examination (आगुस्तकपरीचा).

It is noteworthy that there was arrangement in those days for post-mortem examination.‡ For this purpose, the corpse was smeared with oil to prevent putrefaction. All cases of violent death caused for instance. by suffocation, hanging, drowning, &c., or by poisoning were at once brought to the morgue and the medical officers in charge had to find out as far as possible the exact cause of death from an examination of the symptoms several of which are enumerated in the Arthasastra. The whole affair was subjected to a careful scrutiny and if foul play was suspected, evidence was taken and the matter was left to be disposed of in the law-court.

Before we leave this subject, it should be noted here that the University of Taxila did not cease to exist as a great seat of learning in the time of Chandragupta. Kautilya himself was undoubtedly a student of that university; | and judging by his love of literary disputations, and his scholarly attainments, viz., that "he achieved the knowledge of the three Vedas, could rehearse the mantos" and wrote several treatises on diverse subjects, he appears to have been no mean product of his alma-mater. These show that the University of Taxila retained yet some at least of its former glory and that the science of medicine which was included in its curriculum received no less

^{. *} Bk. IV, केार्करचणम्⊹

[†] Cf. S. B. E., Vi. V, 175—177; Yajnavalkya II, 242; and Mānu IX; 284—''All physicians who treat their patients wrongly shall pay a fine; in the case of animals; the first or lowest and in the case of human beings the middlemost amercement." Narada adds—"But this refers to cases when death-is not the result of the wrong treatment; for if that is the case, the punishment is greater."

[‡] Bk. IV, वैदेहकरचग्रम्।

[§] Bk. II., नागरकप्रणिधि:।

^{*} Bk. IV.—उपनिपातप्रतीकार:।

[†] Bk. I.—आत्मरचितकम्।

İ Bk. IV, अः ग्रस्तकपरीचा । .

[§] Taxila contained the celebrated university of Northern India up to the first century A. D.—see Rajovada Jataka.

[|] Vide Turnour's Introduction to Mahawanso.

attention than that paid to its sister subjects of teaching.

INSURANCE AGAINST FAMINE, FLOOD AND FIRE.

We shall now turn to the measures taken for protecting the people against the ravages of famine, and flood and fire.

As a general preventive against famine and such other calamities, it was laid down that in the government store-house, only half of the garnered articles should be used and the other half reserved.**

The king had also special duties to perform towards his people in the time of famine. In the first place, he had to provide them with seeds to secure a good harvest in future. When the famine had already overtaken the people, he started relief-work (1) by द्रीतक्की, i.e., works given to the faminestricken for wage-earning, (ii) by free distribution of alms from the store-house of provisions referred to above, (iii) by the abandonment of his country to some other king (देशनिचेप), (iv) by taking help from allies, (v) by making the rich contribute to the famine-fund, (vi) by temporary emigration with his subjects to a different kingdom with abundance of crops, (vii) by emigrating to the sea-shores or to the banks of rivers or lakes where he founded a new settlement and employed his subjects in growing grains, vegetables, &c., as well as in hunting and fishing on a large scale.

As a precautionary measure against floods during the rainy season, the people were made to remove from the banks of rivers, &c., in due time. Those who possessed or could procure canoes and other means of safety and escape were enjoined under the penalty of fines to give every possible help they could, to those persons who fell victims to floods in spite of all precautions taken. Coupled with the above means was the performance of religious and other ceremonials to propitiate the spirits and the gods. ‡

- 🧇 Bk. II,कोष्ठागाराध्यत्त:।

ा दिसं चे राजा वीजसक्तीपग्टहं स्ववादगुग्रहं कुर्यात्। दुर्गतकर्मा वा सक्तानुग्रहेण सक्तसंविभागं वा दिश्निचेपं वा। मिचाणि वा व्यपाययित्। क्यमं वसनं वा कुर्यात्। निष्पन्नशस्यमन्यविषयं वा सजनपदी यायात्। ससुद्रमञ्जलटाकानि वा संययित्। धान्यशाकसूलफलावापान् सेतुकु कुर्व्वीत। सगपग्रत्य नमक्यारमान् वा।—
Bk. IV, उपनिपातप्रतीकारः।

‡ Ibid.

In this connection, it should be remarked that measures for the extermination of pests were also undertaken by the government. These pests generally included rats, locusts, injurious birds and insects, and tigers. To destroy rats, cats and mungooses were let loose. Some varieties of poison were also used for the purpose. To kill tigers, several kinds of poison were in use. Sometimes, hunters were employed to kill them and several methods of entrapping were also resorted to.*

There were various regulations framed to protect person and property from the dangers caused by fire. The danger from fire seems to have been very common, considering the material of which the buildings of the period were mostly constructed, viz., wood instead of stone. Megasthenes further informs us that "such cities as were situated on the banks of rivers or on the sea-coast were built of wood instead of brick, being meant to last only for a time, so destructive were the heavy rains which poured down and the rivers also when they over-flowed their banks innundated the plains—while those cities which stood on commanding situations and lofty eminences were built of brick and mud."† It is also known on the authority of the same Greek ambassador that Pataliputra the capital was surrounded by "a wooden wall pierced with loop-holes for the discharge of arrows." Thus wood was very extensively used in those days for building and other purposes and therefore several precautions were taken and several rules were laid down governing the use of fire.

During summer, villagers had to do their cooking in the open air, if they were not already equipped with what was called the ten remedial instruments (दशम्बीस गह). §

These were (1) five water-pots (पञ्चचन्नः), (ii) जुम a water-vessel of that name, (iii) द्रोणी which, Bhattaswami says, was a water-tub made of wood and kept at the door of a house, (iv) निश्चणी i.e., ladder, (v) प्राप्त i.e., axe to cut beams, &c., (vi) मूर्ण i.e., a winnowing-basket to blow off smoke, (vii) मुद्द म i.e., a hook to pull down the burning

* Bk. IV., उपनिपातप्रतीकार:।

† Bk. II, Fragm., XXVI Megasthenes.

‡ Bk. II, Fragm., XXV.

🏽 🖇 Bk. IV. जपनीपातप्रतीकार:।

pieces of wood, (viii) क्षेत्र i.e., ropes, &c., (ix) गहणी i.e., a basket for removing articles from the store-room, &c., and (x) हित i.e., a leather-bag for the same purpose as the preceding.

In the city, every householder had to provide himself with the above ten remedial instruments and the violation of this rule was punished. During summer, the kindling of fire was prohibited during the second and the third quarters of the day. All men were enjoined under the penalty of fines to run to give help, in case fire broke out in any house. Thousands of vessels filled with water had to be kept in rows not only in big roads but also at the crossings of roads and in the front of royal buildings. The masters of the houses had to sleep at night in a place near the main doors of their houses, so that they might be easily accessible and might come out of their houses to give help without delay. Thatched roofs made of straw, &c., that readily take fire were not allowed within the city. Those who worked by fire, e.g. blacksmiths, had to live in a particular quarter of the city. Those who wilfully set fire to a house were severly dealt with. If it was through negligence, they were fined.*

To propitiate fire, offerings were made to him every day and prayers were said.

A FEW OTHER WORKS OF PUBLIC UTILITY.

Now we shall turn to a few miscellaneous works of public utility which are not without some interest. These were:—

(1) Jail-deliveries.—To celebrate the anniversaries of the king's birth-day and in commemoration of the birth of a prince, the installation of an heir-apparent or the conquest of a new country, prisoners were set at large. Generally, on full-moon days, such

* अग्निप्रतीकारं च ग्रीभे मध्यमयोरङ्ग्यतुर्भागयो: अष्टभागोऽग्निद्द्धः। विहरिध्ययणं वा कुर्युः। पादः पञ्चघटीनां कुभाद्रोणी-नियेणी परग्र ग्र्पांङ्क ग्र कचग्रहणी हतीनां च अकरणे। त्रणकट-च्छुनान्यपनयेत्। अग्निजीविन एकस्थानं वास्ययुः। स्वग्रहणहारेषु ग्रहस्त्वामिनः वसेयुः। असंग्रतिनी रात्तौ रथ्यासु कटन्नास्सङ्खं तिष्ठयुः। चतुष्पष्टद्दि राजप्रिग्रहेषु च। प्रदीप्तमनिभधावती ग्रह्स्त्वामिनी हाद्यपणी द्ष्यः। ष्रद्रपणी विक्रियणः। प्रमादाहीप्रेषु चतुष्पञ्चाग्रत्पणी द्र्षः। प्रादीपिकोऽग्निना वध्यः। Bk. II,—मागरकप्रणिधः।

🕂 Ble. IV, उपनिपातप्रतीकार: ।

prisoners as were very young or old or diseased were let out. Sometimes, the prisoners were set free in consideration of their uniformly good conduct in the jail.*

- (ii) Advocacy of temperance—Only a limited number of people was allowed to take part in liquor-traffic and a heavy fine was imposed on those who violated this rule. Liquor was sold only in small quantities not exceeding I prastha or I Kanchas in any case. Liquor shops were not allowed to be set up close to one another and if a Brahman drank it, he was very severely punished.
- (iii) Grant of jagirs, &c.—Brahmans performing sacrifices, spiritual guides, priests—all of them learned in the Vedas were granted lands yielding sufficient produce and exempt from taxes. Theywere also given forests of soma so essential to sacrifices.‡

wives and children of those officers who died while on duty received Infants, aged and diseased persons related to the deceased officers were shown favour. Under pecuniary stress, the officers were given forest-produce, fields, cattle, &c., along with a small amount of money. § Indigent widows, disabled and cripple women and girls, &c., were provided. with work in the weaving department of the State. Those women and girls who did not come out of their houses in strict/ observance of the Pardah system but were compelled by proverty to work for subsistence had their works brought within their reach daily by women-servants of the weaving-house.

(iv) Government seems to have kept a close watch that the claims of slaves, hirelings and dependants were not overridden. Elders among villages were entrusted with the duty of looking after the orphan minors in a village and no

^{*} Bk. II, नागरकप्रशिधः।

[†] See सुराऽध्यत्त:—Bk. II, and वाक्यकर्मानुयोग:—Bk. IV, p. 220.

[‡] Bk. II,भूमिच्छिद्रविधानम्।

[§] Bk. V, स्त्यभरणीयम्।

^{||} Bk. II,—म्वाध्यन्त:।

person having wife and children was allowed to become an ascetic until after he had made adequate provision for their mainte-

nance. The state provided with maintenance the infirm and the afflicted.*

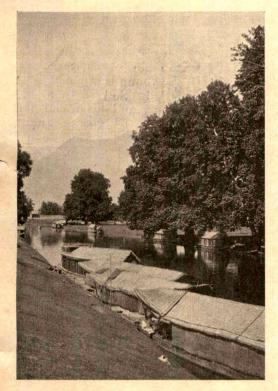
* Bk. II. जनपटनिवेश: ।

KASHMIR AND THE KASHMIRIS

II

THE HANJI.

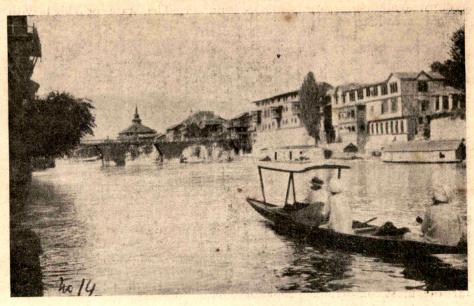
SINCE I mean to introduce the reader to the country and its people in the natural sequence, I must first give an account of that section of Kashmiris who, though numerically small, yet by virtue of their prominence, usefulness and notoriety, are by far the most conspicuous people of the land.



The Chinarbagh—reserved for European Bacholor Visitors.

It is by the Hānji that almost every visitor is hailed and housed, on his arrival at the capital of Kashmir,

As a matter of course, the first Kashmiri. I came in contact with, was a young boatman of this most useful and demoralised class of people—the Haniis, I reached Srinagar at 8-30 p.m. on the 4th May, 1911. Night is the most awkward time to land in a new or strange place. Dr. A. K. Coomaraswamy, to whose kindness I owe my pilgrimage, had arrived there on the 1st of May. He had left his address for me at Baramula. He was expected to spend some time in the Chinarbagh, where almost every visitor launches into a House-boat. on his arrival at Srinagar. As soon as I left the Tonga I had come in, I hired another, to take me to the Chinarbagh. I was under the impression that it must be a gardenhouse where the doctor was staving. I was taken to Naidu's Hotel (the only Hotel for Europeans in the whole valley). The manager kindly informed me that I should find the Doctor in some House-boat in the camping bank of the Chinarbagh. The thikagarhi left me close to the camping ground. The night was moonlit. From the bund I saw before me a number of House-boats and Dongas, moored under the lonely and gigantic Chinar trees. I went down to the bank and called out one of the inmates of a Donga. A young man dressed in Hindustani dress, speaking fluent Hindi, came up to me very eagerly. He gave me some vague information about Dr. Coomaraswamy. He went to one or two other Dongas and came to me with definite information that the Doctor did not like to stay in the Chinarbag and had left it for Amirakadal, near the first. bridge. I asked the man if he could procure me a man who would take my bedding to the place where the Doctor's houseboat was moored. I had only my bedding left to me; the trunk, full of my books, notes and manuscripts, having been taken away (stolen) at the Station of Lahore by an



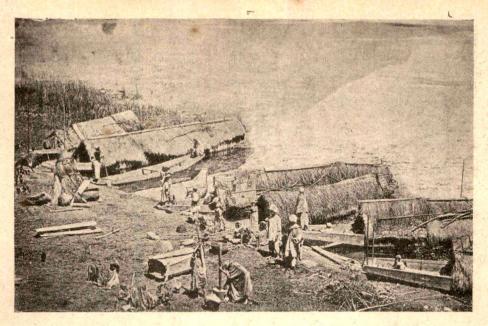
The 3rd Bridge and the Shikara in which tourists float about for sight seeing.

apparent gentleman who travelled with me in the same compartment from Delhi and was to get down at Lahore. That is why I had not much luggage to be carried. Amirakadal was less than a mile from that place. But I was told that it was more than two miles. The young Hanji in question volunteered to carry my bedding and bag to my destination for 2 annas. Walking a few steps further he said that it was past 9 P. M. and I should be put to much inconvenience if I failed to find my friend, so it would be better if I spent the night in their Shikara. But I had heard tales about their loose morals. So I declined to stay as their guest. I pressed him to take me to Amirakadal. He agreed to proceed when I doubled the amount of hire promised him at first. On the way he began to rattle and prattle, "Sir, I can take you for sight-seeing in our Shikara to all the important places and gardens. Oh, yes, I can serve you as a guide in showing the town. I can take you to the third bridge, which almost all visitors go to see." I came to know later on that the third bridge was the stronghold of disreputable people. I told him that I was not in the habit of taking guides. However I congratulated myself in my heart that I had found such a good gentlemanlike coolie who was prepared to do so much for me. I took down his address in my pocketbook, but am now glad that I never had to seek his help and guidance.

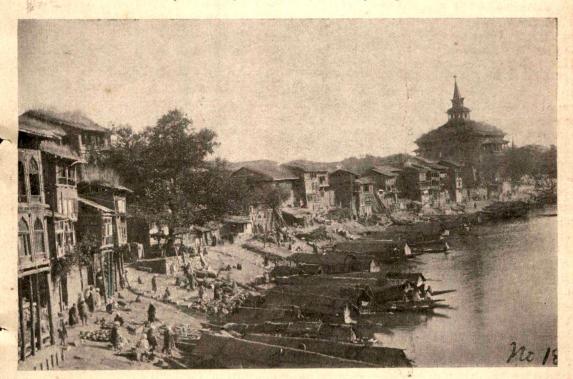
It was at about 10 P. M. that I reached the "Sumbal" to do obeisance to the Doctor. I paid the young Hānji double the amount at first settled. So I began to talk to Dr. Coomaraswamy and his friend then on a call on him, with ease. But after a short while a sound came from the door of our House-boat. "Bābu Sāhab, Jāūn?" "Yes Sir, why should you not go? Do go by all means," I replied. He was not satisfied with even more than his due and wanted also bakshish.

By profession and status in society the Hānji class occupies the same position as the Manji (the boatman) of the Indian plains, with this difference that two classes of the Kashmiri boatmen are comparatively more prosperous and the people of Kashmir as well as the visitors depend upon the. Hānjis for articles of food and conveyance. Therefore they are, in a way, of greater utility in Kashmir. By race the Hanji is not very different from the cultivating, trading and artisan classes of Muhammadans and the holy Hindu Pandit. If there is any country on the face of the earth that can boast of having been inhabited by people of a single stock or race, it is Kashmir.

In the beginning they belonged to the same religion—Hindu, Vedic—and same



The labouring class Hanji Camp at Gandharbal,—the canoe close to a thatched boat on the left shows a pair about to start for fuel fishing.



The Trading and Labouring Hanji Camp at Srinagar.

social polity. The few Tartar emigrants that happened to come there were completely absorbed and lost in the Aryans of the

Kashmir valley. Inspite of being in touch with Tibet and Turkistan there is no distinctly Mongolian type here. They have



A Shali-wala Hanji Camp.

their own peculiar features and build of body. Certainly they are a distinct people. The Hānji belongs to this common stock. The vocation, manner of life and habits of the Hānji have differentiated the class from others to an appreciable degree.

The conversion of Kashmir from Hinduism to Muhammadanism began at the fag end—the nineties—of the 15th century. The Hānji also belongs to this converted class which still retains some of the old superstitions and has so modified Muhammadanism that it looks like a cross between Hinduism and Muhammadanism, plus some filthy habits.

Though by religion they profess to follow Kashmiri Muhammadanism, yet they have been differentiated from their co-religionists, and thus the Hānjis have a separate class of their own. They are divided into four subclasses.

(I) THE SHALI-WALA HANJI.

It is the people of this class that are most useful to the people of this 'happy valley.' They move about on the Jhelam or her tributaries, bring grain (paddy, which they call shali) from the interior and carry it to sell to the people living near the banks of the river. They have never known what a house on land means. They live on big dongas. In a part of this house they store grain which they carry to sell in towns and villages on the river, and a part is occupied by men. They keep their cattle also in them; often, one or two cows, a pony and 2 or 3 sheep.

(2) THE LABOURING CLASS HANJI.

The people of this class are scattered about in the whole valley. However, they have their centres or strongholds also. One of their most interesting centres or rather fields of action is at Gandharbal, on the bank of Shindha-nala,—and Kashmir cannot boast of a happier camping ground and a more beautiful, sublime and quiet spot than Gandharbal. They live in long thatched canoes, where their great-great-grandfather was born, in which they live, and

their great-great-great-grand-children will

Their women spend their time in spinning, threshing corn and doing domestic duty. That is their usual vocation. But they do much more than that with their men in out-door duty.

At Gandharbal these Hānjis carry on a very peculiar trade. It is at about 9 A.M. that the men after breakfast prepare to go into the river. They throw off their scanty clothes, take a small hand-net, which looks like a handy fishing net, and go into a small canal. The wife with the infant child on her lap sits at one end of the boat holding a



A Hanji-Kashmiri Boatman.

long log. The man descends into the river which is waist deep at every point and whose water is colder than snow. The woman puts the log into the water to prevent the boat from floating about. Her husband scratches the bottom of the river with his feet like a hen and holds close to his feet, under water, that small net into which small slips of wood flow. Then he draws up the net and throws the chips into the boat. So he carries on the work for a number of hours. When he is tired he

comes up into the canoe, talks to his wife and eats whatever she keeps for him in the boat by her side. What a happy and contented life they lead, wife not confined within the walls at home but helping her lord in his work!

To a casual observer these people tell a different tale by their method of work. I myself-when I first saw them-thought that they go into the water to catch fish with that small net. I have seen photographs in which these people are called 'a party of fishing people.' And the casual observer has reasons to suppose that they are fishing. For it is a fact that timber floats on the surface of water. But these people hunt for fuel under water and that too with a net! Therefore they are generally supposed to be fishing. Having collected the chips of wood in large heaps they carry them to Srinagar to sell and thus their average income comes to 4 or 5 annas per diem. But they can carry on this trade only during the summer months, so it does not seem to be a very lucrative profession. But it is just enough to keep their body and soul together, grain being cheap.

(3) Those who do other miscellaneous

One set of Hānjis undertakes several kinds of work. Those belonging to this class are practically nomad labourers, pedlars and dealers in vegetables and fodder, etc. They live mostly close to or in large towns and villages where there is a paying field of work for them.

They are also taken on 'begār' by the State for rowing State boats on public occasions. They can be hired for the same purpose by the public also. Some of these people eke out their living by bringing fodder from lakes. This work is generally done by women. One of the illustrations shows a boat woman bringing fodder from a lake. Another exhibits a barge belonging to the same class of Hānjis. In such barges they carry stones from quarries and they also live in them.

THE SHIKARA-WALA-HANJI.

This class of Hānjis in appearance are identical with the 'House-boat-keepers', though they form a separate class. They generally live in towns. It is this class of Hānjis

alone who live in houses on land. They keep shikaras or small canoes in which they carry people from place to place or for sight-seeing in the river or in the lake.

Their stronghold is at Amirakadal, where they keep their shikaras ready on the Jhelam and can be asked to take the passenger to any place approachable by water. These people boast that they are the most respectable of all the Hānjis. But that is what every Hānji class says. They will say others are lower and not so good.

(4) House Boatwala Hanji.

Those Hānjis who keep house-boats which they let on hire to tourists and visitors are by far the most important and prosperous of all the Hānjis. They are a sort

of inn-keepers.

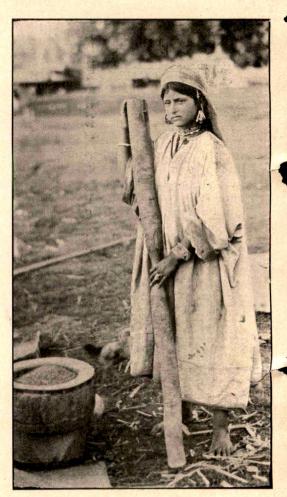
The long wooden house in which they accommodate the visitors is a house-boat. The rooms are furnished and look quite neat and tidy. There is usually a smaller thatched boat, a donga, close to the house-boat. Half of the donga is used by the private servants of the visitors and serves also the purpose of a kitchen. The other half is occupied by the inn-keepers—the Hanjis—the whole family living in it.

Almost the whole family of the innkeepers is at the disposal of the occupants if they like to avail themselves of the services of any of them by paying exorbitant charges. Ordinarily from Rs. 30 to Rs. 100 is the monthly rent for the houseboat according to its quality. And Rs. 15 have to be paid extra for a small donga mentioned above. A smaller house-boat and donga cost only 35+15 (Rs. 50) This includes the services of 3 Hanjis also. That is, the occupants by paying the rent are entitled to the services of three Hanjis whom they can employ in any petty work. But they are generally meant to row the shikara attached to the house-boat or look after the house-boat. When the house-boat is removed from one place to another more Hānjis are employed to row or drag the house on water.

The inn-keepers do not count so much on the rent as on bakshish and cheating. They know very well how to extract money. To get money from the occupants they will do anything. They have no scruples.

Young Hanjis serve as butlers and bearers.

Some Sahablogs use Hānji girls as mistresses—though not always or openly. To squeeze money some how or other is their business. The dishonesty, untruthfulness, cheating habits and loose morals of some of these Hānjis have brought discredit on the whole of Kashmir. These people are spoilt by the tourists.



A Hanji woman in the act of threshing corn.

Sometimes there is great beauty also among these people. One of our illustrations, the bust of a Hānji girl, is an example of a handsome boat-woman. She is in virgin's garb. Her hair should have been plaited behind her back, as shown in another picture, but she has not yet made up her hair. Virgins, among all Muhammadan peasants and Hānjis, dress their hair as given in one of the pictures. The skull-

cap also is the sign of girlhood. Another cut gives a Hānji woman in the act of threshing paddy for family use. Their stapple food being rice, much of the time of the women is spent in threshing corn to get rice.

THE CUSTOMS AND CEREMONIES OF THE HANJI.

I shall begin from the child's presence in the womb of the mother. When the people become aware of the pregnancy they make the would-be mother, wear amulets and charms, which are supposed to ward off evil spirits and make delivery safe and easy.



A boatwoman bringing fodder from a lake.

Immediately after the advent of the child into the earth it is washed. Then he or she is taken in the lap by a male member of the family and given Bang to. The Bang is the first religious initiation of the child. The man in question holds the ear of the infant and repeats a prayer formula. On the third day comes the sondar ceremony: the excrement of the child and mother and the refuse of the house is mixed with nice meat and rice preparations and thrown away. The ceremony is supposed to bring about a most desirable result, namely, that

the infant will not weep much and that he or she will not turn voracious.

After from 6 to 12 months the hair of the male-child is cropped close. This is called the hair-cutting ceremony, which turns the male child into an ugly looking creature whose shaven head is covered by a round skull-cap like that covering the head of the Hānji in one of our pictures. A Muhammadan male-child, as a rule, on account of this ceremony is generally very ugly looking in Kashmir. Sometimes they leave tufts of hair on the head of children with a shaven space round them. It makes the head more funny to look at. The dress too of the boys is very dull and dirty.



A Hanji housewite.

After the age of three years the boy becomes eligible for initiation into Hānji-man world. On this occasion as on that of the haircutting ceremony a sumptuous feast is given to relations and friends, the menu consisting of rice, meat and tea. On this latter occasion the ceremony being more important it assumes a more expensive and more elaborate form. All the relatives and the mulla are invited. First of all tea is served to all. If the father of the boy to be initiated is poor the tea with kulchas and bakarkhani (a sort of indigenous biscuits) will do for the entertainment.

This is followed by the *khatna* or circumcision ceremony.

THE MARRIAGE.

Marriage is a most elaborate affair with the Hānjis. Those comparatively opulent marry their sons very early, i.e., they are on the look out for a bride from the age of 6 upward. But as a rule, the Hānji begins to hunt for a bride after 12 summers have passed over his son's head.

The father cloes not himself go in search of a bride but he hits upon certain families worthy of making connection with. He looks out for families rather than for a bride, for his son. When he comes to know



A Kashmiri Boat Girl.

that in such and such a family there is a girl of marriageable age, he sends a friend to serve as a go-between, to propose to the father of the girl, who begins his business by speaking of the connections and the standing of the family he is ambassador of. If he happens to win the case, he returns to his friend, the father of the would-be bridegroom, with upturned swaggering tail to tell his proud tale of successful negotiation. The happy news sends a thrill of joy through the hearts of all concerned. If the groom is young enough to think for himself he begins to worship in his heart his would-be goddess, whom he must have seen some day

or other in the ordinary course of events or comings or goings—as women are never screened or confined in zanankhanas among the Hānjis. Sometimes the proposal and acceptance are only formal affairs,—their hearts were already united. In the case of grown-up men it is the bridegroom who hunts for his bride—and the majority of marriages come under this head now. However, we are going in the customary way.

Promise-presents assume a very peculiar and cremonial form in which art and prehistoric custom play a very important part.

The people of the bride-groom prepare bread as large as 3 to 5 ft. in diameter, on the surface of which they make beautiful designs: the figures of birds, other animals and trees, etc. Such artistic pieces of bread are accompanied by sweatmeats, (dry) fruits, sugar-candy and salt, in large quantities, according to the means of the party concern-The party proceeds from the house of the bridegroom to extract a formal promise from the father of the bride-the number being about half a dozen. The father of the bride receives them cordially and entertains the party according to his means—the hot tea being always present in the menu. The same day, a date is fixed for the marriage. The date happens to fall even as far in the future as 3 or 4 years afterwards. The period of the postponement depends upon the means of the bridegroom. He has to calculate when he will be able to horde enough money-not for pinmoney-to defray the marriage expenses and pay the father of the bride a nominal customary sum of about Rs. 25 or 30, which is regarded not as the price of the bride but something customary. Sometimes the promise-extracting party, which is always accompanied by a mulla, goes further than fixing the day, namely, get the Nikah read by the mullas of either party and thus dispensing with the presence of the marrying pair to solemnise the union. Thus, the marriage theoretically is finished on the promise-taking day. Thereafter the two families draw closer and closer. They exchange visits on festive occasions. The people of the bride send bangles for the girl and sweats, etc., for her people through the mother or the sister of the bridegroom.

Four or five days before the day of actual marriage the father of the bride comes to

the house of the bridegroom and demands the ceremonial sum (of Rs. 25) mentioned above, which being paid the lagan-chir is settled.

Then on the day settled for marriage the bride-groom's party forms a procession which proceeds to the bride's house in boats—and if they have to go far into the interior, part of the journey is done on ponies. Rich Hānjis have a fancy for taking dancing girls to accompany the procession. The party is entertained very sumptuously according to the means of the father of the bride.

The description given above in so far as the selection of the bride is concerned, is rapidly disappearing, as the father, inspite of his wish to the contrary, is being relieved of the arduous task of bride-hunting, the groom himself on coming of age searching a suitable bride for himself. Beauty carries a great value—of course not in money yet—with the boat-house-keeping Hānjis.

THE FIDELITY OF A HANJI HUSBAND.

Conjugal fidelity, as a rule, is more common among simple, so called uncivilised folks than among the products of civilisation and men of 'culture.'

I shall illustrate this point by giving an example of a concrete case of our own land-lord.

The keeper of the house-boat we were occupying, the eldest son of the 3 sons of our old Hanji, was married some twelve years ago. He had a wife who had passed the age of youth and beauty-which decline after twenty-five in Kashmir-and was no beauty even in her youth. One day she went to see her parents and they detained her for two extra days. Therefore the head of the family (the old man and his wife) and younger sons were displeased with her, and brought her back almost by force and afterwards wanted to expel her. Her husband sided with her and was going to leave the house with his wife. She was in great distress and was persecuted by all the members of the family. He stood by her to save her honour and his as well.

Similar cases have been known of the fidelity of the pair on either side among Hanjis and other humble-folks of this wonderful valley.

THE MORALS OF THE HANJI.

From the moral point of view the Hānjis—particularly the house-boat-keeping Hānji and the Shikarawala Hānji—are most depraved creatures. Honesty and truthfulness do not find a place in their moral code. They



A Hanji virgin with plaited hair.

will tell a lie for even a pice. They seem not to care much for chastity and are corrupted by European tourists by pecuniary inducements. In fact the demoralisation of the Hānji dates from the advent of the holiday making tourists. The tourists have taken advantage of the cupidity and poverty of the Hānji and thus created a race of demoralised people in Kashmir. These tourists are responsible for the moral curruption of the Hānji and it is these tourists that return to the plains of India to defame the entire people of Kashmir. I do not believe in the superior or inferior morals of any nation. There are certain sets of loose people in every country who

have no great sense of honour and morality. Therefore it is a mistake to stigmatise the whole race for the sins of the few. Even among Hānjis I am sure there must be saintly men and women.

The morals of the Hānjis can be improved by those who come in contact with them. I complained to some Hānjis about their greediness and general morals. They held poverty responsible for everything.

MUKANDI LALL.

THE INNOCENT INJURED

A SHORT STORY.

(Translated from the Bengali of Srijut Rabindra Nath Tagore).

A maid-servant, named Pyari, had been newly appointed in the house of Girish Basu, the Naib of the Zamindars. She was yet in her teens, and of good morals. Ere she had been long in the house, she approached the mistress one day and besought her with tears to be saved from the insidious addresses of the master. The mistress said, "Go hence, dear one, thrive by other means; you come of good parents, it won't suit you to stay here any longer." With this she gave her some money in secret and let her go.

But it was not very easy to get away. She ran short of pocket and had not money enough to travel far. So Pyari found shelter with Harihar Bhattacharyya of the same village. The more considerate among the youngsters of the house said, "Father, why wilfully provoke dangers?" "When misfortune itself craves shelter, it can not be shaken off," rejoined Harihar.

Girish Basu came, prostrated himself before the Bhattacharyya in utter humility, and said, "Sir, why have you taken over my maid-servant? I am in a fix without her." In reply Harihar spoke a few sharp and unpleasant truths. He was an honourable man, frank and outspoken. It was quite foreign to him to speak circuitously for fear or favour. The Naib mentally

likened him to a new-fledged ant, and taking the dust of his feet in a solemn, reverential manner, wended his Erelong there was a sudden influx of the police in the Bhattacharvya's house. A pair of ear-rings belonging to the Naib's consort was discovered lying beneath the pillow of the Brahmin's wife. The servantmaid Pyari was hauled up as the thief and sent to jail. Bhattacharyya Mahashav. by virtue of his reputation, got off scot-free from the charge of receiving stolen property. The Naib came again, took the dust of the Brahmin's feet, and departed. The Brahmin regretfully thought that it was he who had brought peril on the poor servant-girl by giving shelter to her. A great anguish, like a sharp javelin, stuck to his mind. The young folks of the house counselled their old father again that they should rather sell off all their lands and migrate to Calcutta, for there might be more dangers in store for them. Harihar said, "Whatever betide, I will in no wise quit my ancestral homestead; misfortunes may come anywhere if ordained by Fate."

Meanwhile, the Naib's constant efforts to highly enhance the rent made the tenants refractory. Harihar had nothing to do with the landlord as all his lands were Brahmottar (freehold tenures). The Naib apprised the Zamindar that it was Harihar who had stirred up the tenants by his artful machinations. The Zamindar ordered that the offender should be brought to book by all

means. The Naib came again, bowed to the Bhattacharyya, and said, pointing to a plot of land lying not far off, that it fell within the boundary-limits of the Zamindar's Pargannah, and that he must relinquish it. "How is that?" exclaimed Harihar all amazed "it has been a rent-free holding in my family from time immemorial!" However, a suit was instituted that the land next to the court-yard of Harihar's house fell within the ancestral Zamindari of the Babus. Harihar said, "This plot of land I must give up, I can't appear in Court to give evidence in this decrepit old age." The youthful inmates told him, "How shall we stay in the house if we are to abandon the

land just contiguous to it?"

Out of deep attachment for the ancestral heritage, which he valued more than life tself, the old man stood in the court-dock with trembling knees. The Munsiff, Navagopal Babu, dismissed the suit on the basis of his evidence alone. The Khas tenants of the Bhattacharyvas made a great rejoicing over the matter. Harihar stopped "the jocund din" in no time. The Naib came to the Bhattacharvya, took the dust of his feet great ceremony, smeared it all with body, and filed an appeal over the against the decree of the Munsiff. The lawyers took nothing from Harihar, did service for him gratis. They gave great hopes to the poor Brahmin that there was no chance of his losing the case. They said "Can day ever become night? Can truth be ever falsified?" These hopeful words allayed Harihar's anxieties and inspired great hopes in him.

Time rolled on. Once suddenly the village rang with an outburst of the music of drums

tabors and cymbals; in the Zamindar's Cutchery, the Goddess Kali was to be worshipped with the sacrifice of goats, with great pomp and circumstance. What was the matter? The Bhattacharyva heard that the appeal had been decreed against him. He beat his forehead in great anguish and said to the pleader confoundedly,-"Just see what you have done, Basanta Babu! What would now become of me?"

Basanta Babu took upon himself to explain how mysteriously the day had become night, the improbable probable:—he who had recently come as the Additional Judge, was at loggerheads with the Munsiff Nabagopal Babu when he was himself yet a Munsiff. He could not do anything then against Nabagopal Babu. But now sitting on the Judge's Bench, he, invariably and, as it were, in retaliation, decreed all appeals against Nabagopal Babu's judgments. That is why the poor Brahmin had lost the case. Harihar interrogated impatiently and eagerly, "Does no appeal lie to the High Court?" Basanta Babu said, "The Judge has left you no chance of success in the High Court too. He has discredited the evidence of your witness and put faith in that of the appellants. There will be no examination of witnesses before the High Court."

With tearful eves the old man broke out. -"Oh what will become of me?

undone!"

The Vakil rejoined -"No help."

Next day Girish Babu came with a large retinue of underlings, solemnly took the dust of the Brahmin's feet, and, as he left, fetched a deep sigh, and said, - "Good Lord, thy will be done!"

KESHAB CHANDRA BANERJEE.

SISTER NIVEDITA

By Mrs. J. C. Bose.

T is just thirteen years that a young Englishwoman-a picture of health and vigour-with a face beaming with enthusiasm, called on me. She explained that her object was to serve our womennot as one from outside but as one from

within, and that she must therefore live their life and be one of them. I could not help telling her of my misgivings knowing full well the almost insurmountable barrier that stood in her way.

It was not till a much later date, when I

had been blessed with her friendship, that I came to know the strength that lay behind the life of Margaret E. Noble. How manifold were the blessings she conferred on all who came in contact with her and in how many directions she has effectively served our motherland, it is too early vet to speak. I can only give a few glimpses of that beautiful life which has so deeply impressed me.

It was no accident that had shaped her life. Her father, an eloquent English clergyman of great promise, had ungrudgingly sacrificed his young life in the service of the poor in Manchester. A great love existed between the father and the child. A friend of his, a preacher in India. had come on a visit. Being struck with the spiritual earnestness of the child's face, he had given her his blessings and said that one day the claim of India would touch her. This seemed prophetic of what was to come. Her father, too, before his death had told her young mother that he knew that one day a great call would come for the child and that the mother should then stand by her. Thus it was that she was consecrated, so that when the call did come, though the mother's heart was full of anguish at the thought of parting, the memory of her dead husband strengthened her. Henceforth India, the object of her daughter's devotion, became hers too; and Indians always found a touch of home in her house at Wimbledon.

The child gradually developed rare intellectual power. Even Huxley had been struck by her intellect. In time, she became the centre of a great educational movement, an outcome of which was the famous Sesame Club. At the very time when there was opened before her great possibilities in London for her splendid intellectual gifts, the call of India reached her. Swāmi Vivekānanda was at that time preaching in London, and in response to this message of the East, she offered her lifelong services and immediately left for India.

A few months after the interview in which I could hold out very little hopes for her success in her educational efforts among our orthodox sisters, I was invited to her little house in Bosepara Lane. I was astonished. She had accomplished the impossible. Having secured a house in the midst of orthodox surroundings, at first no

Hindu servant would serve her; but she went without any help rather than wound the feelings of her neighbours. Many a day passed when there could be no cooking, and she lived on fruits and on what some kindly neighbour would send her. After a time however the people about came to regard her as their own in so far that even the most orthodox and saintly women felt happy to live in the house as her guest.

It is a wonderful story-how little by little she completely won the heart of the people by her patient love. At first the children of the neighbourhood came. This led to the establishment of a kindergarten school. Their mothers were not to be left behind; they too were drawn in and a separate class for grown-up women came to be started. Orphans and widows found in her a sympathetic heart always ready to succour, and they were taken in to be trained by her as teachers. In this way "The House of the Sisters" was established in the heart of the orthodox community. Her work in India became so widely recognized that some of the greatest men both of Europe and America came to see her and went back inspired with a great love for the country which she had adopted as her

It was through her own writing, and the help of one in the West who came to regard her as her own daughter, that she maintained the house and the school. Those living in the neighbourhood know how by far the larger portion of her income was used by her to help the needy and feed the starving, even depriving herself of many necessities.

Her civic training soon found scope in keeping the Lane and its neighbourhood a picture of cleanliness. This was not easy, but she showed the way by sweeping the Lane with her own hand. It was about this time that plague broke out for the first time in Calcutta. Many will remember the wild panic that seized the people. Trains and steamers were crowded with fleeing people. When the terror was at its climax, Margaret Noble was active in her errands of mercy. She organized a band of young men, with whose help she cleansed the most insanitary spots in the northern part of the town. She personally undertook the task of nursing plague patients, contact with



whom was almost certain death. One little plague-srricken child, of humble parentage, lay in her lap dying and clasped its little hands round her, taking her for its mother.

It was this protecting motherhood that was so characteristic of her life. I emember how on one occasion, she gave her own warm cloak to her servant while she herself shivered with cold, thinking that the poor servant's need was greater than hers. This is but a single instance of her depriving herself for others. She could never get accustomed to the privations and suffering of the people around her, and this was an abiding sorrow with her.

During her first voyage to India, there was on board the steamer a young Englishman whom his parents must have found a difficult problem at home and so had packed -him off to India. He was intemperate and had made himself very obnoxious at table. While everyone else was annoyed at him and avoided him, her heart was touched with great sorrow and she trembled at the terrible fate that awaited him, cut off as he was from the influences and the restraints of home. She found occasion to see him, and to give him the only valuable thing she possessed a gold watch, the birthday gift from her mother. She told him that he was on no account to pawn it but to keep it as a mement of those who believed in his being able to build up his life. A year ago a most touching letter came from the mother of this boy, telling her how her son had been helped through her to choose a new life and had remembered her even when he lay dving in South Africa.

All the strength of that mother heart that would protect was now centred in India. The hardships she had to face, however, soon broke down her health and she lay a long time hovering between life and death. After her recovery she was specially warned by her doctor never again to endanger her health by overwork.

The news of the famine in East Bengal sow reached her. For her there could be no quiet or peaceful life when there was suffering in the land. She would go. And for many days she visited village after village in Barisal wading through flooded and submerged lands. The terrible picture she saw she delineated afterwards in her "Famine and Flood in East Bengal". But

that was long afterwards. The swamps she had passed through, the strain she had undergone, resulted in her being attacked by a severe type of malaria. The sufferings of the fever however were as nothing compared with the living over again of that anguish she had witnessed. It was after a long time that she recovered sufficiently to resume her work, but she was never fully free from its effects. Her dear friend in the West and medical friends here urged the absolute necessity of moving to a healthier part of the town, but she would be true to that spot which had first given her shelter. "The Lane has adopted me and I must stay here and nowhere else". The little ones she had seen toddling about in the lane had grown up about her and they were her children. Many a struggling one had come to her here whose lives she had ennobled. It was not for her to choose but be true to that trust that had come to her.

I am writing about her only as a woman. as I knew her in everyday life, full of austerity, and possessed with a longing for righteousness which shone round her like a pure flame. Others will know her as the great moral and intellectual force which had come to us in a time of great national need. Never have I known such complete selfeffacement. I have seen the greatest thinkers in England, France, America, religious leaders, social workers, politicians and scholars filled with admiration and reverence for her clear vision and keen intellect and noble personality. All the rare gifts that opened out a great career for her in the West, she laid at the service of our motherland. Not that she loved England less but she believed that England could only remain great through righteousness. She had so completely identified herself with us that I never heard her use phrases like "Indian need" or "Indian Women". It was always Our Need, Our Women. She was never as an outsider who came to help, but one of us who was striving and groping about to find ways of salvation.

Little more remains to be said. She had been engaged in completing two great works on India which she had been commissioned to do by two eminent publishers in London and New York. Along with it she had been carrying out the exacting duties of her school. All these told on her

health and it was thought that a change to the bracing climate of Darjiling might restore her.

Years ago in a foreign land she had nursed me back to health; my opportunity had now come. We were full of hope but she knew that it was ordained otherwise. There was to be no sadness. Every morning bright smile and brave words greeted us. She spoke only about the beloved work of her life—education of "our" women and how it was to be continued. All she had, all that might come from her books, everything was for the service of the motherland.

All her life she had selflessly devoted herself to work, but in these last days it seemed to her that she had not effaced herself enough. Some one had once spoken of her dominant personality. This must have come to her mind and she prayed that she might now be taken away so that there would be room for others to grow.

A few days before she came to Darjiling she had printed to send to her friends a daily prayer for the world which she had rendered into English from ancient Buddhism. Perhaps she knew that it was a word of final farewell from one whose life had been a constant prayer for freedom. She asked that this might be recited to her:

Let all things that breathe,—without enemies, without obstacles, overcoming sorrow, and attaining cheerfulness—move forward freely, each in his own path!

In the East and in the West, in the North, and in the South, let all beings that are—without enemies, without obstacles, overcoming sorrow, and attaining cheerfulness—move forward freely, each in his own path!

To her the worst bondage was ignorance and her face shone with radiance as she recited—

From the Unreal lead us to the Real!
From Darkness lead us unto Light!
From Death lead us to Immortality!
Reach us through and through ourselves.
And evermore protect us,—O Thou Terrible!—from ignorance,
By Thy sweet compassionate Face.

The days had been full of cloud and mist, but there was a little parting of the clouds on the morning of the 13th October. She spoke of the frail boat that was sinking, but also that she was yet to see the sunrise. The sun had just risen over the snows when a shaft of light came streaming in and the great striving soul went forth to wake up in another Dawn.

As I sat by her bedside the story that she herself had told of Uma Haimavati came vividly before me. This was the very season when she came to her Father's Home. Here, too, was another Uma, the fair daughter of the snows, who had after a long parting come back once more to her Indian home. Had she to wait for this incarnation to know and be with her own. Or is it that in our Father's Mansion there is no such thing as North or South, East or West?

RECOLLECTIONS OF SISTER NIVEDITA

SHE said:—Hindusthan and the Dakshin,
Northern and Southern India! The
North is the intellect, the heart of the
Continent. The North creates, the South
judges and confirms. The South, in my
mind's eye, appears as a colossal statue of
stone, seated in majestic repose, looking
with her deep inscrutable eyes from sea to
sea, across the Continent. Vivekananda
felt that his mission had become Indian only
when he was accepted by Madras. So. too,
in days afar off, Buddhism and Vaishnavism
started from the North, and became national

and enduring only after the South had tested them and set her seal on them.

She said:—The pagodas of the South remind me of the Cathedral closes of England. You pass from the outer wor't through the gateway (gopuram), and at once you enter a vast quadrangle, with the temple in its middle. Around the temple are tall palm-trees, standing like the memorial elms round the Cathedral. The inner side of the walls is lined with straw sheds or stone cloisters, exactly like the rows of

cloister cells in an English Cathedral. Here lodge priests, pilgrims and sadhus. Here, too, are the schools, where Brahman boys read the Sanskrit Shastras and write on palm-leaves, as in the middle ages Christian boys used to read Latin and theology and write on parchment, under monkish masters, in the Cathedral Schools under the shadow of the elms. Here are the shops, under control of the pagoda authorities, to serve the needs of pilgrims. The sadhus are the monks of the West. In fact, a temple like that of Tanjore or Chidambaram forms a quiet religious society, self-contained, leading its own secluded life, and standing apart from the noise and bustle of the world outside.

During her visit to Bodh Gaya, October 1904, she sat in silence with her friends long in the shade of the temple, the stars glistening in the clear darkness of the autumn sky overhead, the lanterns with lowered flames being put away in some bushes out of sight. She seemed to be entering into the SPIRIT OF THE PAST. After a while she spoke of the Buddhistic age with a wonderfully intuitive perception of historic truth.

She said: -Buddhism was at first not a new religion. Buddha was only a great Hindu teacher, higher and holier than his contemporary sadhus. His followers lived in fold of Hindu society; they regarded themselves not as a new sect, but as Hindus of a purer life and more earnest faith than their neighbours; just as the followers of Ramakrishna have not seceded from Hindu society; they live in it, only they hold their guru to be better than other sadhus and teachers of the age. Hinduism was alive throughout the Buddhistic age, in spite of the silence of the Buddhist writers about it. If I write the story of my Master's life and teaching, I shall naturally make little mention of the Vaishnavas in it; I shall speak of Chaitanya slightingly in comparison with my Master, whom I shall naturally describe as the greatest sage of the age. But will a later historian be justified in inferring from my book that Ramakrishna's lay-followers formed a caste apart from the Vaishnavas, or that they ousted the followers of Chaitanya from Hindu society and cruelly did them to death? The extinction of Buddhism in India by Hindu persecution seems to me to be false history. There was no such antagonism between the two as between Christianity and Islam. Oh! how pleased am I to hear that Prof. Cecil Bendal has shown from Nepalese Mss. that Buddhism and Hinduism lived amicably together side by side in Northern India and that the former died of natural decay!

On the terrace of the Barahdari Hall at Bodh-Gaya, where she was staying, she read out portions of The Light of Asia to a group of boys: Her deep and varied tone betrayed how the subject of Buddha's life and work possessed her. In the evening she said, "Let us go and visit the site of Sujata's house. There is no relic or ruin there, only the bare grass-grown ground. But it is a holy spot. Sujata was the ideal householder: she ministered to the Master in his need; she fed him when he was famished."

** # # At the time of leaving Bodh Gaya, she broke down and wept all night in her room, saying, "We have failed. The country has not been roused from its slumber; it has not come back to life. The people listen to me and go on in their old way. We have been able to do nothing. The true spirit of India, - what once made India the glory of the world and the heart of Asia,has not been revived. When will the nation be conscious of its glorious heritage, and the distinct place it once occupied in the growth of human thought and human civilisation? When will that life, that spirit, return?".

She was putting up in Pande's Haveli, Benares, in the Congress year. From the antique stone balcony of her house in the sequestered street she looked out. "It was noon; the grass-cutter women were returning from the market after selling their wares. Under our balcony one of them stopped; the jingle of her anklets ceased; she op-ned the hem of her bright-coloured sari to count her gain. And lo! all her earnings were in coveries, as in the days of Buddha. Thus at Benares we are in touch with the old and the new India at the same time. Benares is to India what Oxford or Paris was to mediæval Europe. Here, as

at the heart and centre of Hinduism, meet monks and scholars from all parts of the Indian continent."

During a visit to the Khuda Bakhsh Library they showed her Shah Jahan's signature on an illuminated Persian manuscript. She asked if she might touch it. The permission being given, she placed the palm of her hand on the writing, and inly meditated for a minute, as if to stretch a connecting link between her mind and the spirit of the far-off past. So, too, she picked up an old commonplace brick at Nalanda and an undecorated bit of stone at Sarnath. and kept them reverently in her study. To her nothing of India's past was commonblace: everything was symbolic; she cared not for the exterior, because she had taught herself to penetrate to the heart of things.

A Punjabi preacher, now discarded by the Arya Samaj, plied her with all sorts of controversial questions, as he had been accustomed to treat Christian missionaries. She bore it patiently. But when he addressed her as "Madam Sahiba," she replied in a pained voice, though with great gentleness, "I shall be much more pleased if you call me Sister!"

* * She said: -Education! Ay, that is the problem of India. How to give true education, national education; how to make you full men, true sons of Bharatbarsha, and not poor copies of Europe? Your education should be an education of the heart and of the spirit, as much as of the brain; it should form a living connection between yourselves and your past as well as the modern world. I don't think that the residential colleges and hostels for which you are crying will make your education a vital and natural thing, like the residential system of Oxford. Your University and Government will turn the new hostels into barracks, where your children's spirit will be hedged round and squeezed out in many ways that you yet dream not of. They will have no full and natural growth in such hostels.

She said:—"Never lower your flag to any foreigner. In whatever department of life you work, try to be pre-eminent in it, try

not to have to bow to a foreign authority or copy a foreign model. Keep this spirit alive in your heart." This explains her encouragement of "Indian art" even in its infantile form, if only it was genuine.

She said: To love the GREAT MOTHER. we must know her and serve her sons. Form societies of young men in the different wards of your town, to carry knowledge, medical relief, and sanitation to the homes of the lowly and the ignorant, in their respective areas. The division of spheres should be local and not denominational. In each such society, Hindus and Muhammadans should join together in the country's work, if they live in the same bara or mahalla. The present isolation between the two creeds is confined to English educated people, and has resulted from their rivalry for Government offices. It did not mark the age of your ancestors. How pleased am I to hear that the oldest and best friend of Babu——'s father is a Muhammadan Zamindar, his neighbour!

In a public speech she said:

These are the means of improving your country and raising your nation. When we ask you to carry them out, you shrink in fear and say, "If we do so, others will not dine with us; they will not marry our sons and daughters." I answer, —"These men whom you fear are tenemies of human progress; you know them to be ignorant, mean, and unpatriotic. Therefore consider it a shame, and not an honour, to dine with them. Consider your blood defiled if it mingles with theirs!"

[They knew not Sister Nivedita who describe her as a blind supporter of every Hindu superstition, and a champion of our existing social order.]

Her ideal of Indian wives was very high. She said:—Why should you be content with your wives being merely good housekeepers, cooks, and nurses? These things are good, but not the best. Your wives to be fully true to their position must be your helpmates in your highest achievements. Teach them to help you in writing your researchester-eminent in it, try

husband enjoys in Indian society. It is a terrible thing. It dwarfs the wife. I often think that it would be good for the husbands themselves if their wives were less soft and sweet.

X. Y. Z.

THE SISTER NIVEDITA OF RAMAKRISHNA-VIVEKANANDA

IN MEMORIAM.

THE elements of nation-building that make the new epoch or reinstil the national consciousness embody themselves in personalities; and these, in their time, can only be partly known or the meaning of their lives understood. Only in the distance do they loom upon the national horizon—and then only can we see them in their true relations. Their characters personify the national spirit in its effort to express itself and the ideals and ideas that particularise it from other nations.

In closely studying a national character we see, as it were, a composite of innumerable photographs of the personality of the nation, reflecting and experiencing in one soul the struggle of the myriads that make it. The national character is, of itself, as its life shows and its message reveals, impersonal, because of the multiple personality it synthesizes within itself, and because of the uplifting it purposes to bring about for masses whose cause and thought it represents.

In a national character is witnessed the tempest of the nation for self-expression. At the time, it may be that even the nation does not understand—but it eventually comes to know, as history attests, and with that knowledge is born, with irresistible vigour, the national consciousness.

The India of To-day is a New-India, because with us have been national characters whose effort and whose realisation have made a great national self-consciousness which has spread over and been partaken of by the Indian world, as a whole.

There have been several such characters within our midst of commanding influence. With the heart throbbings of their purpose the pulse of the nation itself was quickened; —aye, and into the passing from mortal view of such souls, it stops, for the time,—the

spirit of the land plunging into that grief and sense of loss, out of the anguish of which heroes are born.

In such a condition of thought and feeling, India finds itself with the passing away of the Sister Nivedita of Rk.-V., who expired at Darieeling on October the thirteenth.

She stands out in bold relief against the background of the national mind,—a great personality—carved by the unconscious desire of the people into their own image and likeness and into the living representation of their life and ideals. She consciously voiced the silent want and the voiceless need of millions and she uttered unto them that message which all the powers of her soul, even at the sacrifice of her own self, formulated as the national consciousness.

There has not been in the making of the modern Indian mind a personality with such a capacity for understanding its problems and with such inexhaustible energy in the direction of work. Day in and day out for more than fourteen years, she had made her spirit one with that of the land, penetrating into every nook and crevice of the Indian experience for evidences of its greatness as fewest have ever done, searching for the powers and the self-recreating spirit of India. The result and the realisation is the idea and the coinage of the term, the national consciousness.

Strange beyond measure is her life and place in India, because, coming from a distant land, she had been able, through a process which probably she herself did not fully understand, to reshape everything she previously was—in spite of the fact that her personality was intense—and take rebirth into the Indian consciousness, becoming a patriot among patriots and a messenger among messengers to the Indian peoples.

Studying the mission of the Sister Nivedita one becomes aware of her life, not so much as of a single personality, as of the "All this is One," she once remarked in development, struggle and expression of a occupation was the moulding of the highest. intellectual illumination into channels of

important usefulness.

Before coming to India, she had cherished dreams of a new method in education, and of a work which should enlarge the scope of learning from mere instruction to a real awakening of mind. She had hoped much. and, it was her aspiration that womankind. would enter new paths of life and develop the highest individualism of which it was capable. The newest moods of thought that occupied the leading minds of Europe were hers, and with a clear conception of a purpose of life, she turned the currents of her personal energy into founding and upholding the standard and the principles of a higher education and also of a new and expansive individualism for woman.

With this she was busily engaged when destiny put her into the path of Hinduism. In the fall of 1805 the Swami Vivekananda, coming from his great success, in preaching the Gospel of Hinduism in America, sojourned for some time in London. The Sister Nivedita, or as she was then known, Miss Margaret E. Noble, was of that circle upon whom the Swami made a living and

lasting impression.

The full import of that impression, however, she herself did not become aware of, as she admits, until her coming to India. She had accepted the philosophy of the Hindus, as defined by the Swami, and evenin those early days of her discipleship to Hinduism was foreshadowed that particular understanding she later became fully possessed of and revealed, namely, that in India religion and society are one, that the national righteousness is equal to the rightousness that religion proposes—the Highest Expression and the Highest Individualism is likewise a survey of all the growth which of Man.

She saw that behind all human struggle and expression and underlying all forms of human aspiration, whether in the sciences, or in religion, as a special form, was the was, indeed, the fountain-head and inspir Indomitable Determination of Man to reveal ation. It was she who took up the cause Himself and to find and express that Free- of the future of Indian Womanhood dom of His Own Nature from the bondages

and blunders to which his undeveloped consciousness is heir.

this relation in one of her unusual moments complex and representative mind, whose of insight, and this which with some is only a self-satisfactory doctrine of metaphysics grew with every hour of her career. as a motto and an inspiration for work in the concrete. She drew the bars of an iron determination to understand and serve across the personal contentment and peace she might have gained had she sought solitude and like a "sannyasini," live her life in contemplation on purely religious matters.

> That settled happiness she intentionally renounced. "Emotion should only serve to colour thought," she insisted and so we find her speaking little of her personal feeling about the religion and land of her adoption, while on the other hand we see her pouring her understanding of the needs and of the spirit of India, which she had gathered after much intellectual toil and pain, as molten gold into the forms and materials of a living nationalism.

> Patriotism with her was religion, and "inana" to her was that understanding of the land which would inflame the individual to self-sacrifice and spirited endeavour for the masses. She had realised the urgent need of maintaining, in their purity and vigour, those characteristic ideals which make up the body of Indian society, as well as its religion. Therefore, she maintained that only in so far as India had perfect freedom of national expression could she keep in her vision, as a constant presence, the company of ideals which specialise her among the nations of the world.

Therefore, she insistently demanded that freedom at every turn and for that reason she formulated, announced and lived and died for the religion of the national righteousness.

A survey of her life and work in India the spirit of India has made during its present epoch-making period. Her though had concerned itself with every form of the national awakening. Of many forms she Translating all her thought for the

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education of womanhood in the land of her birth to the service of woman in this land, she opened and maintained a school for girls in the very heart of orthodox Calcutta.

This was the most cherished of all her purposes. It was a passionate desire on part and it inspired her to go through many hardships and live the ascetic life of the Hindu Brahmacharini. The school was the temple of her work and of her hopes. It was the sanctuary of the truth she perceived and uttered concerning India. Here her life was spent among the women and the people, identified with their interests and their life.

Wonderful, by itself, was that life she lived, even as a person—a life of such constant renunciation that it would have told severely and in a short time upon one less gifted with the capacity for living in a world of deepest thought and unflinching purpose. Her life was a flame of intellectual and personal austerity.

Utterly oblivious of physical surroundings she lived as she was, a giant force of mind concerned with itself and accustomed to find companionship and peace, in its own activity, unawares, as it were, of the body. With her, life was a constant meditation upon the problems of India, broken only by the demands made upon her time and thought and service.

Those whose fortune it was to know her, found themselves, when she spoke on those subjects she had nearest her will, transported into a world where ideals are realities and thought, a living power. Hers was an illuminated intellect. Her penetration into the world of ideas and intentions was such that what was previously in the mind only an intellectual consciousness of some truth became, under the radiance of her thought, an illumination and actual insight.

Her conversation itself was literature, but both the literature of her speech and the literature of her thought were the outcome of years and years of effort. "Work! Work! Work! was her motto. She had no time for theorists or sentimentalists. She dealt with living forms and detested idle speculations. Her ideal of perfection was in work that required effort without regard to time or personal sacrifice. "The man who built the Taj Mahal," she said, "knew, also, how to build a hut perfectly. Every

perfect thing is a form of 'samadhi', or spiritual illumination." Such a perception of work she brought to the task of nationmaking in this land.

Like a blast of a trumpet to action was her message to the pioneers of Indian art, literature and civic life. Through her severe criticism of following foreign ideas. in art and literature or life she turned the tide of tendency in these respects and " awakened an original and national purpose that has since become instinct. Everywhere she found new meanings in old customs and great learning in old traditions and saw that running as a string through a necklace of pearls was the synthesis of the Indian consciousness amid a seemingly hopeless variety of history and culture. She saw that every event, circumstance and condition that has served to mould the Indian mind in its historical experience is inseparably blended with every other and therefore she proclaimed on all occasions the historic and social oneness of the Mother-Heart, the Mother-Mind, the Mother-Church.

In quest of learning and understanding for the larger quest to serve, she traversed the length and breadth of India, here and there to secure a connecting link in Indian art or history or to tap the deeper levels of Indian life or come into relation with the spiritual purport of the people. Everywhere she left the impression of a soul whose life was an onrush of sincerity, overwhelming power and vigorous effort in the redeeming of a national self-respect and of a national oneness. She preached. these through her literature and through her personality. Masculine-minded and masculine in will she brooked no meddling with or distorting of her convictions. Whatever convictions she had; and they were many —were the outcome of an earnest search and of a sincere intellect. She had nothing to gain and much to lose from some of the positions she took, but once her will was set it was immoveable.

With her passes one of those few who have made Hinduism masculine and aggresive. She believed in a Hindu self-consciousness that should make active the potential powers of the people. She hoped for an India united in civic purposes, with the aspiration to solve its own problems

according to the understanding of an enlightened people, and to march boldly in the vanguard of the nations, justly realising the inestimable contribution it has made to the experience and civilisation of man.

Her life affords the vision of a great soul, struggling amidst adverse conditions to express the truth it had so clearly seen and to refract in the thought of the nation the illumination it has seen concerning it. She was the apostle of a gospel which will at no distant time be the *dharma* of a new national life; for a life such as hers cannot be lived in vain.

Somewhere sometime it will burst as an

effulgence upon the blindness that covers our eyes and we shall see what now we cannot see, but what she saw, and we shall hear to what now we are deaf but which she heard and we shall have entered a condition of realisation for which we hope but which now passes our understanding. Even now before the dawn of that day we are sensing the message of which she has been the seer and prophet, and when that day dawns it will be on an India over which the Sister Nivedita lingered in thought and in love.

F. J. ALEXANDER.

THE PARTITION OF BENGAL

By BABU SYAMACHARAN GANGULI, B.A.

THE human mind is held in thraldom by words. "East is east, West is west, and ne'er the twain shall meet"-is sound logic to most minds. It is not easy though to understand how the superstition has grown up that there is an essential and ineradicable difference between the East and the West, seeing that where Orientals have been in contact with Occidentals. there has been ceaseless interaction between them; and if the West is now the teacher of the East, the East was at one time the teacher of the West. Alphabetic writing. the decimal scale of notation, and the Christian religion itself are of Eastern origin; nay, even the Aryan race, which, absorbing other races in its career of conquest, has achieved all the glories of the West, is now held by some competent inquirers to have had Mongolia for its original home. Marked differences among peoples, in respect of ideas and feelings, have mainly been the results of want of intercommunication. With increased intercommunication and consequent assimilation of foreign knowledge and foreign ideas and feelings, the races of men all over the world will tend more and more to approach one common standard of thought and action, such as now prevails over Europe,

America and Australia. Japan furnishes a notable example of how an Eastern people can assimilate Western knowledge, and can even meet in hostile collision a mighty Western people and bring it to the ground. Mr. Rudyard Kipling's dictum was launched forth before the meet took place between Japan and Russia in the Far East. It could hardly have been launched after this meet.

Many errors of British administration in India have had their origin in the failure of Britishers exercising authority in this country to realise the fact that the subject population here, despite their subjection, are very much like their countymen at home and other European nations. Curzon's crowning error of the partition of Bengal was the offspring of his failure to understand that Bengalis are men moved by ideas and sentiments similar to those which move the peoples of Europe. The idea that community of language, with territorial contiguity or proximity, is the right basis of national unity, has created in Europe political aspirations which have brought about the unification of Italy and of Germany, and which, under the names of Pan-Germanism and Irredentism threaten to disturb the existing territorial distributions in that continent. Under the influence

of these aspirations, the German-speaking portion of Austria-Hungary gravitates towards Germany, and the Italian Tyrol and Trieste, and also Corsica and Nice. though in a less pronounced way, gravitate towards Italy. Those Germans and Italians ho are averse to such territorial changes being brought about by force of arms may vet cherish the hope that they will ultimately be brought about by the progress of liberal opinion and be based on plebiscites of the peoples concerned. The idea of community of language being a right basis of political federation has now gone even beyond the conditions of contiguity or proxi-High-type men of mity of territory. English race in Europe, America, Australasia and South Africa have begun to look forward to the day when the Englishspeaking race all over the world would be politically federated together. When Lord Charles Beresford at a public meeting in America some years ago declared his belief in the ultimate union of the English-speaking world, the audience rose to their feet. The trend of the human mind now is thus towards a political union where there is already a moral union resting on unity of speech, this unity of speech facilitating interchange of ideas and sentiments just as diversity of speech bars it.

The language-basis of nationality was a point that did come under the consideration of Lord Curzon's Government, and was curiously enough put forward, as an argument for the proposed detachment of the Oriya-speaking district of Sambalpur from the Central Provinces and of the Oriya-speaking portion of the district of Ganjam from the Madras Presidency, and their union with Orissa, in the very same document which, over Mr. (since Sir) Herbert Risley's signature, proclaimed the intended splitting-

up of the Bengali-speaking people.

The Bengali-speaking portion of India is ethnically one land on the basis of unity of language, and politically it was one before the Muhammadan conquest in the year 1203 of the Christian era, and remained such continuously under Muhammadan and British rule till a slice was taken off it to give sufficiency of administrative resources to the Province of Assam. What remained of it has been ruthlessly cut in twain by a splitting process devised by a masterful

Viceroy and sanctioned by a Secretary of State anxious to please him. Extraordinarily enough democratic England invests the Secretary of State for India with such a wide stretch of authority that a measure of such vital importance can be carried through without any reference whatever to Parliament.

The united efforts of the great body of the leading men in Bengal Proper to have Partition undone or modified have proved unavailing. It has been pronounced by Lord Morley "a settled fact" and so, by inference, unalterable. As things usually go in the political world, Lord Morley's decision could hardly be otherwise. Lord Morley is a man of high intellectual endowments, of liberal instincts and of very wide culture. But his faculty of imagination is obviously weak. In face of Lord Macdonnel's decided pronouncement that the .. Partition of Bengal has been the greatest blunder since the days of Clive-and Lord Macdonnel's knowledge of Bengal and Bengalis is equalled by very few members of the ruling race—he has felt himself justified in regarding the agitation against the Partition of Bengal as an expiring flame. He has utterly failed to gauge the feelings of the educated portion of the Bengali people, the great majority of whom regard, beyond question, the Partition as a great misfortune for Bengal. He is wofully mistaken in imagining that persistence in upholding the Partition can reconcile the people of Bengal to it, however much it may convince them of the futility of all efforts to have it modified in the near future, at any rate. The destinies of India have now passed from Lord Morley's hands into those of Lord Crewe, and it is for Bengalis to hope that Lord Crewe's view of the Partition question will be more liberal than Lord Morley's has been.

Sometime back we had a pronouncement made in the Indian Legislative Council by the Hon. Mr. Mazhar-ul-Haque, who, while very properly objecting to the Hon. Mr. Bhupendranath Basu's introduction of the question of the Partition of Bengal in connection with the Budget question, laid himself open to the same objection by speaking disparagingly of Lord Macdonnel's opinion that the Partition has been an error and advancing against that opinion his own

ibsi dixit that the partition has been a beneficent measure, and that any meddling with it by Government would be an act of supreme folly and would cause more discontent and unrest than existed then. The Hon. Mr. Mazhar-ul-Haque, like every other individual, is free of course to hold his own opinion on any question. But a mere dogmatic assertion of that opinion, based on what data it is not easy to discover, cannot be a convincing argument, after all. Who is this sapient gentleman, one feels inclined to exclaim, who claims in respect of Bengal and Bengalis higher authority than Lord Macdonnel, and by implication, as now appears, higher authority than even the present* Lieutenant-Governor of Eastern Bengal and Assam, Sir Lancelot Hare, whose speech in the Provincial Legislative Council on the 6th April 1010 made it perfectly clear that there was a pronounced state of unrest and discontent in the province which the Hon. Mr. Mazhar-ul-Haque's rhetorical exclamation cannot by any means be supposed to have adequately recognised. A highly competent Muhammadan gentleman, thoroughly conversant with the state of affairs in Eastern Bengal, whom for good reasons I have to leave here unnamed, told me about three years ago that Eastern Bengal was "in a ferment." This ferment manifested itself widely among the school and college-going population, and was fertile of incalculable evil to the juveniles among whom it spread. It has now happily subsided, and there are no organised demonstrations now by school and college students. But there can be little doubt that there must be a smouldering discontent among the juvenile population of Eastern Bengal, if there is a smouldering discontent among the adult male educated population there. This latter discontent must prevail largely so long as the Bengali-speaking population remains divided.

As Guizot said long ago, unity of language is the basis of moral unity. English-speaking man has necessarily more knowledge of ideas that find expression through the medium of the English language than he has of the output of ideas through French or German. There is very little of French blood in the people

* This article was written in October, 1910. Ed.,

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of the Haitian Republic; but French being language of Haiti, the Haitians are French in spirit, and not English or Spanish, although they live in the neighbourhood of English-speaking and Spanish-speaking lands. Unity of language has been creating a feeling of race-patrice ism all over the world, and the idea of an ultimate political union of all the Englishspeaking populations of the world has, as already stated, made considerable progress in the English-speaking world. Such being the trend of thought among the Englishspeaking race, is it not very strange that a prominent man of this race should have taken the retrograde step of breaking up the long-standing unity of the Bengalispeaking people? One marked evil consequence of this breach of unity has already been showing itself in a very bad way. Under rules that have recently come into operation for appointments to the Provincial Executive and Judicial Services in the two Bengals, natives of West Bengal proper are not to be eligible for appointments in East Bengal, and, vice versa, natives of East Bengal are not to be eligible for appointments in West Bengal Proper. The interests of the Bengali people must suffer from this. Would Inglishmen like the population of any part of their country being deprived of the benefit of being served by able men from another part of it? The right principle of selection of men for the public service is to get the best men avail able without any reference whatever to what part of a country may have given them birth.

Human nature being what it is, a hearty reconciliation to the Partition of Bengal on the part of all Bengalis competent to judge of the manifold bearings of the case. is simply impossible. The feeling against the Partition is thus bound to endure. But the sort of agitation in which this feeling has hitherto vented itself requires to be rid of its objectionable features, and the basis of the agitation requires to be widened, so that it may draw towards itself the active sympathies of Indians outside Bengal.

The most objectionable feature in the anti-partition agitation has been the boycott of British and, along with British, of other foreign goods as well. Whatever justification may be urged in favour of boycott

as a temporary expedient whereby a weak community can try to secure equitable treatment at the hands of a strong community. it admits of no justification as a permanent line of policy for securing equitable treatment, or for the promotion of national industries either. Boycott tactics has after all failed to have any influence yet on the partition question. Nor can it be expected to have any influence on it in future. continuance of the tactics can only do injury to large numbers of the Bengali people and forfeit in an appreciable measure, the good will of the English people, which must count for much in conection with the welfare of the entire Indian people. Boycott of foreign goods is both economically and morally bad. It is economically bad in that it goes against one fundamental principle of economics, namely, the desirability Tof buying at the cheapest market, which is obviously to the advantage of the buver. It is a common argument urged by many that by foregoing the buying of the cheaper foreign article and by buying the dearer home-made article, we foster home industries, and so the pecuniary loss suffered should be disregarded. This is by no means a sound view. Be the view sound or not. it must be conceded that the man who holds it should be considered perfectly free to act up to it. But how many among the millions of Bengali-speaking people hold the view? Only a very very small minority. Self-sacrifice on the part of this very small. minority can hardly advance the cause of Indian industries in any appreciable measure. This the advocates of boycott see full well, and so some take to persuading the unwilling by appealing to their patriotic instincts, and others, vastly more numerous than the persuaders, take to coercion and persecution in diverse ways. Letting alone coercion and persecution as obvicondemnable, ously can it be maintained that it is not morally bad to persuade poor people who already find life a heavy burden to themselves, to add to hat burden by making a sacrifice which they are ill able to make and of which they hardly see the benefit? The worst aspect of boycott is the cult of hate it fosters, hate for the foreigners. This teaching of hate for the foreigner is antagonistic to the growth of a sense of universal human brotherhood

which men of the highest type all the world over do now long for.

Protection in any form, as a permanent institution for the promotion of home industries, is bad in every way. It secures handsome profits to a certain section of the population of a country, namely, the producers of some particular commodity, by sacrificing the interests of another and a much larger section of the population, namely, the conof that particular commodity. France, for instance, protects her wheatgrowers by imposing heavy duties on imported wheat and flour, and the consequence is that bread is considerably dearer in protectionist France than in trading England, which in point of wealth is a long ahead of France. Protection holds out a premium, again, to inefficiency. A protected home market takes away the desire to excel in competition with all foreign rivals. It is wars, antagonisms set up by wars, and apprehensions of wars arising from such antagonisms that keep up protection. Human happiness would be promoted all round by the gradual sweeping. away of all protections, and the prospect of such promotion of happiness is likely to be one of the forces that will some day. bring about the cessation of wars, and so of the up-keep of vast armaments by land and sea which now crushes nations, particularly those of Europe.

It may well be argued that some kind of protection is needed for fostering industries for the growth of which any country may have special facilities, natural or acquired. Well, the only legitimate means of nursing up infant industries which can reasonably be expected to thrive would be a wellorganised system of bounties by the state, which represents the entire country—the bounties to be continued on a gradually decreasing scale, while the industries advance towards the self-supporting stage and to cease when that stage is reached. It would be a great gain to Bengal if the boycott supporters gave up boycott entirely as a means of promoting Swadeshi enterprise, and set about organising a widespread scheme for the raising of a bounty fund by means of subscriptions, and devised a suitable method for the administration of the fund. The subscriptions being voluntary, they would be an exact measure of

the sacrifice each individual subscriber would be ready to make for promoting national industries. The sacrifice involved in a boycott of foreign products is indirect taxation, self-imposed or imposed by social pressure; and the exact measure of the sacrifice is an unknown quantity. Besides the entire abandonment of boycott, it is necessary to fully recognise the situation that no agitation on the present lines can bring about a reversal or modification of the Partition of Bengal. Lord Morley, Liberal Secretary of State for India, though he avowed that he did not like the Partition, nevertheless declared it afterwards to be "a settled fact" and so, by implication, unalterable. Sir Edward Baker, the present ruler of the Province now mis-called Bengal, has counselled Bengalis under his rule to give up the vain endeavour to have the Partition undone or modified, though he has admitted constitutional agitation against it to be legitimate, which one must have to understand as meaning unobjectionable, though unwise. Lord Morley's point of view seems to be that though the partition has not been a wise measure, the undoing of it would be unwise and unstatesmanlike, and no doubt this is a view quite in harmony with current notions regarding the prestige of Government. What the preceding Secretary of State for India had done, the late Secretary State for India was indeed competent to undo or modify. But if Lord Morley had undone or modified the partition, a chorus of condemnation would have poured upon him from the majority of his countrymen, who would have decried him as being after all a Radical doctrinaire and no practical statesman. No wonder then that Lord Morley decided to let the partition There was no insuperable bar, it seems, to his bringing the question of the partition up before Parliament, but such a course did not commend itself to his judgment as a proper one to take.

Neither the pronouncement of Lord Morley nor that of Sir Edward Baker can convince Bengalis who do believe the administrative separation of a people speaking the same language to be altogether wrong in principle that all efforts to get the partition modified would be for ever vain. They would go on cherishing the hope that the great British people will ultimately come to see the

justice and the expediency of rectifying a measure which was carried through against the declared wishes of the great body of the foremost section of the Bengali people. which keeps up a chronic state of discontent among this people, and which is opposed to an idea in active operation now in Europe. namely, the idea of a political fusion of populations speaking the same language. Secretary of State or Viceroy or Lieutenant-Governor cannot legitimately object to their signalising annually in a constitutional way their detestation of the wrong done by the partition and to their announcing their hope that the great British people will some day right the wrong done. An established order of things that is essentially wrong cannot endure-for ever. The Church of England was long the established Church in Ireland, where 80 per cent. of the people; are Catholics. It is gone; and it cannot maintain its footing much longer in Wales, where the people are mostly dissenters. Can it be expected that those Bengalis who do. believe the partition to be essentially wrong and who can give free expression to their belief would say or do nothing against the partition? It will be for the political leaders among the Bengali-speaking people to devise a suitable method of annual demonstration that shall be free of participation by students and of such a practical hardship as the interdiction of cooking involves -a hardship which, if not voluntarily and universally borne,—as a matter of fact it is not. —loses much of its significance, and which has led besides in the past to inquisitorial proceedings and oppression on the part of many young men.

More important than any demonstration would be the elevation of the question of partition to a higher plane than it now occupies, the transformation of it from a Bengali to an Indian question. This end would be served if the question of the administrative union of the entire Bengali population were merged in the larger question of the desirability of the great administrative divisions in India being all put of linguistic lines. Of such a course of policy a modification of the Partition of Bengal would be a necessary part. If it is bad for Bengalis to be split up and placed under different administrations, it must be equallybad for Hindustanis, Marathas, and Orivas

to be similarly split up and placed under different administrations. Hindustanis in the United Provinces are separated from Hindustanis in the Delhi division of the Punjab, in Bihar, in a portion of the Chotanagpur division, and in the Central Provinces; Marathas in the Bombay Presidency are separated from Marathas in the Central Provinces: Orivas in the Province of Bengal are separated from Orivas in the Madras district of Ganjam. But it is one thing to remain divided from of old and another thing to be divided after having remained united long. This differentiates the Partition of Bengal from the long standing separation of Hindustanis from Hindustanis, Marathas from Marathas and Oriyas from Oriyas.

We are all ardent advocates now of a common Indian nationality. Why then. it may be asked, should there be a cry for putting territorial divisions in India on a language basis? A common Indian nationality is necessary indeed for India's welfare, as will be discussed farther on. Nevertheless the separate peoples, marked each by its language-stamp, that have grown up under the operation of natural forces, must have to be reckoned as sub-nationalities that have each its special interests, which concern itself exclusively; and, on every principle of justice and expediency, each separate people ought to be administratively united for the attainment of its special objects. Bengalis, for instance. stand in special need of physical regeneration, while Punjabis do not stand in such need. Soldiering being laid aside, even the policeman's work in Bengal towns cannot be performed by Bengalis, the necessary physical hardihood required for such work being wanting. Sir George Campbell. while Lieutenant-Governor of Bengal, put forth the idea that policemen in Bengal Proper should be Bengalis. But the idea could not be carried out then, and it cannot be carried out now either. Such a state of things should certainly not continue for ever. Co-operation among people speaking the same language would always be easier, again, than co-operation among people speaking different languages. One heavy misfortune that has befallen Bihar in consequence of its not being in administrative in the Calcutta Review for October, 1882. union with the United Provinces, as they

are now called, but being in administrative union with Bengal and Orissa, may here appropriately be specified. The misfortune is that at the fiat of a late Lieutenant-Governor, Hindi books for popular education came to be printed in Kaithi character. standardised with the help of an expert. Mr. (now Dr.) G. W. Grierson, instead of the Devanagari, which is the character in which all Hindi books are printed in the United Provinces and elsewhere. Outside Bihar and Chota Nagpur, and even in these two provinces Hindi books read in High English Schools are all printed in Devanagari character. Educationally a barrier has thus been erected between Bihar and other Hindi-using territories in India. Bihar is not an ethnic unit, speaking one language, that language being the only vernacular spoken within its limits and not spoken over any neighbouring area. The word Bihari as meaning a native of Bihar, which, by the way, was not very long ago Behar, has only recently come into use; and a common name Bihari for the three vernaculars spoken in Bihar-Maithili, Magahi and Bhojpuri-was invented by the Editor of the Englishman in the year 1881, and unfortunately adopted by the eminent' scholars, Dr. Hornle and Dr. Grierson, in place of the earlier name, Eastern Hindi, given to the group by Dr. Hornle himself. A common name, Bihari, for the Bihar vernaculars, Maithili, Magahi, and Bhojpuri, is no more known to the people than is Platt-Deutsch among the English-speaking peoples as a common name for their own tongue and certain closely allied tongues of continental Europe. Further, the Bhojpuri vernacular is spoken over a much wider area outside Bihar than Bihar itself; and Dr. Hornle says in regard to Maithili, "Indeed I am doubtful whether it is not more correct to class Maithili as a Bengali dialect, rather than as an E. H. one."† Maithili is, again, written in a character which is almost identical with the Bengali character. Would this Maithili, which has received considerable literary culture, while Magahi and Bhojpuri have hardly received any, submit to be standard. ised into a common mould with the latter

^{*} Mr. (now Dr.) Grierson's article "In Self-defence" + Introduction, Gaudian Grammar, p, viii,

two tongues by some European expert? The claim lately put forward by certain Bihari gentlemen for Bihar being "a racial unit" is thus noway a tenable one. The town lingua franca all over Bihar is Hindustani, which is besides the mother-tongue of all respectable Muhammadan families in Bihar, and in this Bihar is at one with the United Provinces—nay with even the

Puniab.

If all the parts of British India in which Hindustani is the town lingua franca were to be administratively united together, the territory would embrace the Punjab and would thus be too large for a Governorship or Lieutenant-Governorship of the existing standard. Any wide departure from existing standards it would indeed be unwise to aim at, except where absolutely unavoidable. So the Punjab, which has acquired a wellmarked individuality of its own, may well remain a distinct administrative unit as now, though it should properly give up the Delhi section of it, which, as being the head-centre of Hindustani speech, should properly be attached to the province now called the United Provinces. As a set-off against this loss, Sindh may very conveniently be attached to the Punjab, and the two united Provinces may appropriately be called Punjab-Sindh. The rest of the area over which Hindustani is current as the town lingua franca would be large enough to be formed into two Lieutenant-Governorships of the existing type. But it being , undesirable to divide people racially or linguistically united, the whole of this area. wide though it be, should rightly constitute a single province under the name of Hindustan Proper (Hindustan Khas). Burmah covers an area of 236,000 square miles. It cannot be proper on this account to cut it up into two provinces.

Bengal Proper, Orissa and Assam Proper, speaking, as they do, closely allied languages, may very well form an administrative unit with the name of "the Bengal Provinces"—a name that can hurt the susceptibilities of neither Orissa nor Assam. These two may have a certain measure of local autonomy each to safeguard their special interests. Indeed where more than one cultivated vernacular happen to be spoken in a province, a certain measure of autonomy for each language-area would be

very proper. One injudicious feature of the Bengal Partition has been that it leaves European covenanted civilians in the existing Province of Bengal under the necessity of learning three Indian vernaculars-Hindustani, Bengali and Oriva, written in three different characters-while it makes it necessary for officials of the same class in the new Eastern Bedgal and Assam to learn practically one language, to wit, Bengali, for Assamese differs very little from Bengali and is written in Bengali character, barring only two letters, one of which was in use in Bengal within the lifetime of men still living. It would be a wise arrangement if members of the Indian Civil Service were, as a rule, kept within the limits of but two Indian court-vernaculars. Extraordinary linguists like the late Mr. Beames and like Dr. Grierson can bebut rare in the service, and it would be alike a boon to the service and a great help towards the efficient administration of the law if members of the service had not to learn more than two Indian court-vernaculars.

The Bombay Presidency, shorn of Sindh, would consist of Marathi-speaking and Gujarati-speaking territories, with a slice of Kanarese-speaking territory in the south. This last might very well go over to the Madras Presidency, while the Marathispeaking portion of the Central Provinces might very well join the Marathi-speaking portion of the Bombay Presidency. The Madras Presidency, while it got the Kanarese slice from Bombay, should give up the Oriya slice of the Ganjam district to Bengal. The term Presidency is now an anachronism and it should therefore give place to Province. On logical grounds the term Lieutenant-Governor should also give place to Governor: There is logical propriety in an administrative officer immediately under a Governor being called Lieutenant-Governor as in Ceylon, but none in some administrative officers immediately under a Governor-General being called Governors as are the Governors of Madras and Bombay, and others being called Lieutenant-Governors, as are the rulers of Burmah, Eastern Bengal and Assam, Bengal, the United Provinces and the Punjab, the superior designation being given not by reason of larger territories or larger populations being

ruled over by the holders of it than are ruled over by the holders of the lower designation. The term Lieutenant-Governor originated when the Governor General was also Governor of the Bengal Presidency. But as it is no longer io. Lieutenant-Governor has become a misnomer.* The ruler of each province, great and small, would appropriately be styled Governor, all the Governors being under the Governor-General. The Governors would of course be of different grades. Small islands like Mauritius and Hongkong have their Governors, and even so very small an island as St. Helena has its Governor, so that there would be no violence towards the English language if the administrative heads of all the provinces, large and small, of India including. dependencies were styled Governors.

The names of the provinces should have an ethnological basis, be short, and logically sound. The present mis called Province of Bengal had, at the date of the census of 1901, about 17 millions of Bengalis against about 24 millions of Biharis, leaving out of account people akin to the Biharis in the Chota Nagpur division, and about 5 millions of Oriyas. To say nothing of Orissa, which is less populous than the portion of Bengal left in the present Province of Bengal, the name of Bihar is ignored in the name of the Province, while in the name of the Province of Eastern Bengal and Assam $1\frac{1}{2}$ millions of Assamese against 27 millions of Bengalis, give Assam co-ordinate rank with Bengal. Inconveniently long names of political divisions and names incapable. of creating any local attachment, such as the North-West Frontier Province, and the Central Provinces, should cease to exist. The Central Provices, on a division into provinces being made on linguistic lines, would necessarily be broken up. North-West Frontier Province may very conveniently be called Peshawar, after the town of this name. A lengthy official The North-West Frontier like Province, based on no local associations and signifying only in what part of the

* The Indian illogical designation of Lieutenant-Governor directly under a Governor-General has transported itself to distant Canada.

Indian Empire the province so named is situated, cannot be in every body's mouth and cannot gather popular sentiment around it. Historical names like Mithila and Magadh should be preserved in the names of Commissioners' Divisions.

Indian nationality can only be the more vigorous, if the several sub-nationalities in the country were strengthened by union, and pursued each its special ends unitedly and not dividedly. But why, it may be asked, should there be any aiming at a common Indian nationality, while there is so much diversity of race and language in the country, which, though it has acquired a name for itself, has not a name common to all the vernacular languages of the country? The dominant name now is India. known to all English-knowing people in the country, and the newly-sprung sense of a common Indian nationality seems to cling to this name. Bharat and Hindustan are the most widely used native names. All the world over it is found that a national sentiment of patriotism gathers round the portion of the earth's surface which acquires a common name, either from community of language among the people inhabiting it or from political cohesion, firm or loose, among the people. Now, politically and economically, a large country has great advantage over a small country. In a large country there is a cessation of antagonisms and a spread of co-operation over a wide area. In the American Continent trade is free all over the United States, all over Canada, and all over Brazil, each of which approaches Europe in area; and in the Eur-Asian Continent trade is free all over the Russian Empire, which is more than twice as large as Europe. But little Belgium, which covers only some 12,000 square miles of territory, has tariff barriers confronting it on the north, east and south; on the west there is the sea. As regards India, there can be no denying the need of full co-operation all over the land for the attainment of a common object, namely, the winning of full. rights of citizenship for every Indian and for India the position of a self-governing member of the greatest empire in the world.

THE PROBLEM OF EDUCATION

THE Hon'ble Mr. Gokhale's Elementary Education Bill naturally gives rise to serious reflections on the whole question of education in India. When our endeavour is to introduce compulsory free primary education, it is natural to think that we should be quite sure as to what our children should get in the name of educa-Primary education still is another name for some knowledge of the three R's.. though attempts have during this decade been made to introduce other elements into the curriculum. The development of the power of observation and training of the hand and eye are the factors that figure prominently in the studies that are in force in elementary schools. With a view to securing these ends, drawing, object lessons, nature study and such other subjects have formed the topics round which almost all lessons are centred. Even in teaching arithmetic some attempt is made to take the help of pictures and concrete things. When one reads the syllabus, one cannot but wish for a return of one's childish days to place oneself under such a training. But what is the actual state of affairs? In the majority of schools objects are conspicuous by their absence and even science readers are considered well taught when the pupils can spell the hard words, give their meanings and read fluently the lessons.

It is time a serious attempt were made not only to make the curriculum serve its purpose well, but also to amend it to suit the real aim of education. While considering what a child should be taught we keep in view mostly his future; what he will be or do when he enters the world troubles us more in the matter of his education; the preparation for a successful career in the struggle for existence seems to many the only aim of education. And so all studies are bent, hoisted and directed towards attaining this end. The inevitable result is "the whining school boy unwilling to school" during the period of life when a

boy must needs be at school. Why so? The reason is obvious. While thinking of the education of the child and studying the best methods of giving that education, we lose sight of the most important factor; the child himself is nowhere within the range of our deliberations; we think of the subject he should be taught, we spend painful hours in devising the methods of teaching, but we forget to study the child himself.

Successful medical men and careful observers of child life agree in admitting that children are very far from being merely diminutive men and women. Indeed, they have an individuality of their own which must be respected. It is a discovery that comes too late to many that children are not so much plastic clay in the hands of the parent or the teacher to be modelled into any shape and given any character. doctors have found out the fact that merely small doses of medicine do not cure ailments of childhood but that a different sort of treatment is needed, teachers have no less to re cognise that in the early years at least of every person, not preparation for the battle of life, but development of the mind itself is the primary aim of education. Hence the very first condition of teaching a child is to know the normal course of his growth and development and the nature of his men-Child study is an importal processes. tant feature of the educational problem as it affects education in the elementary stage. There are in England and America, in France and Germany a good many societies engaged in a serious study of child nature. The good work that they have already done is illustrated in the modification of the curriculum of studies in force in the elementary schools of those countries. The subjects taught are suited to the stages of development of the children reading there and, as such, interest them very much.

If the development of all the faculties of the child-physical, mental and moral-

is the real aim of education, we should take care to formulate the principles to which education in the elementary stage should conform in order to serve our purpose. Child study has shown that these are mainly the following:—

"I. Self-activity to produce development. 2. All-sided connectedness and unbroken continuity to further the intelligent acquisition of knowledge. 3. Creativeness to produce the assimilation of the knowledge thus gained and growth of power and skill. 4. Welf-ordered physical activity for the all-round development of the body."

The quotation is from Mabel A. Brown's Child Life in Our Schools, an invaluable help and guide to those to whom education is a sacred cause and training the child a joy above all the joys of the world. Every one knows that except when asleep the child is ever active; activity is the very nature of the child. It is so because activity alone aids both growth and development. any scheme of education that may be devised for the child, he should have every opportunity given to him for a full play of his self-activity. This, in the absence of any other outlet, will take the shape of asking questions-sometimes very inconvenient questions-and making suggestions. Closely connected with it is the principle of creativeness. A child is never so happy as when he does something, takes a doll to pieces in order to see what it contains, better still to re-create it or create something else out of the broken pieces he has seen or heard of. When there is a lump of clay or a pile of sand or a heap of paperslips ready to hand, the child will surely do everything to secure the manipulation of the material within his reach. This doing is another name for self-expression. this the child shows how much he knows a thing in the proper sense of knowing; it reveals what amount of knowledge has been really assimilated and has formed part of the great store of the child's equipment for both development and future use. But what opportunities are given to the child to satisfy his passion for creating something? Breaking the doll is put to sheer mischievousness and handling clay or sand is carefully guarded against so that the child's hands and dress may be free from dirt. * So much of hand and eye training at home. In school there is such an air of formality about all work done

there that the child's naturalness gets a severe check and his prattle gives place to a grim face so unsuited to his age and nature. As such the object lessons and even games and occupations become more or less mechanical. There is thus very little scope given to the child for exercising his creative tendency at home, much less in school.

Correlation of subjects will perhaps be considered altogether a new principle by many of those engaged in teaching in this country. The subjects taught in our schools seem to be confined in air-tight compartments between which any inter-communication is forbidden. They are perfect strangers to one another and are not unoften even in primary schools taught by more than one teacher in one and the same class. And the lessons in language, Arithmetic, writing, objects and kindergarten gifts and occupations are so arranged that one has to stretch one's imagination to the breaking point if one were to embark on a voyage of discovery as to any underlying principle unifying all the subjects. The result is that boys, because of the unrelated character of the subjects taught, do not realise the need of studying one and every subject of the curriculum and guardians feel that too many subjects mean undue pressure upon their hopefuls of tender age. At the same time while some of the formal studies secure most of the time given to instruction in our schools, subjects that enlarge the sphere of knowledge and thus help towards development of mind and equipment for the future are given scanty attention. Thus, in school instruction words predominate and things are as rare as the dodo of Madagascar.

Correlation must be of three kinds in order to be effective. As indicated above, there must be connectedness between the subjects taught so that the child may feel that he is not studying so many branches of knowledge and may, with or without the approval of his guardian, pay less or no attention to one or two among them. Through the method of instruction he must be made to realise that there is a central idea round which all the subjects are grouped and the various lessons do nothing but explain, amplify and more and more clearly illustrate the idea. This alone will

lead him to admit the importance and utility of all the topics that have been introduced into the curriculum. Then there must be some correspondence between what is taught in the school and the age and so the stage of development of the child under instruction. It need hardly be pointed out how unsuited are many of the subjects taught in our schools to the mind and body of the child, the inevitable effect of which is loss of interest in school life and not unoften impaired health, with cramming as perhaps the only way to go on with the class. When we come to the third aspect the unnaturalness of the curriculum becomes apparent. It is repeating an old truism to say that the life of the child outside the school has absolutely no relation to that inside. At home with his playmates the child deals with things; in the school he has nothing but words to hear and utter. This takes not unoften the shape of sound and fury: sound of words uttered and the fury of the teacher when the child is unable to utter them well. His home life and his relations, his school and its surroundings have no place in his studies. When there is no connectedness between the child's life at home and that in the school, it is needless trying to think of continuity as very necessary to further the intelligent acquisition of knowledge.

As to physical activity, it has in our schools taken the shape of drill and games. Not that I am opposed to either. Far from it. Too much attention to these two has made us blind to the utility of plays, free as well as regulated, which children so much indulge in. If we are to educate the child by taking full advantage of his spontaneous activity, his body must also be developed all round through his natural playfulness so

that when the school-leaving time arrives the child now approaching manhood may be an apt illustration of the ideal: a sound mind in a sound body. Is not a terrible disproportion between mind and body, between knowledge and character at the end of the school or college life the fate of the majority of our young men? How are we to remedy this defect unless we begin the work of reformation from the very foundation? And it need hardly be said that of all factors which enter into the solution of the problem the first and foremost place is to be accorded to child studywithout which no decision can be arrived at as to what our children should be taught. how the subjects are to be distributed according to the stages of their development and the best methods of working out the curriculum.

The problem of education in this country is thus very far off from the proper solution. But one need not despair of success considering the great uphill effort that has to be made. The Government as well as the people are everyday growing alive to the need of a solution; each in their own way are endeavouring to reach the goal, sometimes independently and now and then through joint efforts. The radical changes introduced in the syllabus of studies in schools and colleges recognised by the Education Department and the University and the curriculum of private and aided institutions indicate that there is a healthy unrest among educationists in this country because the goal has not been reached. And it is the bounden duty of all who enjoy the blessings of education to help in pushing forward the problem of education to a successful solution.

KRISNAPRASAD BASAK.

COMMENT AND CRITICISM

N.B.—Contributors to this section are requested kindly to make their observations as brief as practiable, as there is always great pressure on our space.

Education in Indian Music.

Mr. Gupte's article on the usefulness of the harmonium in Indian music is by no means refreshing to those who followed the discussion on the subject in the We cannot as a rule give to any single contributor more than two pages. A page in small type contains 1200 words approximately.

columns of the Dawn some time ago. For his arguments in favour of the popularity of the French harmonium are too commonplace to need any lengthy criticism. In fact, they would call for no comment but for the claim which the writer puts forward in

having discovered what he calls a "meend" system of fingering. No person who has an ear for classical music seriously doubts that the harmonium is one of the most ill-adapted instruments for Indian music. The most superficial observer will at once say that the disadvantages of the instrument arise from the fact of its equal temperament and from the fact of its being a keved instrument. The former destroys the purity, fineness and delicacy of music, and the latter precludes the possibility of quartertones as substantive notes of the scale. The result is the production of music of an imperfect kind which is far, below the musical susceptibilities of the Indian mind. Such being the case, Mr. Gupte's assertion that "as far as musical education is concerned, the harmonium shall be the only one to give good results, and lay a standard or foundation of music," appears to be based not on facts, but on a prejudice against the professional class. For, as Dr. Coomaraswamy says, learning to sing to the harmonium is, in no sense, a musical education; it is merely an accomplishment, and one that does not give any pleasure to those who are musically educated.

Mr. Gupte betrays himself when he says that the deception practised on the poor ascetic Radhakishan was at times complete. Would that Mr. Gupte had not taken the public into his confidence! He professes to be a discoverer of the meend system, an expert on classical music, an author on chromatic notation, and so forth. Let him understand that there are few ascetics of that type, amongst the public, who would fall victims to Mr. Gupte's art of deception. We hope Mr. Gupte will, in due course, try to know the professional class better, with whom it is a fashion to show a readiness to flatter you for your skill on the instrument by ejaculations of Vah Vah. This may be

well meaning or encouraging to the player, but is not always a test of sincerity. However, is it too much to ask Mr. Gupte plainly to employ his system of fingering on his French harmonium, and to play a 'dhrupad', in slow or vilambit style, on any one of the rags—meghmallar, Devsak, Todi, Durbari, Jayat, Shyam, or Deskar? Is his French harmonium fitted with keys to produce the Ri in Gunkali, Shri or Puriya or the Ga in Durbari or Todi, or the Dha in Jayat and Deskar, or the two Nisused in juxtaposition in Miyakmallar, or even the thundering Gamak's in Megh and Devsak?

As regards the graphic and chromatic notation to be introduced by Mr. Gupte, we shall wait till his book is published, although we have no doubt what it is likely to be.

The task of preserving the best features of Indian Music has, no doubt, been rendered exceedingly difficult. by the absence of a satisfactory notation. For my part, although I began the study of music on the Moulabux notation, I find that in spite of its being simple and clear enough, it has its own limitations; in fact it needs a careful revision at the hands of both the educated amateur and the uneducated professional, without whose co-operation any notation worth the name will be hardly possible. If we may be pardoned for venturing to give Mr. Gupte a piece of. advice, we suggest that unless and until he learns and hears more of Indian Music in its best form, his attempts in the direction of notation-making, be it graphic or chromatic, will, after all, be confined to an exhibition of reducing to notation only songs popular in the Bombay theatres.

S. N. K.

MY NATIVE LAND

From the Bengali of Mr. D. L. Roy.

There is a land, the best of all one sees
Within this rich and radiant world of ours,
So full of yielding fields and fragrant flowers,—
A land of dreams, engirt with memories!

(Chorus)

You will not find its like upon this earth—Queen of all lands is she,—land of my birth!

Elsewhere the sun and moon shine not so bright Nor mid such dark clouds doth such lightnings play. Here birds lull you to sleep at fall of night, And birds awaken you at break of day.

(Chorus)

Such cooling streams elsewhere in vain one seeks, Such green far-stretching plains, such towering peaks, Where can you match fair cornfields such as these, Rippling so gaily in the playful breeze?

(Chorus)

Birds sing in every grove, flower-laden trees Attract the humming hosts of busy bees, Who taste their fill of honey from the flowers, And fall asleep on flower-beds for hours!

(Chorus)

ا حام حساء ما ام

A mother's and a brother's tender love Here only, can be found,—all things above. O mother! let me clasp unto my heart Thy sacred feet,—and may death not us part!

(Chorus)

Indira Devi.

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REVIEWS AND NOTICES OF BOOKS

ENGLISH.

All About Delhi, an Exhaustive Handbook compiled from Authentic Sources, with 36 illustrations; foolscap 8 vo., viii + 264, (Natesan.) Re. 1, 8 As.

It has no plan of the City of Delhi or of its environs,—which is a fatal omission in a guide-book. The illustrations, though numerous, lack beauty and clearness of execution, and are distinctly inferior to the high type of photo-reproduction with which the Times of India, the Lakshmi Art Printing Works, the Indian Press of Allahabad, and certain Calcutta firms have made us familiar. The letter-press, again, is scrappy, a mere "paste and scissors" work. It is true that at the present day none but a manifest genius can say anything new about Delhi, but the compiler of the volume under review has not boiled down his information, and he has not paid the reader the compliment of consulting the best sources of information. For the antiquities of Delhi the one indispensable book is Carr Stephen's Archæology of Delhi (which is mainly based on Syed Ahmad's Asar-us-sanadid.) The compiler has quoted largely from Fergusson's History of Indian Architecture, ed. of 1876, in oblivion of the fact that two other editions (those of 1891 and 1910) have been since issued,-the last of which has been thoroughly revised by a competent authority like Dr. Burgess. Much water has flowed under the bridge since 1876, but Mr. Natesan's book represents the obsolete ideas of 35 years ago, except where he borrows from Fanshawe. Fergusson's descriptions, one may argue, have not suffered with time; but so great and valuable have been Lord Curzon's restorations (esp. in the Diwan-i-Khas) that a description written in 1876 is no longer abreast of the time. The shortcomings of the book, due to its blind reliance on the edition of 1876, are even more glaring on the side of ancient history. A reference to V. A. Smith's monumental Early History of India, 2nd ed., would have saved the compiler from several obsolete historical heresies and uncertain speculations that have now been displaced by ascertained facts. The footnotes, faithfully copied from Fergusson and Trotter, are out of place in a book of this kind, and sometimes produce a comic effect, (e.g., pp. 65, 56).

The information from the sources has not been carefully digested before being offered to the reader. The same subject is treated in two different parts of the book (e.g., the Qutab Minar on pp. 50 and 182—187). The absence of an index will render this a drawback of the book in the eyes of the busy tourist.

The statistics are obsolete by 7 years, as they are taken from the *Imperial Gazetteer* (which gives the figures of 1903-'4) and not from the latest *Administration Report*. Inaccuracies are frequent. For instance, among the educational institutions (p. 34) the St. Stephen's College and the Bengali School

are not mentioned. On p. 220 the reader is told that he will find the former on p. 34, but a search there will be fruitless. The proofs have not been carefully read. Taking 24 pages together we detect the following misprints, besides minor ones: p. 193, l. 8, for sixty read sixty-four, p. 194, l. 21, for Badli read Baoli, p. 204, l. 12, for Satpala read Satpula, p. 208, l. 25, for temple read terrible, p. 211, l. 3, for Willoughay read Willoughby, p. 217, l. 7 for Kush read Kushk.

The account of the Mutiny is quoted from three different sources, without any effort to boil them down into one consistent whole. T. R. E. Holmes's *Indian Mutiny* is by far the best, and, if we except Forrest's work, the latest book on the subject. The compiler's scissors should have been applied to it.

On the whole a first-rate publishing house like Messrs. Natesan cannot be congratulated on having produced such a book.

Suvarnamala, Vol. II. Nos. 7—9, and Vol. III. Nos. 1 and, 2, (Purshotam & Co., Byculla, Bombay.) Nine parts issued every year, subscrip-

tion Rs. 2.

These nice illustrated booklets treat of Hindu ceremonies like Krishna's Nativity, the Feast of Lamps, &c., or tales from the Sanskrit classics like Sakuntala, the Clay Cart, Savitri, &c. Each number contains 14 or more full page illustrations, besides decorations on the cover. The descriptive letterpress is in English, Marathi, Gujarati, and Hindi. But we may suggest that a summary of the story or drama illustrated would be more useful than short extracts from the Scenes or Poems like those given. All readers are not familiar with the "Theatre of the Hindus."

The workmanship of the Lakshmi Art Press has been kept up to the high level which we admired in our issue of May 1911 (p. 532).

word as to Mr. Dhurandhar's art. He is eminently successful in the Dipavali Number and almost so in the Sakuntala. But there are some defects which he does not take pains to avoid. Nearly all of his pictures are of the earth, earthy. With admirable fidelity to nature, accuracy of detail, beauty and largeness of treatment, and grace in most cases, they lack that spiritual element, that touch suggestive of something above the work-a-day world, which now and then redeems the emasculated heroes and monstrosities of the new Bengal School of Indian Art. Nobody who has gazed at his original study of Krishna in Mr. Mavji's Bombay house, will deny that Mr. Dhurandhar has the power of reaching the subline. Unfortunately in these booklets he seldom does justice to this side of his genius. On the cover of the Janmashtami Number he has drawn a vulgar woman with a hideous leer, and the vulgarity of the face is intensified by the load of jewels that encircles it. We must warn the publishers to pay greater heed

to refined taste, if they expect us to place these booklets within reach of our children. (The Meghaduta Number is specially open to this charge.) Secondly, Mr. Dhurandhar now and then lapses from the natural and the probable. In the last picture of the Janmashtami Number, Krishna and Rukmini stand at an impossible altitude on the narrow chariot. A study of the structure of the ancient Indian twowheeled ratha would have shown that if it had been drawn by two powerful walers like those in the picture, the riders would have been concealed up to their breast. In the 15th picture of the Sakuntala Number, the penitent king, as he kneels down, faces the spectators and not the wife whom he wishes to -propitiate! The gorgeous dress here given to Sakuntala is utterly at variance with Kalidasa's description of her:

> वसने परिधूसरे वसाना नियमचामसुखी धृतैनवेणि:। ऋतिनिष्तरूपस्य ग्रुड्यभौना सस टीर्घं विरुद्धवतं विभक्तिं॥

In the 9th illustration of the Janmashtami Number, the Brahman courier wears a crown worthy of a king! The tea-poy, too, is of the Saracenic style, and not ancient Indian. In the Savitri Number, illustration 13th, absurdity reaches its climax, the "soul" of Satyaban is carried away by Yama like a porcelain doll slung from a string by a child! Here at last the dream of theosophists and other occultists has been realised. The human soul has been photographed!

Mr. Dhurandhar's greatest weakness is his ignorance of ancient Indian costume. Some of his figures raise the ludicrous suggestion of the apparel of the players in modern Indian Yatras (popular theatricals.) The subject is, we admit, not free from difficulties. But Mr. Dhurandhar would do well to make a careful study of ancient Indian dress, furniture, arms, &c., from Griffith's Ajanta Caves, 2 vols., Maissey's Sanchi, and the reproduction of the ancient Mathura carved arch (of the Lucknow Museum) given in Grigg's Journal of Indian Arts and Industries. Even his genius, admittedly great as it is, cannot despise such patient self-instruction.

JADUNATH SARKAR.

Maharaj Libel Case, including Bhattia Conspiracy Case. D. Lukhmidass & Co., 79, Parsee Bazar Street, Fort, Bombay. 1911. Pp. 480. Cloth gilt. Rs. 2-8.

This is a reprint of No. 12047 of 1861, Supreme Court of Bombay, Plea Side. In it are exposed the unspeakable wickedness and licentiousness of certain priests of the Ballabhacharya sect and the grovelling and bestializing superstition of their followers (particularly of the female followers), in all their unspeakably disgusting details. It was owing to the exertions of the famous social reformer Karsandass Mooljee that the loathesome practices of these men and women came to be known. He was in consequence subjected to all the trouble and expense of a protracted libel case. But it is satisfactory to learn that the cause of righteousness triumphed.

In praise, by B. C. Mazumdar.

This is a poem, printed in the form of a booklet, in praise of the Raja of Bamra. We learn from it that

the Raja is a good, enlightened and progressive ruler.

Humanity and Hindu Literature. Vol I, No. I. The Propagation of Hindu Literature. By Major B. D. Basu, I. M. S. (retired). Published by the Panini Office, Allahabad.

This is a reprint of an important paper read at a meeting of the Darjeeling Branch of the Society for the Propagation of Hindu Literature. It shows what Western scholars have thought of and done for Hindu literature and points out what Hindus themselves should do for their own ancient sacred books. In a note subjoined to the paper, Prof. Benoy Kumar Sarkar, M.A., of the Bengal National College, Calcutta, shows the service which may be rendered to the world's thought and culture, and the interests of Science and Philosophy by the propagation of the Sacred Books of the Hindus and the diffusion of Sanskit learning among the various sections of the educated world.

Thoughts from Kalidasa. Edited by Sumanas H. Dhruva, with translations by Sir W. Jonés; Dr. H. H. Wilson, Prof. Monier Williams, etc., Bombay: Taraporevala Sons & Co.

This a very nicely got up booklet, printed on India paper. Its name does not exactly describe its contents; for the verses which it contains are not all thoughts. There is a portrait in it of H. H, the Maharaja Bhavsinhji of Bhavnagar, to whom it is dedicated, and a reproduction of one of Mr. M. V. Dhurandhar's paintings.

Ramakrishna Sevasrams.

We are generally unable to notice the periodical reports of associations and institutions which we occasionally receive. For this we apologise to them.

The Ramakrishna Sevasrams at Kankhal (Hardwar), Brindaban and Benares are very important philans thropic institutions and do altruistic work of great value among sadhus, pilgrims and others. As such they deserve the help of persons of all creeds and races.

Theosophic Talks at Adyar (Second series). The Inner Life, vol. ii, by C. W. Leadbeater. Pp. 601. Price Rs. 3-12.

There is a section of Theosophists who literally idolise Mr. Leadbeater and look upon him as a great seer and inspired prophet. But he has his detractors even among the leading Theosophists. They avoid him as pestilence. But to the Theosophic mass he is a tower of strength. Anti-Theosophists call him a big humbug, an impostor, a charlatan. All this seems to us to be inexplicable except on the supposition that the man must have a strong personality. Such is the man who is the author of *The Inner Life*. It is but natural that the judgment pronounced upon his book should be different and even contradictory. His admirers are reading the book with avidity. Occultists find in this book the triumph of their occult-science over the so-called Modern Science; Anti-Leadbeaterites would say-"Its touch, nay its very sight is pollution"; Rationalists and Anti-Theosophists would impatiently cry out—"Trash! Non-sense!! Trans-cendental Non-sense!!" Trash or no Trash, the book has its pragmatic value. Firstly, it will give satisfaction to Theosophists and occultists in general; secondly, some of its chapters (e.g., The description of

Mars and its inhabitants, The 'Fataka' Tale of the Master, Blavatsky and Olcott, etc.) are as interesting as Fairy Tales and will be eagerly read not only by the 'Bairns' but also by the grown-up people. Anti-Theosophists will find in this book a stout cudgel to beat the Theosophists with. Fourthly to the Psychologists, the book has more than passing interest. An unfriendly psychologist will declare it to be an excellent and original case of mental pathology. admit that there are more things in heaven and earth than his philosophy dreamt of, but will yet dogmatically conclude by saying that Effrontery, Deception and Credulity could go no farther. But a non-partisan psychologist will consider this to be an ordinary case of apperception; the whole habit of the Theosophists is wedded to a different view of reality and their mind can assimilate what their own subjective apperceiving mass will allow them to do. To us the book gives an insight into the inner life of the Theosophists of the inner circle. We can from this book know what they talk about at Adyar, in what subjects they are interested, what their ideal of life is, and what they expect to be after death.

The book contains the latest researches and discoveries made by Mr. Leadbeater and other Theosophists. It deals with occult sciences and philosophies -occult physics and occult chemistry, occult geology, occult astronomy, occult history and occult geography, occult geometry of seven dimensions, occult zoology and occult biology, occult theology and occult eschatology, occult psychology and occult metempsychology, occult ontology and occult cosmology and other allied occult sciences. The names given here are not Mr. Leadbeater's but are given only to economise space. Some of the psychological and eschatological subjects dealt with in the book are—the relation of the dead to earth, condition after death, animal absession, astral life of men and animals, Heaven-life conditions, karma in the heaven-life, Invisible helpers, rememberseen, fore-seeing the future, Devas and Nature-spirits, etc. He has given in the book a vivid description of 'Mars and its inhabitants'. The reader will find there the physiography of the planet and much information about the people—their physique, dress, houses with details of doors, hinges, bolts; their method of irrigation, machinery; schools, the art of writing, science and mathematics; disease and medical science; luxury, marriage; government, secret societics and religion, and all this he has written from personal experience. "The information which I have given above"-writes the author,-"is based upon observation and enquiry during various visits to the planet," p. 423.

The description given of moon-men, moon-animals and moon-men-animals' is also vivid. But he has not enlightened us as to whether he himself went to the lunatic world and gathered his experience during his sojourn there. Of Mercury he speaks less. He writes-"Of our future home, Mercury, we know much less than of Mars, for visits to it have been hurried and infrequent," Mr. Leadbeater went there on several occasions and he writes-"I observed on Mercury that the doors of the houses were quite a considerable height from the ground... All the inhabitants of that planet are from birth possessed of etheric sight: I remember that the fact was first brought to my notice by observing a child who was watching

the movements of some crawling creature; and I saw that when it entered its abode he was still able to follow its movements, even when it was deep down the

ground," p. 425.

'What an impudence!' will cry out the impatient rationalist. But it must be borne in mind that the world is moved not so much by the intellect as by the emotions. The philosophy of a man is largely predetermined by the idiosyncrasies of his personal taste. He does not first reason and then believe but rather first he believes then he seeks reasons for that belief. What is non-existent to others, will be existent to him if he has "the will to believe."

MAHES CHANDRA GHOSH.

Bhaktiyoga or Culture of Devotion by Aswini Kumar Dutt. Rendered into English by Gunada Charan Sen. M.A. B.L., Vakil High Court, Calcutta. Published by Phanindra Nath Pal, B.A., The Oriental Works, Bhawanipore, Calcutta, Pp. 312. Price not mentioned.

The book was originally written in Bengali and has become very popular in Bengal. We welcome the book in its English garb and hope it will be appreciated by those whose mother tongue is not Bengali.

The translator's task has been well done.

Logical Sequence of Euclid's Elements by Srimath Paramahamsa Parivrajakacharya Sri Kalyan-ananda Bharati Swamy, Balaswamy, Viruananda Bharati Swamy, Balaswamy, paksha Peetham, Northern Circars, Pp. 15. Price 2 Annas.

The author tries to show that the whole fabric of Geometry has been evolved out of the Equilateral Triangle and Equilateral Triangle alone.

Man's Greatest Discovery-by "The Swami Vallinayakam" and published by the Authors' and Publishers' Agency, Madras, E. Pp 42. Price 8 Annas.

The author's conclusions are—'Heavenly distribution even; even on earth', 'No superiority or inferiority, equality reigns throughout,' 'whatever is, is right.'

Longman's English Course for Indian Schools. Teacher's Book containing outline lessons to illustrate the method of teaching English by the direct method. First year. By J. C. Allen, Pp. 67. Price six annas.

A very useful publication.

Longman's English Course for Indian Schools. Primer, (with illustrations) by J. C. Allen, Pp. 45. Price two annas.

MAHES CHANDRA GHOSH.

SANSKRIT AND ENGLISH.

The Sacred Books of the Hindus (No 25). Vol. VII. Part II.—The Sutras of Sandilya translated by Manmathanath Pal, B.L., Vakil, High Court Bengal, Published by Sudhindranath Vas Panini Office, Bhubaneswari Asrama, Bahadur ganj, Allahabad. Pp 78+iii. Annual Subscription:--Inland Rs 12. Foreign £1. Single. Copy Rs 1/8.

The book contains:-

(i) The Sanskrit Text of the Sutras.

(ii) The Meaning of all the words of the Sutras. (iii) An English translation of the Sutras.

(iv) An English translation of the Commentary of

Svapnesvara.

The Sandilya Sutras is a standard work on the Philosophy of Bhakti and the Commentary written by Svapnesvar is an authoritative one. Babu Manmathanath Pal has removed a longfelt want by translating. the Sutras and the commentary. There are, in the market, several editions of the Sutras but they will be superseded by this edition. We hope it will be widely read both in and outside India.

We may here point out what seems to us to be a

few blemishes in this otherwise excellent work.

In the 3rd Sutra, the word 'Tatsamsthasya' has been translated by—"of him who lives, moves and has his being in Him." To translate a standard Hindu scripture by borrowing Christian phraseology can

but create a false impression.

According to the translator the construction of the 7th Sutra is "Na; Kriyakriti anaprekshanat; Inanavat," which is translated by "No; Because, like knowledge, it also does not depend upon the form of action." This interpretation does not seem to be correct. The word "No" cannot form an independent sentence; it is used when a previous assertion is to be negatived. But in the preceding Sutra no such question was raised. He explains 'Kriyakriti' to mean "form or nature of action," from which we are to infer that he takes Kriyakriti = Kriya + akrıti. This is also incorrect. Even if we accept his construction of the Sutra, the word should be considered as the compound of Kriya + Kriti and explained to mean "the performance of an action." The proper construction of the Sutra is "Na Kriya, Krityanupekshanat, Jnanvat," and its meaning is—"It is not an action (Kriya), on account of its not depending on effort (Kriti), like knowledge,"

The translation of some of the technical sentences has been made too literal. A sentence of Svapnesvar's commentary on Sutra 25 has been rendered thus:— "Therefore, as in the case of commencement of a commencement, or in the case of sipping of water in the sipping of water, faith cannot be likewise accessory of devotion." With this we may compare Cowell's translation of the same passage which is :- "Again, just as the opening verses of a ceremony do not require any opening verses to be subsidiary to themselves; and the rinsing the mouth (which is a preliminary to all ceremonial acts) does not require a preliminary rinsing for itself (as each would thus involve a similar regressus ad infinitum); so (if faith were really the same as belief) it would not require a preliminary belief as its subsidiary part.'

The word "Paratvat' in the Sutra 29, has been translated by "On account of the supremacy (of the Lord over Men)." But Svapnesvar writes in the commentary - "Kutah? Jivatmabhyah Paratvat taih svajnanaya parajnanasya apekshitatvat." Here 'Sva' (one's-self) and 'para' (other) have been antithesized. This antethesis must be borne in mind when tranlating the word 'Paratvat.' The concluding sentence of the commentary is:—'Etanmate Jivabrahmanoratyantam bhedah.' Svapnesvar means to say:— "And why? Because of (his) being other (para) than the 'Jivatman's' and the knowledge of one's own self depending on the knowledge of an other (para). In this view there is an absolute difference between Jiva and Brahman." So we think the word 'Paratvat' means "on account of its being other."

The word 'Avaisishtyat' (Sutra 32) has been rendered-there being no contradiction.' Whereas it should mean "on account of the absence of certain special characteristics.' In this connection the commentator has used such words as 'avisishte', 'aparavaisishtam', 'Visishtavaisishty,' etc. All these words have reference, not to contradiction or noncontradiction, but, to the presence or absence of special characteristics. The author has translated the word 'viseshya' by the word 'noun': but it is puerile to find fault with the author for translating a

logical term by a grammatical one.

The 81st Sutra has been translated thus:—'And gradual progress (follows) from the concluding portion of the words of Smriti.' The text is—"Utkrantismritivakyaseshachcha.'' The author does not seem to have caught the meaning of the Sutra. From the use of the particle 'cha' in the Sutra, we are to infer that this Sutra is but confirmatory of the previous Sutra which says—"But the reaching of the goal is gradual or immediate." So these two kinds of reaching the goal should also be the subject matter of the 81st Sutra. But the author makes "gradual progress" the subject of the text. Had it been so, the word used would have been 'Utkrantih' (with a visargah) i.e., in the nominative case and not 'utkranti'-(without a visargah) as a part of a compound word. Moreover the word 'utkrantih' means "The departure of the soul from the body." Vide the use of the word in Kausi, Up. III. 3 and 4; Briha. Up. VI. 1; Chhandogya Up. V. 1.; Prasna Up. II. 4; Brahma Sutra I. 4,21,II. 3,19, etc. So the Sutra should be translated thus:—"And also from the concluding portion of the Smriti relating to the departure of the soul."

MAHES CHANDRA GHOSH.

The Sanskrit Teacher on New Lines. Full of interesting sentences and verses from Sanskrit Literature by Kamalasankar Pranasankar Trevedi B.A. Premchand Roychand Training Principal, College Ahmedabad, Pp. 232. Price Re. 1/8.

The book is not based on Modern Pedagogical Principles.

SANSKRIT AND HINDI.

Rigveda Samhita: Edited and translated by Pandit Sivanath Ahitagni in Collaboration with Pandits Syamnarayan Chaturvedi, Kriparam, Sankardatta Sastri and others and published by Munshi Fairam (Bhiwani, P. O., Hissar, Punjab). Price of Parts 1-24,-Rs. 5/8. Annual Subscription:-Rs. 2/.

It is an excellent edition of the Rigveda. It contains:-

Sanskrit Text of the mantras.

(ii) Padapatha.

(iii) The meaning of every word in modern Sanskrit and Hindi.

(iv) Notes on difficult words in Hindi.(v) Explanation of every mantra in Sanskrit and

The Rigveda is a very difficult subject; some of the suktas have not as yet been satisfactorily explained. But now, with the help of this book, any one who has but an elementary knowledge of Sanskrit or of Hindi. will be able to understand what may be understood of the Rigveda. We strongly recommend the book to the Vedic students. During the last five years, 60

parts of 2720 pages have been issued in 30 bi-monthly instalments, the number of suktas translated being 107.

Manes Ch. Ghosh.

ENGLISH AND BENGALI.

Child's First Grammar by S. K. Chakraverty, Pp. 86. Price 6 annas.

Plan antiquated and unscientific.

Mahes Chandra Ghosh.

Bengali.

· Prakriti-Parichay. By Jagadananda Ray. Atul Library, Dacca, Pp. 226 +xiv. Cloth gilt.

This is a Bengali book containing popular essays on various scientific subjects. As Prof. Ramendra Sundar Trivedi shows in his very interesting and enjoyable introduction to this book, many eminent Western scientists have not hesitated to discourse to or write for the lay unscientific public on scientific subjects. There are specialists no doubt who do not like this bringing down of the Goddess of Science from her Olympean heights to receive buia from the vulgar multitude. But whatever they may say, it is unquestionable that popular scientific lectures and essays serve the important purposes of arousing interest in science among the generality of the people and of raising the level of popular culture and intelligence. Among the few Bengali authors who have tried to popularise science by their writings,-we are not speaking of writers of school text-books-Babu Jagadananda Ray holds a foremost place. In fact at present he may be said, without doing injustice to others, to be the only writer who regularly and persistently brings before the Bengali-reading public the theories, conclusions and discoveries of modern science. His book is sure to instruct and entertain all who will read it with some attention. It is certainly a far better book than many which are recommended to be read by our undergraduates and schoolboys.

Manusher Upar Isvarer Visvas (God's Trust in man) written and published by Rev. J. M. B. Duncan, M.A., B. D. (2, Cornwallis Square, Calcutta), Pp. 68. Price one anna.

The book is written in outlandish Bengali but will be appreciated by Bengali Christians.

Gita Satakam. Kumar-Parivrajak Series No. 9. (Srikrishnananda Swamiji's Birth-day Present). Pp 29. Published by Swami Sevananda, Jogasram, Benares City.

A hundred verses from the Gita with an English Translation.

This tract will be sent free on receipt of a half anna stamp for postage.

Mahes Ch. Ghosh.

HINDI.

Shree Raghavagita—by P. Prayag Narayan Misra, pub. by Vishwa Nath Misra, Dowlatganj, Lucknow, As. 4. This is a religious poem, written in Brajabhasha, the subject being that of the Ramayana, some isolated facts of which have been specially chosen for poetic description. The poetry is of a high order and stands in pleasant contrast to that of many modern religious poets who are often not very chary of mistakes of language. The descriptions in many places are graphic

and picturesque. From the point of view of religion, the book is an admirable one. The get-up of the work is also pice.

Soundaryyopasak-by B. Brajnandan Sahay, published by the Khadgavilas Press, Bankipore. Demy Oct. pp. 202, price as. 12. This is a novel, one of its objects being the removal of certain social abuses. The author is a promising Behari writer of Hindi. Many moral and philosophical discussions—
have been introduced occasionally. They have been dealt with in a masterly manner and we do not object to them. But in a professed romance, their bulk might have been a little less and they should have proceeded naturally from the actions of the characters. In that case the digression would not have been much felt. In perusing such a book, one has a sense of relief from those Hindi novels in which aiyars and tilasms crop up in profusion and which have not gone entirely out of fashion even now. A review of the book by an Arrah gentleman has been appended to the book and in the course of it something has been said about the use of an both as a singular and a plural. It is so used in Urdu, but in Hindi वे is used in plural by modern writers, and this is decidedly the preferable form. We have, however, nothing to say against the use of सुधि instead of सुध, for we think that deviations from Sanskrit forms should be made only in such cases where certain words have undergone a decided change in the course of their corruption from Sanskrit, through Prakrit into Hindi.

Fivan Charitra of the Hon'ble Raja Rampal Sinha, C. I. E., by Thakur Tilak Sinha, published by the Indian Press, Allahabad. The subject of the biography is to be distinguished from his namesake, Raja Rampal Sinha of Kalakankar, District Pratapgarh, who started and edited the only Hindi daily "Hindusthan" with credit for a long time, but which became extinct with his life, being now changed to a weekly. The book under review treats of the life of the Talukdar of Reasat Kurri Sadowli, District Raibarili, who takes much interest in social progress and commercial advancement and has made himself-conspicuous among the Talukdars of Oudh by his acts of benevolence towards his tenants. The language is generally good, though there are mistakes here and there, e.g. the use of The as a feminine on page 9.

Hindu Dharma ki Visheshata.—This is the Hindi version of the Bengali 'हिन्दु वसार विशेषल कि" by Babu Girishchandra Dutta, B. A. The author has tried to show that the precepts of the Hindu religion have been made conformable to the varying capacities and needs of the votaries. Towards the middle of the book there is something like a metaphysical discussion about God—nirakar and sakar. Reference has been made to the corruptions which have crept in under cover of religion and an appeal has been made for putting forth efforts in order to grasp the elements of the Hindu religion. The language is good, though

there are some printing mistakes, e.g. नहिं for नहीं on page 2, line 18.

Publishers—The Behar Angel Press & Stores. Price as. 2.

Vyavasthapatra of the Hindi-Grantha-Prasaraka-Mandali, Allahabad. This is the Prospectus of an Association formed with the object of "spreading cheap

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Hindi Literature by the publication of new good and useful books in Hindi, original or translations". Towards the end it contains rules for membership. The books published will be distributed among the members gratis and post free. The Introduction to the Prospectus contains valuable matter which will repay perusal. We have also received a separate list from which we learn that the Association proposes to publish during the current year books of very high lerit by distinguished authors of tried ability.

GUIARATI.

Grihastha, by Meherji bhai Manekji Ratura. Printed at the City Printing Press, Ahmedabad. Cloth bound. Pp. 302. Price Rs. 2-4-0. (1911).

This is a socio-religious novel from the pen of an experienced Parsi writer, who has already published two admirable works, called, Bhagvat Bhaona and Vanprastha. But for the name of this author on the title page, it would be next to impossible to know that the book is written by a gentleman belonging to the Parsi community. The diction is so chaste, the language so correct, and the religious ideas so saturated with the higher and subtler forms of Hindu philosophy that one wonders how it is possible for such an individual to exist in an atmosphere where the whole surroundings of his community make for all that is non-Hindu and non-Indian in favour of Anglicisation. Malabari, Khabordar, Taleyarkhan

and the present author, these are some of the oases which relieve the otherwise arid Sahara of Parsi Gujarati literature, which in the last quarter of a century has sprung up as a sort of hybrid appanage to the everyday progressive literature of Gujarat. Mr. Ratura wants to shew that anger (tamas) is at the root of all family unhappiness, while its opposite (Satwik Vritti) leads to harmony and peace. This truth is illustrated by means of a drama, in which seriousness and humorousness are interspersed, while throughout the whole runs a bright thread of an inimitable mastery over and intimate knowledge of Hindu religious conceptions Vedantic and Puranic which astounds one by their sheer details and correctness. Parsi and Mahommedan gentlemen, who possess. this sort of knowledge, are very few in number, and Mr. Ratura is one of them. It rejoices one's heart to see that inspite of the modern cry of sectarianism, there are sane heads who still recognise the older connections. Will power which was able to perform miracles in the olden times, is prominently recognised by the author, where he narrates the incident of Prince Nirmitra reviving his dead wife Rajadhi Devi, by making to her a gift of half his remaining life. In short, the whole book is bubbling over with good and grand ideas, which to others might strike as oldfashioned, but which to the author seem to be even to-day living truths.

K. M. J.

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NOTES

Turkey and Tripoli.

We learn from the latest edition of the Encyclopaedia Britannica (Vol. XXVII, p. 290) that

"Owing to expenditure on the army, some 10,000 Turkish troops being stationed in the regency [of Tripoli], the receipts from revenue are generally below the cost of administration. The receipts in the period 1900—1905 averaged about £ 150,000 a year and the expenditure £ 170,000, of which amount some £ 100,000 was on military requirements."

So if Turkey should finally lose Tripoli, her treasury would not be the poorer for this loss of territory, though her reputation and prestige would stand lower than ever. She would thus seem to be fighting for honour.

The History of Tripoli.

To understand the exact position of Turkey in Tripoli, we should know the history of the latter country. The following summary of its history is given in the Encyclopaedia Britannica, 11th edition:

"The early history of Cyrenaica and Tripoli is distinct though similar. Cyrenaica was first colonized by Greeks, afterwords it fell under the sway of the Ptolemies and from them passed to the Romans. Tripoli, on the other hand, was originally a Phœnician Colony. Later it was dependent on Carthage and followed its fortunes. From the Romans the province received its present name. In the 5th century both Tripoli and Cyrenaica were conquered by the Vandals, whose power was destroyed by the Byzantine general Belisarius in the following century. In the middle of the 7th century it was overrun by the Arabs, and Christianity gave place to Islam. From this period, for many centuries, Tripoli was subject to the successive rulers of Tunisia. It was pillaged in 1146 by the Normans of Sicily. In 1321 the Beni Ammar established an independent dynasty, which lasted with an interval (1354—1369), during which two sovereigns of the Beni Mekki reigned, until 1401 when Tripoli was reconquered by the Tunisians. In 1510 Ferdinand the Catholic of Spain took Tripoli, and in 1528 it was given to the Knights of St. John, who were expelled in 1553 by the Turkish corsairs Dragut and Singn Dragut who afterwords fall in Males. and Sinan. Dragut, who afterwards fell in Malta, lies buried in a much venerated Kubba elose to

one of the mosques. After his decease the connection between Tripoli and Constantinople seems to have been considerably weakened. But the Tripolitan pirates soon became the terror and scourge of the Mediterranean; half the States of Europe seem at one time or other to have sent their fleets to bombard the capital. In 1714 Ahmed Pasha Caramanli achieved practical independence and he and his descendants governed Tripoli as a regency, the claims of the Porte being recognised by the payment of tribute, or "presents". In the early part of the 19th century the regency, owing to its piratical practices, was twice involved in war with the United States. In May 1801 the Pasha demanded from America an increase in the tribute (\$83,000) which the government of that country had paid since 1796 for the protection of their commerce from piracy. The demand was refused and a naval force was sent from America to blockade Tripoli. The war dragged on for four years, Americans in 1803 losing the frigate "Philadelphia", the commander (Captain William Bainbridge) and the whole crew being made prisoners. The most picturesque incident in the war was the expedition undertaken by William Eaton, with the object of replacing upon the Tripolitan throne an exiled Pasha, elder brother of the reigning sovereign who had promised to accede to all the wishes of the United States. Eaton at the head of a motley assembly of 500 men marched across the desert from Alexandria, and with the aid of American ships succeeded in capturing Derna. Soon afterwards (June 3, 1805) peace was concluded, the reigning Pasha reliquishing his demands but receiving \$60,000 as ransom for the "Philadelphia" prisoners. In 1815, in consequence of further outrages, Captain Bainbridge and Stephen Decatur, at the head of an American squadron, again visited Tripoli and forced the pasha to comply with the demands of America. In 1835 the Turks took advantage of a civil war to reassert their direct authority, and since that date Tripoli has been an integral part of the Ottoman Empire, rebellions in 1842 and 1844 being unsuccessful. After the occupation of Tunisia by the French (1881) the Turks increased their garrison in Tripoli considerably. After the Anglo-French agreement of 1880 recognizing the central Sahara as within the French sphere, various disputes arose as to the extent of the Tripolitan hinterland, which the French endeavoured to circumscribe. The French, on their part, believed that their opponents in Wadai and elsewhere in the Central Sudan received support from the Turks."

From the above we get an idea of the exact extent and duration of Turkey's political ascendancy in Tripoli, and we also learn that Italy has never had any political connection with that country, except, perhaps, in ancient times.

An Official Joke.

It is often said that Government official writings lack the sense of humour. We shall to-day prove that it is only a seditious calumny. The grim humour of the following extract will make even Rhadamanthus

relax the muscles of his face. In 1895 our Education Service was re-organised. There was a proposal that natives of India who possessed European degrees should be appointed by the Secretary of State. But if that were done, they would be entitled to the same rank and pay as their white fellow graduates. To avert this contingency, the Government of India, in its letter No. 351, dated 11th Dec. 1895, made the following recommendation:—

We are of opinion that Native candidates in England for employment in that [the Imperial Education] service, who possess European degrees, should..... be referred to the authorities in this country for appointment, since a well-qualified candidate of the kind is certain to be welcomed for any vacancy which he may be suited to fill.

The nature of "the welcome" which "the authorities in this country" give to a "well-qualified Native of India" is illustrated by the case of Dr. P. C. Ray. As a chemist, he enjoys a European reputation, and as a teacher he has few superiors; but he has been still kept in the lower or Provincial Service, while every European appointed is placed in the Superior (playfully styled The Bengal Indian) Education Service. Government has recently declared in the Legislative Council that it has made no proposal for his promotion to the Superior Service, - evidently because the warmth of its "welcome" varies inversely with the pay! So cordial has been the "welcome" accorded by his appreciative masters to this native savant that after 20 years of service he is still a Provincial, while every beardless white graduate who has been appointed during these years has taken rank above him as an Imperial officer. Let us summarise for the benefit of the uninitiated the nature of the "welcome."

(i) A Provincial begins service on Rs. 150 (recently raised to Rs. 200) a month; an Imperial on Rs. 500, i.e., on a salary 3^{1/3} times as high.

(ii) An Imperial gets an annual increment of Rs. 50 for 10 years as a matter of right, while a Provincial's pay remains the same for years and years, until there is a vacancy in the next higher grade. After 10 years, the former is sure to get Rs. 1,000 a month, the latter may draw Rs. 300, or even Rs. 250 only.

(iii) An Imperial gets a personal allowance of Rs. 100 a month if, after 15 years

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of service, his pay does not exceed Rs. 1,000. There is no such favour for a *Provincial*.

(iv). Every Imperial, however low his pay, is officially superior to all the Provincials even on a higher salary than his own. Thus a Provincial on Rs. 700, like Dr. P. C. Ray is juntor to the latest joined European Imperial on Rs. 500, and must take his orders from the latter!

(v). The highest pay of a Provincial is Rs. 700, and that of an Imperial is Rs. 2,500

a month.

And such is the perversity of the natives that they are agitating against this sort of "welcome"!

X.

Which Way the Wind Blows.

Mr. Butler, Education Member of the Vicerov's Council, has declared that Government will not recognise any new Indian University unless it has "a strong, efficient, and financially sound college with an adequate European staff;"-that is, a large proportion of the staff must be European by race and not necessarily by academic training. For instance, in 1895, the Secretary of State, on the strong recommendation of the Government of India, appointed to the Imperial Service, a gentleman named W. Billing, who was merely a European by race, and had received no University education in Europe. He ·had graduated from the Calcutta University after having been plucked once! And yet he was placed above the heads of native Provincials who held degrees of Cambridge and London! The Bengal Government frankly admitted, "It is not pretended that Mr. Billing's qualifications are higher than [Query: were they even as high as] those of other officers who have received English degrees, and who, as natives of India, are to be appointed to the Provincial Service" (No. 2895T., dated 8th November, 1895.) Here we have an official admission that the line of division in the Education Service is a colour line and not an efficiency line.

Mr. Butler definitely asserts that the professors must be of European race. Natives who have received the highest possible training in England will not satisfy the test laid down by him, only because they are natives. For instance, a Bengali who has graduated with Honours from Baliol

College, Oxford, under Jowett, must be rejected in favour of a "Mr. Billing," who may be a once-"plucked B.A." of Calcutta. The Japanese started by importing European professors (as they did European teachers in ship building, industries, &c.); but in one generation they have replaced the foreigner by native talent, with no loss of efficiency. India, after double that period of Collegiate education in English, must not attempt the change. O Efficiency, how many jobberies are committed in thy name!

"Sab sufed ho jaiga."

Mr. Butler's letter also explains a significant phenomenon which we have been. silently noticing for some time past. Every Government College in the two Bengals has been given a European principal. The solitary exception is the College at Rajshahi. a place standing far from railways, with a scanty European "society," and the chief town of a district which ranks among the first four in the deadliness of its malaria. Even private colleges under official influence are undergoing this transformation. The Municipal College at Midnapur has recently got a white head. At the Muzaffarpur College, the Managing Committee of which is presided over by the Commissioner. attempts are being made to get rid of its hitherto successful native Principal and to import a European. The only colleges that have escaped this process are those owned by Rajahs, or un-endowed institutions which are too poor to tempt European

What class of European teachers we can hope to get at the pay that a private college can offer, we have seen in the U.P. The Bengal Government imports its experts (like Dr. Ross or Mr. James) on Rs. 800 as initial pay. A salary of Rs. 400 (or even Rs. 500) to start with will attract only fourth rate European scholars, while Rs. 250 will secure the highest Indian graduates available (provided that they are not placed under Europeans of the same qualification but double pay.) Again, supposing that we get a good European, how can we make him stay in opposition to the superior attraction of Government service? The Aligarh College offers to Europeans the

highest pay of any non-official college in. India, and yet it could not long retain competent men like Mr. Arnold and Mr. Morison. Mr. Tipping and several other white professors quickly deserted the "Indian" colleges that had brought them out and joined Government colleges on higher pay. The result of Mr. Butler's policy will be that the proposed Hindu College will have either an immoveable set of incompetent European professors or a quickly flitting body of efficient Europeans, whereas with even less pay the best "natives" trained in England might be secured and kept at their posts for life.

Mrs. Besant lifts her Veil in London.

In our October number (p. 408) we gave an extract from an article entitled "When the Rani Lifts her Veil in London." The mail papers to hand show that in addition to Ranis even Isis unveiled herself in London. Mrs. Besant in her speech on "Unrest in India" remarked:—

"In the administration of justice the Englishman judges fairly between Indian and Indian, [why is nothing said about cases between 'Englishmen and Indians'?]—where the Indian is swamped by a thousand influences of kindred, caste prejudices, and local customs; all this is known to and remembered by the educated Indians, and I am only repeating above what I have heard them say over and over again," etc.

Comment on the above is needless. We have only to point out that here is given a general character of the Indians without exception, and that Mrs. Besant represents this as the settled opinion of the highest Indians and not her own invention. We leave the high priestess of Theosophy unveiled for the admiring gaze of her Indian votaries.

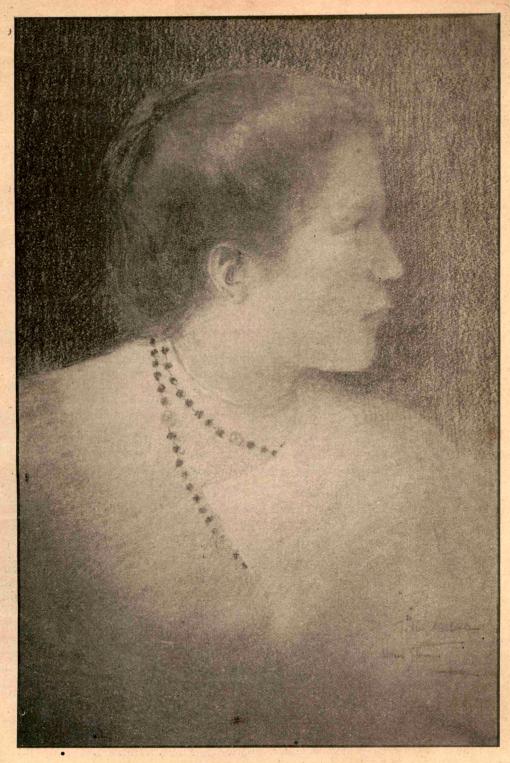
(Sister Nivedita.

It is not necessary to identify one'self with all the views and ideals of the late Sister Nivedita to be able to appreciate their worth. Her books and other writings were undoubtedly valuable. But the chief lesson of her life lay in that life itself rather than in any of its achievements, remarkable as they undoubtedly were.

A person of her intense spirituality, force of character, strength of mind, intellectual power and wide range of studies could easily have chalked out for herself a career of distinction at home. Yet with everincreasing self-effacement she dedicated herself to the cause of India and H nduism, on which in the West all but a select few pour undisquised confempt. At the same time her identification with the cause of India and Hinduism did not assume the character of that ill-concealed pitving patronage which with some "Hinduised" Westerners and Pro-Indian -Britishers goes under the name of sympathy. She really tried to understand India and Hinduism. Instead of taking as her master some invisible misty Mahatma whose existence ordinary mortals must question and who occasion can be made to give out opinions suited to the hour and to the needs of the disciple, she spoke of one-Swāmi Vivekānanda-as the Master the historicity and definite character of whose militant personality, whether one likes it or not, nobody can question; and she was proud to sit at his feet. In adopting Hinduism as her religion, she did not intend to figure as the Pope of a new-fangled variety of that ancient faith. Unlike some well-known persons, she did not care for the favour of or influence with the powers that be, nor did she hanker after the flesh-pots of Anglo-Indian society. Even among Indians, she did not cultivate the society of the superstitious and fashionable aristocrats, as even some Hindu sannyasis do. She lived among the poor and needy in an antiquated house situated in a narrow lane in the northern quarters of Calcutta. lived a life of great simplicity, austerity and benevolence. To this house, with its little garden plot and the verandah facing it she was as deeply attached as any queen could be to her palace and pleasure grounds.

In her endeavour to become a Hindu she had not lost reverence for whatever was worthy of reverence in the faith in which she was born. In fact, a follower of Paramahansa Ramakrishna, as she was, she could not but find much to revere in all the great religions. She was a better Christian for being a Hindu. Her idealism in all the different realms of thought was tinged by religion. For this reason we found that in her appreciation of art, she gave the highest place to religious art in all countries; and when we asked her once to pick out good European paintings for reproduction, the

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SISTER NIVEDITA.
From a Crayon Sketch.

majority were religious, and those which she liked best were, she once told us, the Madonnas.

Some superficial people might think that it was a craze that led her to adopt Hinduism as her religion and India as her adopted country. We do not care to discuss what is or is not a craze in the region of strong beliefs. What we found in her was that her love and reverence for India did not make her forget or cease to value the sturdy virtues of the West; her mental equipoise enabled her to write:—

"Our Indian ideals may be said to centre in purity, patience, and faithfulness. The English on the other hand worship truth,* courage and discipline. There would be a great deal of good done to both sides by a mutual expression of these ideals. Amongst our many needs we have none like that of recovering a manly discipline, at once free and unfaltering, and perhaps the present state of the marriage laws in the West is a sufficient evidence of all that they have to learn from us, in the ethics that knit society together. It might be said indeed that in civic discipline Westerns are incomparable, and in social orientals. We might learn from each other."

The halo of idealism with which she loved to surround the Hindu woman and her home did not blind her to the excellence of the civic character of the Western woman's ideal,—as all must have seen who have read her paper on the Present Position of Woman, published in our August number.

Her religious and social opinions were not in all respects the same as ours; it has sometimes indeed seemed to us that in some cases the tendency to idealise everything Hindu,—Hindu beliefs, rites, ceremonies, customs and institutions,—led her too far. But we have never felt disposed to criticise this tendency in a scoffing spirit. For it may be that a fresh eye often detects the basis or origin of these things in necessity, principle or idealism which lifelong familiarity hides from our gaze.

Every unprejudiced and thinking man must admit that when a person so highly gifted as she was combines a knowledge of occidental Christian civilisation from the inside with a knowledge of oriental Hindu

* Of course this does not mean that Sister Nivedita thought Indians wanting in veracity; for in reviewing a book on Indian Heroes she wrote:—"Mr. Allen has altogether avoided the famous mistake of treating the legendary and historic heroes of the Indian people as if they had been less worshippers of truth than others, instead of more so,"

civilisation from the inside, the results of her comparative reflection must be valuable. Of course her knowledge of Hindukulture and thought and piety was neither complete nor free from error; but it was growing, and it was unequalled and unsurpassed,we are speaking of knowledge from the inside, not of mere book knowledge-so far as persons of European extraction were con-She had the advantage, 'too, of intimate contact with both orthodox Hindus and with many leading Brahmos. She has rendered good service to the world and to India by writing with power and insight of much that is noble in the Hindu home. Hindu life and Hindu institutions.

It must not be supposed that she was an orthodox Hindu in the accepted sense. In this Review itself she has repeatedly emphasised the supreme need of woman's education; she has repeatedly written that a girl's marriage must be deferred to a period which would make possible. Her master Vivekananda did not much care for the touch-me-not-ism of caste. She herself has often written that it is better far that even Brahmans should remove filth with their own hands than that people should live amid insanitary surroundings. The orthodox Brahman pandit's view is that none but a Brahman can be a religious instructor. But Vivekananda was not a Brahman by birth. The orthodox view again is that no one who is not born a Hindu can be a Hindu. Obviously Sister Nivedita did not accept this view. Nor did she hold the orthodox opinions regarding sea-voyage, forbidden foods, the special sanctity of Brahmin cooks and the "un-cleanness" of food cooked by others, &c. In the realm of Hindu mythology and theology she believed in the stellar origin of many myths and deities and their worship. She has written much on pre-Hindu Hinduism, much to show how the personality of Buddha went to purify and ennoble the previous phallic worship of Siva. We need not multiply examples.

In the spheres of sociology and economics she was a clear and vigorous thinker. In many passages of her writings she has shown that Indian political economy must be written from a different standpoint from that of the West.

She took a profound and active interest

in Indian politics. She was a pronounced Nationalist; but though there was nothing of the invertebrate or indefinite in her political as in her other views, though her political opinions were quite radical and definite, she never could forgive partisanship or faction fights in Indian politics or journalism. She believed in the great need and efficacy of our presenting a united front. Nothing grieved her more than quarrels in our ranks. The promotion of the cause of Indian nationality was with her a mission and a passion, as was woman's education.

She was, if one may be pardoned a trite. epithet, a born journalist. She wrote with brilliancy, vigour and originality and, even on commonplace themes, with something like inspired fervour. She could write with great facility and on a great variety of topics, and could therefore comply with the requests of many editors for her paragraphs and articles. But nothing that she wrote was commonplace; even the most hackneyed topics were invested by her pen with new power and grace, and became connected with the first principles of human action and with the primal source of all strength. She could never be a hireling. She would either write on topics of her own choice and when the spirit moved her, or not write at al She was not rich and had many calls on her purse, but she did not write in a certain European review, she told us once, because the editor wanted her to write one prescribed topics, though the remuneration promised was handsome.

From the very birth of this Review, she helped us with her contributions and suggestions and in other ways in an uncommon measure. Her unsparing criticism, in private conversation, of our shortcomings and faults, was of not less advantage to us. The sense of the value of all this help is daily growing upon us, and we feel that we must not try to give it adequate expression. Would that all who are kindly were as unsparing in their criticism, and all who are severe critics as kindly and helpful as she! She was indeed a sister and she was nivedita, dedicated, to the service of all who came within the orbit of her life's way.

She seemed to have an almost instinctive appreciation of the artistic. Great and noble ideas beautifully expressed through the medium of painting, sculpture or

architecture made an immediate appeal to her aesthetic sense. She did much to interpret our Art to us and the West alike. In the same way she interpreted to us many of the great European works of art through the medium of this Review and the Bengali Magazine *Prabasi*. Her writings in this line, though brief, were often unique. One gem we are reminded of as we write,—that in which she spoke to us of Abanindra Nath's *Passing of Shah Jahan*. She told us she was proud of it, and well she might be. It is great as a pen-picture, as the painting is as a creation of the brush.

This leads us to observe that though she usually moved in an atmosphere of Hinduism she was not wanting in an appreciation of the good points of Islam and Islamic civilization.

Italy's Aggression.

From time immemorial it has been the practice of strong nations to commit depredations, provoked and unprovoked, on weaker nations. Italy's act of brigandage in Tripoli is not, therefore, a unique example of international robbery. The very presence of the Turks in Europe and their political ascendancy in Tripoli illustrate our observation. All nations, whatever their creed or race, have played the part of robbers, whenever they have been strong enough to rob and despoil with impunity. But the wide prevalence of a crime does not deprive it of its criminal character. No precedent, therefore, can justify Italian aggression in the north of Africa. Europeans boast of being more civilised and Christians, of being holier and more moral than all other people on earth. This makes the action of the Italians, who are both European and Christian, all the more reprehensible.

It has been the custom, in acts of robbery, like the one under discussion, for the bandits to tell many lies to justify their action. When, therefore, Italy simply told Turkey that Tripoli was going to be occupied, because Turkey had not given the Italians adequate commercial facilities, and things of that sort, we felt a sort of satisfaction that Italy had told only the minimum amount of lies. But we were deceived. She has subsequently complained of disorders in Tripoly,—but there have been far more serious disorders

in France, England and Wales owing to the labor strikes, without Italy annexing these countries. She has also said that she was now joining the other European powers in the work of civilizing Africa. Of some aspects of this work of civilization Dr. Wallace says in his book on "The Wonderful Century" (p. 372):—

"The result so far in Africa has been the sale of vast quantities of rum and gun-powder; much bloodshed, owing to the objection of the natives to the seizure of their lands and cattle; great demoralisation of black and white, and the condemnation of the conquered tribes to a modified form of slavery."

Italy has also issued a proclamation to the Tripolitans that she has come to deliver them from the oppression of the Turks, and that henceforth their own chiefs will rule them under the patronage of the King of Italy. The shooting, court-martialing and disarming of the people and the burning of their villages must have given



Adapted from Wahre Jacob] In Tripoli.

Italy: "Fear nothing, dear boy I have only come to protect you from the Turkish robbers."

them a foretaste of Italian friendship and patronage. It is quite clear that Italy is determined to relieve the Tripolitans of the burden of their earthly possessions, hence-

forth carrying them herself. The cartoon reproduced here shows how this is to be done.

Lord Haldane has declared in a speech that as hitherto Italy has not had the same opportunities of territorial acquisition as some other European powers, she should not be grudged the present opportunity. The chief merit of this observation is that there is no pecksniffian hypocrisy about it.

Among the independent Musalman countries in the world, Turkey is the strongest. Her weakness in this crisis must therefore have come as a most painful disillusionment to Musalmans all over the world; for it is sure to lessen their political importance.

The Abor Expedition.

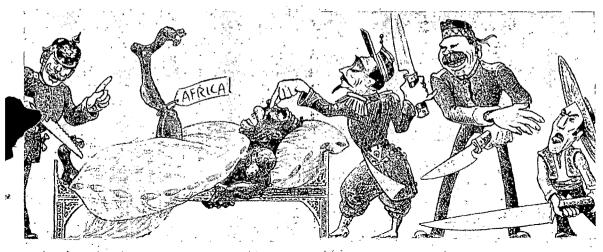
As we do not know whether the Abors as a tribe or only some individuals are responsible for the death of the two Englishmen killed in their country, whether these travellers penetrated into the interior of their country with their consent or inspite of their protests, and whether the expedition is meant simply to punish the tribe or also annex their land; we cannot say whether the expedition is justifiable or not.

The Revolution in China.

The rebellion in progress in China is really a revolution. The revolutionaries seem almost to be having it all their own way. If they succeed, a republic will be established in China, and it will be the biggest republic the world has ever seen. At any rate Parliamentary government is sure to be the outcome. The revolution is due to the bitter feeling of the people against the Manchus, who conquered the country centuries ago but now form part of the population. Perhaps the day is coming when a poet will have to write, "East is West," if not also, "West is East."

Morocco and the Continental Powers.

Reuter now and then flashes to us the news that affairs in Morocco cause less anxiety now than before, and that they are approaching a satisfactory settlement. There is no reader we hope who is so unsophisticated as to think that the decreasing anxiety and the satisfaction that are spoken of have anything to do with the mental condition of the ruler and people of Morocco. They have reference solely to the apportionment of the spoil among the continental



Kikeriki (Vienna).]

Reassuring Morocco.

"Don't be afraid, my coloured friend. We shall only each take a little bit."

powers concerned. Morocco is expected to accept her dismemberment and ultimate political death with supreme satisfaction, as the annexed cartoon cleverly suggests.

The Hindu University.

In reply to a letter written by the Maharaja of Darbhanga, Mr. Harcourt Butler has indicated

the conditions on which the Government of India must insist as antecedent to the recognition by Government of a movement for the establishment of a Hindu University. These are (1) The Hindus should approach Government in a body as the Mahomedans did. (2) A strong, efficient and financially sound college with an adequate European staff should be the basis of the scheme. (3) The University should be a modern University differing from the existing Universities mainly in being a teaching and residential University and offering religious instruction. (4) The movement should be entirely educational. (5) There should be the same measure of Government supervision and opportunity to give advice as in the case of the proposed University at Aligarh. I need scarcely add that it would be necessary hereafter to satisfy the Government of India and the Secretary of State as to the adequacy of the funds collected and the suitability in all particulars of the constitution of the University.

The nature of the conditions to be imposed by the Government was anticipated. For instance, we wrote in our last July Imber:—

"A non-official university should therefore provide education of a different kind from that given in the official universities and according to better methods. It must fit men for really independent careers. For, if its alumni wish to become Government servants, or pleaders and vakils licensed by Government to practise in Government law-courts, Government will be

bound to see that it gives education of a kind and according to methods which can have official approval.

"There is also the question of a charter. Why is a charter wanted? Simply that the examinations held and diplomas granted by the non-official university may be recognised by the Government. Why is such recognition wanted? Because, otherwise its alumni will not obtain Government service or be able to follow a profession requiring a Government license. If these things are not wanted, then the charter is not wanted, too. But if they are wanted, the charter will be wanted, too; and if the charter be wanted, Government interference with all that it implies, will also be inevitable,...

"The promoters of the Mahomedan University propose to make the Viceroy its Chancellor. If the Hindu University wants a charter, it must show at least the same amount, if not more, of faith in official scholarship and wisdom and unpolitical devotion to learning for the sake of learning. In the governing body of the Mahomedan University there will be an official element. So the Hindu chartered university must admit such an element. Now, an official element means the Government. And it is well-known that the official element, or in other words, the Government, can never play the second fiddle, even though nominally it may be in the minority. It must play the master or not play at all."

Now to the conditions. We feel more at liberty to comment on them without constraint than those who are thoroughly identified with the Hindu University scheme. The first condition is not only quite unexceptionable but even essential. The second condition, too, would have been all right but for the words "with an adequate European staff." When there are two parties, if a principle be laid down it should be binding on both. The reason why we say this is that the fourth condition lays

down that the movement should be entirely educational, which means that no non-educational (e.g., political) idea should underlie any arrangement. Now, the condition laid down by Mr. Butler that the college must have an adequate European staff seems to us to be not an educational but a political requirement. Hence he himself seems to violate the spirit of the fourth condition which he has laid down.

We are not opposed to the employment of European professors; it is their compulsory employment that we object to. If for the amount the Hindu University would be able to spend, the best man. available for a chair were to be a European, he should be appointed. But if the best man were to be an Indian, why should his nationality stand in the way of his employment? If not a single Indian be found fit for a professorship, let all the professors be Europeans. But if qualified Indians be found in sufficient numbers, let all the professors be Indians. Again, if the best available man be a Negro, like Du Bois, or a Japanese, why should he not be employed? No doubt, the employment of an adequate European staff has its advantages-for the Government. It will make it possible to maintain the dogma of race superiority and to control and have a thorough knowledge of the movement from the inside. But that, as we have indicated above, is a political, not an educational advantage.

It is well-known that for the same salary, nay, even for a smaller salary, a far better class of professors can be had from the ranks of educated Indians than from the ranks of educated Europeans. We are therefore convinced that the employment of an adequate European staff must lead to wasteful expenditure of money which could be far better spent in equipping libraries, laboratories, museums, gymnasiums, &c. It would also be a real grievance for the Indians, that whereas the money is to be supplied by them, the highest salaries will have to be paid to Europeans. For the "adequate. European staff" will certainly, in the nature of things Indian, occupy the most important chairs, including the principalship,-Europeans in India not being usually amenable to control or guidance by Indians.

It may be said that as at the Aligarh College and in the proposed Muhammadan

University the same rule obtains, why should Hindus complain? Our reply is that two wrongs do not make a right. And duly qualified Muhammadans do feel it as a grievance that the Aligarh College should be such a close preserve for European professors. Moreover, the case of the Muhammadans differs in two important respe from that of the Hindus. The number of highly educated men among Hindus is at present much larger than among Musal-> mans. Therefore a condition which may be somewhat necessary and therefore not a cause of great irritation in the case of Musalmans, is quite unnecessary and therefore a certain source of great irritation in the case of Hindus. The other consideration which we must have in view is that Islam and Christianity are both Hebraic religions and are more similar Hinduism and Christianity. Therefore the predominant influence of Christian professors in a Hindu University is a much greater anomaly than the ascendancy of the same class in a Musalman University. Indeed, we do not see how the overshadowing personality of Christian professors, in a Hindu University is going to make it more Hindu than the existing colleges and universities. For Hinduism is not a mere theology, or collection of theologies, not merely a kind of mythology, or a collection of rituals and observances It is also and mainly a life, a culture, a certain way of looking at the universe. If some doctrines are taught to the students in their hostels, and they are allowed to observe caste distinctions and rules as to food, &c, that will not produce the highest type of Hindu life and culture, that will not give them the highest Hindu view-point. We cannot understand how the predominating secular or Chiristian influence of European professors is going to stimulate the requisite kind of spirituality of the rising generation of Hindus.

The third condition is unexceptionable. The fourth is open to some criticism. The Aligarh movement is certainly not an entirely educational movement; the Muhammadan Educational Conference have never been purely educational gatherings. They are more, or less political, though the politics is neither of the Congress nor of the Extremist School. Therefore this fourth condition can only mean that

no politics, except perhaps that of the Aligarh type, will be allowed in the Hindu University. We have always been of opinion that civic duty and patriotism should be inculcated in schools and colleges, directly or indirectly, and that students should be kept in touch with the current olitics of the country. But we recognise the fact that the Anglo-Indian bureaucracy are masters of the situation and are dead against this educational ideal and that, therefore, if any educational movement or institution is to exist and thrive, it must eschew all politics which is critically disposed towards the Government.

Regarding the fifth condition, we are of opinion that here supervision is really tantamount to control, and advice cannot fall far short of command, as the Hindu University cannot possibly run the risk of not accepting any advice proffered by the

Government.

Government is certainly in a position to point of give advice from its own view. But we fail to see how the Government as Government is an educational expert the most competent in the land to give advice in matters educational. The Government means the Civil Service, plus a few Lords appointed in Great Britain. Now, the Civil Service claims to possess many great qualities. But we do not think its members can claim to be great educationists, scholars or savants, in the European sense. The Indian Education Minister himself may be a great diplomat and politician, but we do not know his credentials as a savant or an educational expert. As for the Lords who come direct from Great Britain, it is not their statesmanship that is the question at issue, but their claims to be considered savants and educational experts. And these are, generally speaking, inappreciable. So that we do not see how the Hindu University is going to be benefited by the advice of the educational portfolio of the Government of India:

As to funds, &c., Government must, of ourse see that they are adequate and suitable. In spite of all restrictions, we shall be glad to see the number of institutions for imparting knowledge increasing; though the proposed Hindu University will not be at all similar to the ideal picture we had formed of it in our mind.

The 30th of Aswin.

Every Bengali should observe in some way the 30th of Aswin, the day of the Partition of Bengal, as a day of deep humiliation for his people. And as a matter of fact it was so observed throughout Bengal. The Calcutta meeting in connection therewith was as largely attended as at least the two or three previous meetings on the same occasion of which we were eye-witnesses.

The Partition of Bengal.

Babu Syamacharan Ganguli, well known in Bengal as a distinguished scholar and educationist now enjoying well-earned repose, contributes to our current number a thoughtful paper on the partition of He gives the question a turn which will appeal to the inhabitants of provinces outside Bengal too. He condemns the boycott propaganda. As that is a thing of the past, we do not think it necessary to discuss his arguments. He proposes a new system of popular bounties for promoting indigenous industries. will doubt its practicability. He is also against the prohibition of cooking on partition day. But it can scarcely be considered a serious hardship, seeing that there is a similar orthodox Hindu observance on another day, and that every year Musalmans have to fast for 40 days at a strech during the day time. In fact, we do not know how a day of humiliation can be suitably observed without causing some slight inconvenience; it cannot be as pleasant as a picnic. The breaking of a few earthen cooking pots, &c., here and there in past years by some youngsters can scarcely be called oppression, though we do not approve of even this form of expressing popular dislike. Our forgetfulness of how roughly people handle those in Western, countries who do not fall in with popular views or join popular celebrations, makes us unconsciously take an exaggerated view of the pranks of our youngsters. But these are all minor points, on which we do not agree with the writer. His main argument is irrefutable and very well and soberly put.

Free Public Libraries in Baroda.

We cannot sufficiently praise the wideawake character of the Maharaja Gaekwar's administration in all matters relating to the welfare of his subjects. Having made education compulsory and free in his State. he has taken the next step necessary to make that beneficent measure as fruitful as possible. If people know how to read, how are they better if they do not get opportunities to read books? His Highness has therefore promulgated some rules and regulations for the formation of Free Public Village and Town Reading Rooms and Libraries throughout the State. These Rules have come into force since the 1st August, and yet there are already over 241. free libraries in the State and their number is rapidly increasing, showing that the Baroda people fully understand the importance of such institutions. It is highly satisfactory to also note that in appreciation of His Highness' exertions for the education and uplifting of the masses, the Panchayats (i.e., the Local Boards) of the State have come forward with liberal contributions: As specimens, we quote below the rules relating to village libraries.

Village Libraries:-

YEARLY GRANT TO VILLAGE READING-ROOMS.

2. When the citizens of any village shall raise the sum of Rs. 50 annually for the maintenance of a free reading-room, the Panchayat of the Prant shall, if the funds at their disposal allow, pay to the said reading-room a further sum of Rs. 50 annually for the maintenace of a reading-room or Library or both, and the Central Library Department will also pay the said reading-room the sum of Rs. 50 annually.

Should the citizens of the said village raise a less sum than Rs. 50 annually, then the amounts received from the Panchayat and the Central Library Depart-

ment shall be proportionately reduced.

Grant in books to start village shall raise by subscription, donation or other means, the sum of Rs. 25 and shall pay the same to the Central Library Department, the same Department, will present them with Vernacular books of the value of Rs. 100 selected by a committee of 3 gentlemen appointed by the Dewan. Such books shall form a public library and shall be free to be drawn out by all citizens of the said village, under such rules and regulations as the subscribers or the local committee of management of the said Library may frame.

TRAVELLING LIBRARES TO VILLAGES.

4. Each free public library so organized in a village shall be entitled to receive the regular travelling libraries of Vernacular books sent out by the Central Library Department.

The other ruling chiefs and big land-

holders in British territory should emulate the Gaekwar's enlightened example.

The "Dislathi-ing" Order.

From October, 1911 to May, 1912 cattle, and dogs will in one respect be in a better position in Calcutta than human pedestrians. For the former will continue to possess their horns and hoofs, and teeth and claws, respectively, whereas the latter are being deprived of their lathis and walking sticks (up to medium thickness) in consequence of an order of the Police Commissioner.

Some postal grievances.

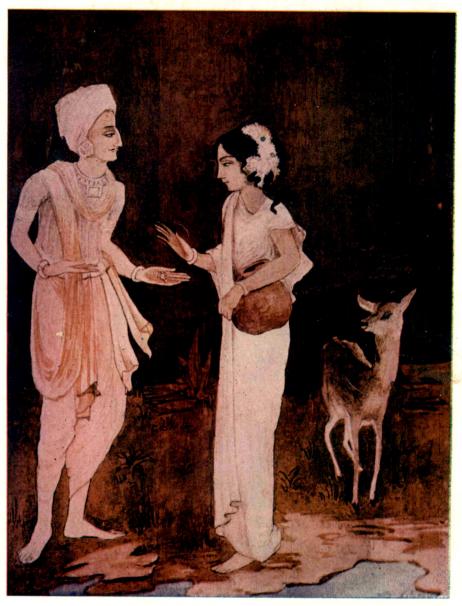
We shall here speak of two postal grievances. One is that "refused" value-payable packets are often returned to us in an extremely damaged condition; sometimes they are returned soaked in soil or smeared with gum or lac or some resinous substance. We have found that complaints in such cases are perfectly useless. Why should postal underlings be allowed to behave like chartered wrong-doers?

Another grievance is that the value of the packets sent by us per V. P. P. is paid to us very irregularly and often after undue delay. The value of some packets is received after months of correspondence and sometimes not received at all. In the last case, who takes the money, and how and why?

As to the loss or theft of magazines in transit, that complaint continues unabated.

Indians in South Africa.

In a recent London meeting Mr. Polak said he expected that legal effect would be given to the South African settlement next year. There would be fights in the immediate future, he said, to prevent Indians in the Transvaal from being driven to locations and to secure the repeal of the Natal three pounds poll tax, which he described as a tax on the liberty of the people and on the chastity of women, whom i drove to the streets. What a pity and what a shame!



KACHA & DEVAYANI.

By Abanindro Nath Tagore.

By the kind permission of Dr. J. C. Bose.

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DEATH

[AN UNPUBLISHED FRAGMENT BY SISTER NIVEDITA]

I thought last night that interfused with all this world of matter, penetrating it through and through, there may be another, call it meditation, or mind, or what one will, and that perhaps that is what death means. Not to change one's place—for since this is not matter, it can have no place—but to sink deeper and deeper into that condition of being more and more divested of the imagination of body. So that our dead are close to us physically, if it comforts us to think so of them, and yet one with all vastness, one with uttermost freedom and bliss.

And so I thought of the universal as mingled in this way with the finite, and we standing here on the border-line between the two, commanded to win for ourselves the franchise of both—the Infinite in the Finite. I am thinking more and more that Death means just a withdrawal into medi-

tation, the sinking of the stone into the well of its own being. There is the beginning before death, in the long hours of quiescence, when the mind hangs suspended in the characteristic thought of its life, in that thought which is the residuum of all its thoughts and acts and experiences. Already in these hours the soul is discarnating, and the new life has commenced.

I wonder if it would be possible so to resolve one's whole life into love and blessing, without one single ripple of a contrary impulse that one might be wrapt away in that last hour and for evermore into one great thought; so that in eternity at least one might be delivered from thought of self, and know oneself only as a brooding presence of peace and benediction for all the need and suffering of the world.

THE BELOVED

[BY SISTER NIVEDITA.]

LET me ever remember that the thirst for God is the whole meaning of life.

My beloved is the Beloved, only looking through this window, only knocking at this door. The Beloved has no wants, yet He clothes Himself in human need, that I may serve Him. He has no hunger, yet He comes asking, that I may give. He

calls upon me, that I may open and give Him shelter. He knows weariness, only that I may afford rest. He comes in the fashion of a begger, that I may bestow. Beloved, O Beloved, all mine is thine. Yea, I am all Thine. Destroy Thou me utterly, and stand Thou in my stead!

HISTORY OF AURANGZIB

CHAPTER IX.

Second Vicerovalty of the Deccan, 1653-1658.

N 17th July, 1652, Aurangzib, then returning from Qandahar, was appointed Governor of the Deccan for the second time. Exactly a month afterwards he look leave of the Aurangzib goes Emperor in Afghanistan to the Deccan. proceeded to his and charge. Crossing the Indus at Attock on 9th September, he passed through Delhi and Agra on 17th and 28th November respectively, and reached the Narmada river on 1st January, 1653. As the palace in Burhanpur was not yet ready for his occupation, he encamped outside for some days, while the repairs were being completed, and entered this city, the capital of Khandesh, as late as 30th January. Here he wooed and won the graceful singer Hira Bai, surnamed Zainabadi Mahal, and here he lingered for the next nine months, inspite of Shah Jahan's repeated orders urging him to go to Aurangabad, the official capital of Mughal Deccan. At last leaving Burhanpur on 28th October, 1653, he entered the fort of Daulatabad on 25th November.* At Aurangabad he spent the next four years of his life, leaving it only to invade Golkonda and Bijapur, and, finally on 5th February, 1658, to contest the throne of Delhi. Here his son Akbar was born (11th September, 1657), and here he buried his wife Dilras Banu (died 8th October 1657,) and his favourite concubine Zainabadi (probably in 1654).

Of Aurangzib's life during this period we have his own reminiscences, written in old age to his grandson Bidar Bakht: "The village of Sattarah† near Aurangabad

was my hunting ground. Here, on the top of a hill, stood a temple with an image of Khande Rai. By God's grace I demolished it, and forbade the temple dancers (murlis) to ply their shameful profession.... During

my vicerovalty, while I was Aurangzib's life living at Daulatabad and hunting there: Aurangabad,-the latter and journeys. city having been populated by me after its first foundation [by Malik Ambar under the name of Khirki. - I used in my folly to ride about, and make forced marches under the instigations of Satan and of my own passions. I used to go far on horseback to hunt the nilgau and other kinds of game. Other idle deeds did I do. I used to visit the lake of Qatlug in the valley of the watershed, Chamar Tikri and Jitwara, and to make pilgrimages to the tombs of the saints Burhanuddin and Zainuddin,*-or to climb up the hill fort of Daulatabad and to the caves of Ellora, (which are wondrous examples of the Creator's art', sometimes with my family, at others alone."†

Game was very abundant in the neighbourhood of Aurangabad. Shikar near Herds of wild deer grazed Aurangabad. four miles from the city, and nilgaus were found in plenty in the direction of Lauhgarh and Ambar. could be shot in the hills which hemmed the valley round. At the lake of Qatluq, near the "valley of the watershed," six miles from the fort of Daulatabad, countless flocks of heron rested. Aurangzib, and afterwards his sons Muazzam and Azam, delighted to hunt the nilgau and the heron. The nilgaus were shot from a fixed station as they were driven down the narrow valley, and the herons were struck down by trained hawks.

^{*} Waris, 66a, 67a and b; his journey south is described in detail in Adab-i-Alamgiri, 21a—24a, 25b, 26a, 27a, 144a and b.

[†] On the top of a hill, six miles due south of Aurangabad.

^{*} At Roza or Khuldabad, on the way to the Ellora hill.

[†] Kalimat-i-Tayyibat, 7b-8a.

[‡] Dilkasha, 12 and 49. Ruqat-i-Alamgiri, Nos. 12 and 28.



AURANGZIB'S PALACE, AURANGABAD.

It was during his second rule over the Deccan that Aurangzib clearly unfolded not only his administrative skill and energy. but also the limitations of his character which finally blighted his fame and wrecked his empire. We have already seen how he destroyed the temple on a hill 6 miles south of Aurangabad. He is taxed by Shah Jahan for being unfriendly to the Raiputs, and tries to answer the charge by recommending a Rajput captain, Rao Karan Bhurtia, to an administrative post. Evident-Early examples ly there was no love lost of his religious between him and the Rajputs already. People perbigotry. ceive instinctively when they are disliked, and though they may be wrong in guessing the cause, their feelings always indicate correctly the spirit in which they are being treated.

A clearer proof of his religious bigotry even in youth is furnished by the following letter which he wrote at this time to the prime minister Sadullah Khan:

"The Brahman Chhabilá Rám, the qanungo of property-tax of the city of Bihar, had uttered improper words with reference to the Prophet. After investigation and verification of the charge by order of the Emperor, Zulfiqar Khan and other officers of the place had beheaded him, as was required by justice. Now, the scholar Mulla Muhan has written to me that

the brothers of the accursed misbeliever, out of bigotry. have sought justice at the Imperial Court against Shaikh Muhammad Muála, the lord justice, and Shaikh Abdul Mani, the ecclesiastical judge of the province. I, therefore, remind you of this affair, as it is proper for all Muslims to do their utmost to assert the rules of the Prophet's religion, and it is the duty of kings and nobles to protect the scholars of Islam in enforcing the injunctions of the Holy Law. You should exert yourself more than your peers to close the road of the complaint of this wretched tribe [to the Emperor's feet] and to take care of the letters (i.e., explanations) of the guardians of the honour of the Faith."*

The city of Auranga-BAD, BAD bears the Prince's name and commemorates his first viceroyalty. Originally it was a

petty hamlet named Khirki.

When Malik Ambar revived gabad described. the Nizam Shahi dynasty of Ahmadnagar, he transferred the capital to this village, and built a palace for the Sultan known as the Green Bungalow and a mansion for himself close to the Royal Market (Shahganj). To form a large centre of population in a dry soil like this, the first thing needful is water. So he constructed a big tank close to the town and also brought water to his own house by means of a canal from the river near Arsul. The tank was about four miles round and the village grew up on its side. Aurangzib at first resided in the fort of Daulatabad. But it could hold only a small body of men. So he looked round for a good site on the plain to make the seat of his government, chose

City of Auran-

Khirki, built a princely palace there close to

^{*} Adab-i-Alamgiri, 101a.

[†] This description of early Aurangabad is based on Dilkasha, 9, 11, 12, Tavernier, i. 146, Masir-ulumara, i. 263, ii. 60, Masir-i-Alamgiri, 223. Burgess, in his Cave Temples in the Bidar and Aurangabad Districts (p. 59), says: In 1616 Malik Ambar built at Khirki the Nurkhanda palace and mosque, and his army raised dwellings for themselves around it. Ravaged and burnt by Jahangir's army in 1621. Malik Ambar's son Fath Khan named it Fatehnagar (1628). The black stone mosque built by Ambar is described in Murray's Handbook to India.

the tank, and allotted lands to all his nobles and officers to built their quarters on. Then he removed from the fort to the new city, which got his name and grew rapidly as

the capital of Mughal Deccan.

The splendid mausoleum of his wife, the Mugbara of Rabia-ud-daurani, is an imitation of the Taj Mahal. It was built after his accession and was thoroughly repaired by his son M. Azam. It is still the finest architectural ornament of the city, and next to it stands the vast Juma Musjid which was completed by him. Aurangzib's residence, though greatly altered by later occupants, still remains and is pointed out to travellers as the Alamgiri Mahal.

Years afterwards, when he returned to the Deccan in 1682, a wall four miles long was built round the city by his order to protect it from Maratha raids. The work cost three lakhs of Rupees and was completed in four months through the active exertions of Dianat Khan Khafi. The city has undergone much change at the hands of the Nizams whose first capital it was, and of their French officers who lived here with almost

regal authority.

We now turn to his public life during

these five years.

Since Aurangzib had laid down the viceroyalty of the Deccan in May 1644, the Mughal administration there had not prospered. True, the country enjoyed unwonted repose after a half century of war with

Decay and mi-sery of Mughal Deccan,

Ahmadnagar, Bijapur, and Golkonda. True, there was no disturbance of public peace by invasion from

across the frontier and no expedition against refractory feudatories. But agriculture had not been promoted, the peasantry had not been cherished, and new lands had not been brought under tillage. On the contrary, much cultivated soil had lapsed into the jungle, the cultivators had declined in number and resources, and the revenue had fallen off greatly.

This wretched state of things was the natural result of a succesdue to frequent sion of short viceroyalties

changes of goand incompetent viceroys.** vernors. Khan-i-Dauran who had

succeeded Aurangzib, was murdered a year

* Khan-i-Dauran succeeds Aurangzib on 28 May, 1644, and is murdered, during absence in N. India,

afterwards. The veteran of a hundred battles, he also worked hard at the administration, transacting public business for twelve hours a day and inspecting everything himself. But he was so pitiless in exacting money from the village headmen, so harsh in squeezing the ryots, and so rough and strict to all the people under him, that the news of his death threw them into a transport of joy and was celebrated at Burhanpur as a divine deliverance.

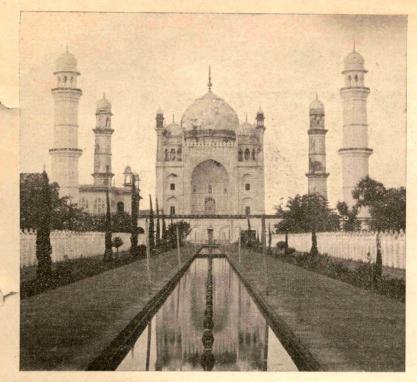
Islam Khan Mashhadi, a very old man incapable of riding a horse, next governed the Deccan for two years, and during this short period he estranged the Deccanis by his harsh and strict conduct and enriched himself by selling the Government stores of the fort when prices ruled high and replacing them with fresh purchases made in the season of low prices! He was keen on settling ryots on new lands, but actually effected little during his short term.

Then followed nearly a year (Nov., 1647-July, 1648) of officiating rule by Shah Nawaz Khan. Prince Murad Bakhsh, a dull and indolent youth, not yet twenty-four, was the next viceroy; but he quarrelled with his guardian and de facto governor, Shah Nawaz Khan, the administration fell into confusion, and at the end of a year the Emperor was forced to make another change of viceroys! Shaista Khan replaced Prince Murad in September 1649, and held charge till he was succeeded by Aurangzib. Thus, in eight years there were six viceroys, if we count the acting tenure of Rajah Jai Singh in 1645.*

The Deccan had long caused a heavy drain on the Imperial treasury. The province was large, the country broken, with plenty of jungles, and imperfectly settled and organised, and there were two powerful States across the frontier. Therefore, a very large force had to be stationed there. But as the soil was sterile in comparison with the river-plains of Northern India, and the

on 22 June, 1645. Jai Singh officiates for him. Islam Khan is appointed 17 July, 1645, dies on 2 Nov., 1647. Shah Nawaz Khan then officiates. Murad Bakhsh is appointed on 15 July, 1648, and Shaista Khan replaces him on 4 Sep., 1649, and continues till September, 1652.

* For Khan-i-Dauran, M.U. i. 749—758, Abd. Ham., ii. 376, 426. For Islam Khan, M.U. i. 162—167, Abd. Ham., ii. 430, Waris, 6a. Murad (Waris, 19b), Shaista Khan (Waris, 38a).



Tomb of Aurangzib's Wife, Aurangabad.

rainful precarious and variable, bad harvests and scarcities were too frequent, and the standard revenue was never collected. In spite of an abatement of 12 lakhs of Rupees on their first assessment made by the Imperial settlement officers in the hope that the collection in future Revenue greatly would be more easy and decreased. certain, the land revenue still proved to have been pitched too high. For the four provinces which then constituted Mughal Deccan, it stood at three crores and 62 lakhs of Rupees a year; but the actual collection in 1652 was only one crore, or less than one-third.*

Out of the total territory, land estimated

Public expenditure.

to yield 37½ lakhs a year was assigned as jagir to Aurangzib and his sons, and the rest to various officers, excluding the portion which was created Crownland (khalsa sharifa) and of which the revenue was collected directly by Imperial officers† and spent at the discretion of the Emperor

without being touched by the local governor. The financial condition of the jagirdars, depended on the actual collection of land revenue by the State Aurangzib and the higher officers also received a part of their salary in cash from the Imperial treasury. This was a fixed amount, not liable to variation with the agricultural condition of the year, as was the case with the income drawn from jagirs.

The land revenue actually collected was scanty and variable, and the arrears and remissions from the standard assessment large. Hence, the public income of the Deccan did not balance the

expenditure, and the deficit had to be made good by sending money from the Chronic deficit: older and richer provinces the Deccan a drain on the Imperial Treasury. This had gone on for years.

Once only Khan-i-Dauran had tried to reverse the process. By torturing the collectors and mercilessly stripping the peasants he succeeded in collecting a large sum, which he despatched to the Emperor with the boastful remark, 'Other Governors had to get money from Hindustan; I am sending money there!" But the policy of killing the goose that laid the golden eggs soon failed. The desolation of the country and the misery of the peasantry became worse than before, and the bankrupt administration of the South had to be kept going by Imperial bounties from Malwa and Guzerat. Shah Jahan was alarmed at this chronic deficit and strongly urged Aurangzib to improve the peasant's lot, extend the cultivation, and relieve the Imperial treasury from the annual drain.*

^{*} Abdul Hamid, ii. 712, M.U. iii. 497, Adab, 31a.

[†] Adab, 31a.

^{*} Adab, 31a, M. U. i. 756, iii. 497, Adab, 20a, 23b, 28a.

On his arrival in the Deccan, Aurangzib of was faced with a serious officers holding financial difficulty. actual yield of the jagirs jagirs there. was only a fraction of their nominal revenue. The Mughal officers posted in the Deccan would have starved if they had to depend solely on their jagirs in that province. Therefore, during his first viceroyalty, both Aurangzib and his chief officers had been given additional fiefs in other and more prosperous parts of the empire so that they managed to live on the combined income. And now, also, his officers besieged him with clamours, saying that they could not maintain their quota of soldiers on the poor revenue of their existing jagirs, and demanding that more productive jagirs might be transferred to them, so that they might be sure of getting a fixed portion of their income at least."

Everywhere Aurangzib found signs of mal-administration, the work of his predecessors. The actual collection was sometimes only one-tenth of the normal assessment. Even Baglana, noted for its fertility, was in no better state than the other "Baglana has not been well districts. administered since Syed Abdul Wahhab's time," he writes to his father. And again, "the affairs of Painghat (Lowlands) are greatly in disorder;"-" the Deccan is in disorder, as it has not been governed well for the last ten years;" -" the ryots of the Ausa mahal complain of Uzbak Khan's oppression...and those of the Trimbak parganah about the tyranny of Darvish Beg Qaqshal."†

Aurangzib's
financial difficulties.

Aurangzib's
financial difficulties.

Aurangzib's
financial difficulties.

Deccan, exclusive of the
colory derived by the officers from their

salary derived by the officers from their jagirs, amounted to Rs. 31,76,000,—out of which the cash allowances of Aurangzib and his sons absorbed Rs. 25,43,000, and the expenses of the artillery department, the cash salary of certain officers, and other necessary disbursements required Rs. 6,30,000. The only means of providing this sum were, first the revenue of the Crownland which actually yielded Rs. 2,40,000 and secondly

the tribute from the rulers of Golkonda and Deogarh, eight lakhs and one lakh respectively. Thus there was an annual deficit of Rs. 20,36,000, which was made good by drawing on the reserve stored in the treasuries of the Deccan, especially in the fort of Daulatabad. This cash balance fell from Rs. 80,60,000 to Rs. 40,50,000, probably in two years. But in such a frontier province it was necessary to keep a large reserve for emergencies. Aurangzib grew alarmed at the rapid decrease of his cash balance

and suggested a remedy to How to increase the Emperor: he wished to his income? take away from the jagirdars and place under collectors of the crown as much land as would yield the 201/3 likhs needed to make both ends meet. But where were the dispossessed officers to be provided for? Losing their means of support with the resumption of their jagirs, they would be forced to return to the Emperor's Court and so decrease the Deccan army by one-third. Such a diminution of armed strength was unsafe with two powerful States, Bijapur and Golkonda, across the frontier. To avoid the evil, Aurangzib proposed that jagirs in part should be given to him and his higher officers in other provinces, and that the cash portion of his salary might be made a charge on the flourishing treasuries of Malwa and Surat.*

Aurangzib shared the difficulty of other jagirdars in the Deccan in having to keep up the normal contingent of troops on an income reduced to a fraction of his normal pay. His fiefs in Multan had been fertile and lucrative; those in the Deccan were estimated to yield 17 lakhs less, and were, besides, liable to frequent and large arrears in collection. He rightly protested to his father, "If your Majesty wishes me to be honoured with a great viceroyalty, give me

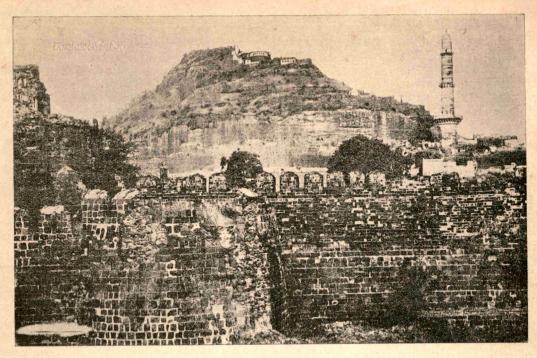
The more productive jagirs of the officers are transferred to fiefs for more productive him ones in the hands of other jagirdars.† Aurangzib took care to leave the

^{*} Adab, 31a, 24b, 127b.

⁺ Adab, 24b, 23b, 24a, 25b, 26b, 30a.

^{*} Adab, 31a. I have given the figures exactly as in my authority; but the items, when added together do not come up to the total stated.

[†] Adab, 19b, 25a, 173a. But when he was Governor of Multan he had complained of his fiefs there being unproductive! (See Adab, 172a.)



DOULATABAD FORT.

estates of his competent officers untouched, but appropriated the fiefs of lazy or minor officers who did not deserve considerate treatment. The Revenue Department was ordered by Shah Jahan to transfer to him good jagirs yielding Rs. 3,17,500 in place of desolate unproductive lands with the same nominal But the jagirdars threatened rent-roll. with dispossession tried to influence the Emperor by accusing Aurangzib of picking out for himself the best villages in each mahal and leaving to them scattered pos-Aurangzib refuted the calumny sessions. and asserted that he had taken entire mahals, as, in his opinion, a mahal divided among a number of owners could not be well administered or made to flourish. So, the Emperor at last confirmed the transfer of lands.*

Aurangzib's second prayer, that the cash portion of his pay should be sent to him from the province of Malwa and the port of Surat, was not granted. He was told to select productive mahals in the Deccan either from the Crownland or from the fiefs of the officers. The Prince, accordingly, asked for Elichpur and Ankot, his cash allowance be-

Shah Jahan's refusal to give him financial relief.

ing reduced by the amount of the revenue of these two districts. But the Emperor fixed the standard reve-

nue of Elichpur greatly above its real collection and then Aurangzib naturally demanded cash payment as before, instead of taking such a losing jagir. The Emperor was displeased and made caustic remarks about the Prince in open Court.* In 1654 twenty-five lakhs of Rupees were sent to Aurangzib from the revenue of Malwa, and for the remaining five lakhs he was asked to take away some fiefs from the officers in Nandurbar. But the revenue of that district actually brought in Rs. 92,000, and Aurangzib desired some other jagir to make up the balance.†

This financial wrangle between father

Wrangle between the two about Aurangzib's income: false charges and Aurangzib's defence. and son dragged on for years. Shah Jahan wished to put a stop to the drain of money to the Deccan, and here was Aurangzib asking for cash from other provinces in the place of

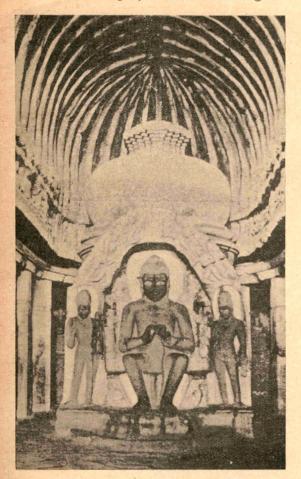
jagirs in the Deccan! The jagirdars whose

^{*} Adab, 27a, 28a, 29a.

⁺ Adab, 32b, 33a, 37b.

^{*} Adab, 25a, 29a, 32b, 33a, 36a, 41a, 36b.

lands he had appropriated by Imperial sanction, intrigued at Court and persuaded the Emperor that the Prince was realising from these fiefs more than his sanctioned pay, while the ousted officers, with only sterile jagirs left to them, were starving. An incorrect reading of the revenue papers deepened the same conviction in the Emperor's mind and he angrily wrote to Aurangzib:



ELLORA CAVE—INTERIOR.

"It is unworthy of a Musalman and an act of injustice to take to yourself all the productive villages of a parganah and to assign to others only the less productive lands. I order you to take half a lakh worth of less productive land in the parganah of Asir, and decrease your cash stipend by the same amount, so that your actual income [may be made normal.]" Aurangzib replied in a tone of righteous indignation. "I have never

in my life acted unjustly, but always tried to please God and His vicegerent on earth. You have censured me for this lakh of Rupees......I have not myself taken away these lands; but the revenue officers of your Majesty's Court, by your order before I left for the Deccan, transferred them from Shaista Khan to me at the same [estimated] revenue. I wonder why the revenue officers. especially the wazir who has a retentive memory, did not point this fact out to you.Contrary to the usual practice, your Majesty has, without making an inquiry or calling for my explanation, and on merely receiving a complaint, passed orders [in this case] and brought the term Musalman into use in connection with his perishable affair! I am helpless. As they have made you believe that I am getting more than my fixed salary, and you have ordered half a lakh of Rupees to be deducted from my cash stipend, -what need is there of giving me anything in exchange [of the latter]?"*

When appointing him to the Deccan, Shah Jahan had urged Aurangzib to pay special attention to the improvement of the peasantry and the extension of cultivation.

Shah Jahan's impatience at the delay in improving the revenue of the Deccan.

Aurangzib had promised to do his best for these objects, and appealed to his exertions in the same direction during his first viceroyalty. He only pleaded for a suffi-

ciently long tenure and the men and money necessary for his purpose. The Emperor, however, soon lost patience. Order after o der was sent to the Prince to increase the cultivation and population. Aurangzib was hastily censured for his failure as an administrator, as the Emperor imagined it to be, and he was threatened with loss of income, in order to make him increase his exertions. But he rightly pleaded that the depopulation and ravage caused by a generation of warfare followed by ten years of mal-administration, could not be undone in two or three years. He had been (he said) silently and steadily promoting his object, and had in three years succeeded in doubling the revenue of many mahals.† Very soon his viceroyalty was destined to become memorable for ever in the history of landsettlement in the Deccan.

^{*} Adab, 41a.

⁺ Adah 200 8th 26h 28a 22a 8th TALA

For the purposes of revenue administration, Mughal Deccan had The diwans of been divided into two porthe Deccan. tions, each with its own diwan or revenue minister. The Painghat or Lowlands comprised the whole of Khandesh and one-half of Berar, while the other 2½ subahs formed the Balaghat or Highlands. The diwan of Painghat was Multafat Khan, a strong civil administrator and a man of pleasant manners, charming by his easy sociability all who came in contact with him. But he was after all a mere departmental head, with considerable executive capacity no doubt, but devoid of any genius for administrative reform or innovation.* Glory of the latter kind belonged to his colleague, Murshid Ouli Khan, the diwan of Balaghat, and one of the many noble gifts of Persia to India.

Murshid Quli Khan was a native of Khurasan who had migrated to India in the train of Ali Mardan Khan, the fugitive Persian governor of

Qandahar. He combined the valour of a soldier with the administrative capacity of a civil servant. As Paymaster of Aurangzib's army in Balkh he had displayed ability, and when Aurangzib came to the Deccan again, Murshid Quli accompanied him as diwan of Balaghat. The Emperor highly commended him to the Prince as his adviser on revenue matters. The Prince, too, valued him as highly, and, soon afterwards secured for him the title of Khan or Three years later Painghat was added to his charge, and he became diwan of the entire Deccan (28th January, 1656). But it was in Balaghat that he began his revenue réforms and first achieved success for his new system.

A century earlier the revenue collection of Northern India had been brought into a system by Todar Mal, the diwan of Akbar.

* M. U. iii. 500—503.

The diwans of this period were, (1) Dianat Khan, from the 14th to the 21st year of Shah Jahan's reign, and again from the 22nd to the 27th. (M. U. ii. 37), (2) Multafat Khan, diwan of Painghat only from the 25th to the 29th year, (3) Murshid Quli Khan, appointed diwan of Balaghat in 1653 and of Painghat also on 28 Jan., 1656.

† Life of Murshid Quli Khan in M. U. iii. 493—500. Khafi Khan, i. 714, 732—735. Adab, 24b, 27a, 28a, 43a, 99a, 41a, 30b, 47b. Waris, 67b, 101a, 106a, But the Deccan had no system at all. Here the marking out of plots, the measurement

The old irregular revenue
administration of
the Deccan.

of land by chain survey,
the assessment of revenue
at so much per bigha, or
the sharing of the actual
produce between the State-

landlord and the cultivator, were unknown. The peasant in the Deccan cultivated as much land as he could with a plough and a pair of oxen, grew whatever crop he liked, and paid to the State a small amount per plough,—the rate of revenue varying in different places and being fixed arbitrarily, without bearing a definite proportion to the actual yield of the field, because it was not the practice there to inspect fields and estimate the quantity and value of crops.

This utter absence of system and principle in revenue matters laid the peasantry open to the caprice and extortion of the petty collectors. The long wars of Mughal aggression and a succession of rainless years, completed their ruin. The oppressed ryots fled from their homes, the deserted fields lapsed into the jungle; many once flourishing villages became manless wildernesses. Shah Jahan had reduced the revenue of Khandesh to one-half in 1631, but even this amount was never fully realised before Murshid Ouli's time.

The new diwan's reform consisted in extending · Todar Mal's Murshid Quli's system to the Deccan. Revenue System. First, he worked hard to gather the scattered ryots together and restore the normal life of the villages by giving them their full population and proper chain of officers. Everywhere wise amins and honest surveyors were deputed to measure the land, to prepare the record of well marked out holdings (raqba), and to distinguish arable land from rocky soils and water-courses. Where a village had lost its headman (mugaddam), he took care to appoint a new headman from the persons whose character gave the best promise of their readiness to promote cultivation and take sympathetic care of the peasantry. The poorer ryots were granted loans (taqavvi) from the public treasury, for the purchase of cattle, seeds and other needful materials of agriculture, and the advance was recovered at harvest by instalments. In one year he granted loans of

from forty to fifty thousand Rupees to the ryots of Khandesh and Berar for making embankments to impound water for irrigating low-lying lands.

To prevent partiality or corruption "this honest and God-fearing diwan often dragged the measuring chain with his own hands" and checked the survey work of his subordinates. By personal inquiry in the fields and villages he won the confidence of the peasantry; he allotted the holdings with care and attention to detail, so that the ryots prospered at the same time that the revenue increased. He had the wisdom to modify his system according to differences of local conditions. Where the peasantry were backward and the Three methods of assessment of population scanty, or where the villages were situated in obscure nooks, he left the old usage of a fixed lump payment per plough undisturbed. In many other places he introduced the system of metavership or sharing of the actual produce. For this there were three rates: (i) Where the crop depended on rainfall, the State took one-half of it. (ii) Where agriculture depended on wellirrigation the share of the State was onethird in the case of grain, and from 1 to 14 in the case of grape, sugar-cane, anise, plantain, pea-wort, and other special and high-priced crops requiring laborious watering and length of culture. (iii) Where the field was irrigated from canals (pat), the proportion of the revenue to the crop varied, being sometimes higher and sometimes lower than in lands irrigated from

His third method of revenue settlement was the elaborate and complex one of The standard or maxi-Northern India. mum government share was one-fourth of the total produce, whether grain or potherb, fruit or seed. The revenue at the fixed rate of so many Rupees per bigha was assessed and collected after considering the quantity and quality of the crop from seed-time to harvest and its market-price, and actually measuring the sown area. Hence, its name of jarib (survey). Under Murshid Quli this became the prevalent system in the subahs of Mughal Deccan and was known for centuries afterwards as "the dhárá of Murshid Quli Khan,"

His excellent system, backed by his constant vigilance and personal supervision, led to the improvement of agriculture and increase of the revenue in a few years. In 1658 the accurate observer Bhimsen Burhanpuri saw not a single piece of waste land near Aurangabad; wheat and pulse sold at $2\frac{1}{2}$ maunds a Rupee, jawar and bajra at $3\frac{1}{2}$ maunds, molasses at half a maund, and yellow oil (ghee?) at four seers.**

Immediately on assuming the vicerovalty, Aurangzib sent off his own men to the Official changes different sub-divisions to made by Aurang- take over charge of the localities. He found that the official staff must be greatly increased before the country could be brought under proper control, and much money must be spent before the administration could be made efficient. And he acted accordingly. First, there was a wholesale redistribution of offices; old and incompetent men were dismissed or removed to minor posts; a number of officers of proved ability were selected by the Prince and to them all situations of trust and importance were given.† This change of personnel was naturally accompanied by a reshuffling of As we have already seen, able officers were left in undisturbed possession of their old jagirs if these were good, or given better ones if they were unproductive. The loss of the change fell only on the undeserving or minor officers.

After thus securing to himself and his leading officers the income necessary for maintaining their contingents, he fought and won for them another battle with the Imperial accounts department. In order to reduce expenditure, Shah Jahan ordered that every military officer He saves his serving in the Deccan officers from a should bring his force to new and strict muster, the muster, and the troop horses should be branded, so that commanders who had been keeping less than their proper contingents while drawing full pay, might be asked to refund the sums they had thus taken in excess from the Aurangzib pleaded for them by pointing out the real state of affairs in the

^{*} Dilkasha, 25, 26, 38.

[†] Adab, 26b, 24a & b, 25b,

Deccan: no officer could realise the full amount of his nominal pay from his jagir: - many had failed even to take possession of the lands assigned to them; their main support was the cash allowance paid from the Treasury. If, therefore, by reason of the shortage in the regulation number of their retainers, a part of their former salaries was debited against them and the amount recovered by deduction from their pay in future, the officers would be worse off than before. The operation of the order would decrease the strength of the army, which was a dangerous contingency in "a province on the frontier of two rich and armed rulers." Shah Jahan had decreased the stipend of armed followers from Rs. 20 per month to Rs. 17 or even Rs. 15. Aurangzib protested against this order saying that a horseman who got less raises the than Rs. 20 a month, could pay of troopers. not possibly keep himself in proper fighting trim, especially as, under Murshid Ouli Khan's metavership settlement, rent was now paid in kind and the rentreceivers had to undergo heavy expenditure in watching and storing their share of the grain. The price of horses (he added) had greatly risen in the Deccan, and to make up the full complements of all the officers in the terms of Shah Jahan's new order would require the entertainment of 9,000 additional mounted retainers by the officers. As the result of Aurangzib's protest, Shah Tahan raised the stipend of each trooper to Rs. 20 a month, and the order about muster and branding was apparently dropped.*

Keen on securing military efficiency, Aurangzib first of all assured that financial support without which an army cannot be kept up to the mark. About his own immediate followers he wrote to the Emperor, "Your Majesty well knows that I seldom make useless expenditure. What I get from you, I spend in supporting the army. Now, as my men are paid in cash, my contingent will decrease in the same proportion as my cash allowance is reduced."

The Deccan being far away from the centre of the Empire, the officers posted there used to embezzle the public money and to

neglect their duty, without fear of inspection and detection. We have seen how one governor, Islam Khan, used to make money by selling the stores of the forts dear and afterwards buying fresh provisions cheap. Fifty years afterwards the Venetian traveller Manucci noted the utterly decayed and Improvement of neglected condition of the Mughal forts in artilgarrison lery by Mir But in 1650 Mir parts. Khalil. Khalil, a very able and energetic officer, was appointed Inspector General of Ordnance (darogha-i-topkhanah) for the Deccan, and he soon made a cleansweep of the old abuses. Though a mere inspector. "his achievements surpassed those of provincial viceroys." He visited every fort, inspected everything, great and small, and supplied every place with the requisite store of food and munitions. Everywhere he found evidence of neglect and corruption. Old and useless men were being borne on the establishment of the artillery and swelling the expenditure, without doing any service at all. Mir Khalil made them undergo an examination in musketry. Setting up a target three yards square, he gathered all the artillery men. and gave them the chance of three shots: from their matchlocks at a range of forty paces. Those who could not hit the mark even once were dismissed. Old and disabled soldiers were put on pension in consideration of their past services. Thus in a month and a half this "honest, hardworking, and expert officer" effected a saving of Rs. 50,000 a year, while actually improving the efficiency of the arm. He continued at his post till 18th July, 1653, when he was transferred, on a higher rank and pay, to the responsible post of commandant of Dharoor, a fort on the frontier. Aurangzib highly commended his expert knowledge of artillery matters and success as an administrator, saying, "The presence of such an officer in a frontier fort gives me peace of mind." His successor was Hushdar Khan, a capital marksman, who held the Inspectorship of Ordnance for a year only. The next to fill the office was Shamsuddin (the son of Mukhtar Khan), appointed in the middle of 1654, - who, too, greatly pleased Aurang-

^{*} Adab, 29b, 35a, 97a.

[†] Adab, 33a, 172a.

^{*} M. U. i. 166, 786, 787, Waris 39b, 79b, Storia do Mogor, iii. 485.

zib by his ability and received many favours from the Prince.*

Aurangzib's second vicerovalty of the Deccan was marked by a series of wrangles his father, for which, as only

Causes Aurangzib's differences with the Emperor.

Aurangzib's version is before us, the chief blame seems to fall on Shah Jahan. Either Aurangzib's enemies had got hold of the Emperor's ears,

or the latter failed to appreciate the Prince's difficulties in the South. But the result was that Aurangzib was misunderstood, suspected, and unjustly reprimanded from the very beginning of his term of office. And the bitterness of feeling thus roused was one of the reasons why the War of Succession was conducted so heartlessly and unscrupulously. So complete was the estrangement that, during this long viceroyalty of more than five years, Aurangzib was not once invited to visit his father in Northern India, and, what is almost incredible, among the presents made to the Emperor on his birthdays and the anniversaries of his coronation none from Aurangzib is mentioned in the official history, though the other princes made costly offerings! While Dara's sons were basking in the Imperial favour and every year receiving jewels and cash gifts worthy of princes, only once did Aurangzib's sons get anything from their Imperial grandfather.

At the very time of his appointment to the Deccan Aurangzib objected to it as his jagirs there would yield 17 lakhs of Rupees less than the fertile fiels he was holding in Sind. "What, I wonder, is the reason of this decrease and of my transfer?" he asked. Before he had reached the Deccan, he was taxed by the Emperor with moving too slowly and taking four months in going from Peshawar to his charge, which had been without a ruler for two months. Aurangzib's explanation was the difficulty of the roads and the unpreparedness of his cops, who had just returned from the duous campaign of Qandahar and had got no time to visit their jagirs and collect money for fitting themselves out for a transfer to the Deccan. Even after reaching Burhanpur Aurangzib had no peace; the Emperor urged him to proceed to Daulatabad, his capital, as soon as possible after the rainy season. The Prince excused himself for lingering ten months at Burhanpur, on the grounds of pressure of work and the heavy rains at the end of the monsoons that year. Then, again, his proposal to be given more productive jagirs in exchange of the existing ones, was the cause of a prolonged and acrimonious correspondence with the

Emperor, as we have seen.

In some cases the vicerov's recommendations for postings and promotions among his subordinates were not accepted by the Emperor, and the Prince could only protest his own helplessness in the matter and justify his nominations. In a few instances, such as the Inspectorship of Ordnance, he carried his point after indignantly writing to his father, "I have been a subahdar since the age of 18 years, and I have never recommended a single man who has proved unfit for his post.....The Chief of Artillery should be an expert marksman. I recommended such a person. He has not done any dishonest act. But your Majesty has ordered the post to be given to another."* On many other minor points, such as elephant catching, sending mangoes to Court, despatching skilled weavers to the Imperial cloth factory, the Golkonda tribute, &c., there were differences between father and son.†

Next, Shah Jahan quickly lost patience and complained of Aurangzib's failure to restore cultivation and prosperity in the Deccan. Aurangzib rightly answered that it was too early to judge him. "I have always tried to extend tillage and increase the number of houses; but as I am not a vain man I have not reported it to you. A country that has been desolated by various calamities cannot be made flourishing in two or three years !... How can I, in one season or two, bring back to cultivation a parganah which has been unproductive of revenue for twenty years?". But Shah Jahan was not satisfied. He often made caustic remarks in open Court about Aurangzib's promise of restoring prosperity to the Deccan and the wretched condition of the province. He even contemplated a change of viceroys as likely to mend matters, and asked Shuja if he would accept the subahdari

^{*} Adab, 30b, 27b, 39b, Waris, 87a, M. U. iii. 943-•946, 620-623.

Adab, 27b, 28a &b, 29a, 129b. † Adab, 177a &b, 24b, 31b, 32a, 193b, 191b.

of the Deccan as Aurangzib could not govern

the province well.*

Another cause of friction was the charge of foreign relations with Bijapur and Golkonda. Aurangzib justly contended that the Mughal envoys at these Courts should take their orders from the viceroy of the Deccan and the Imperial correspondence with them should pass through his hands, "as a better policy and in order to secure greater obedience to the Imperial wishes." But this power was conceded to him only towards the close of his administration, and even then not fully.

Later on we find Shah Jahan charging Aurangzib with receiving costly presents from the King of Golkonda without crediting their price against the tribute due. Aurangzib easily showed that these presents were of small value, the precious stones were full of flaws, and they were all a personal gift to himself and his eldest son. By a Nemesis of fate, a generation afterwards Aurangzib, then Emperor, suspected his son Muazzam of secretly appropriating the spoils of Haidarabad, without delivering the whole into the Imperial treasury!

In May 1653 we find Aurangzib replying thus to some charge brought against him in one of the Emperor's letters, "What your Majesty has heard against me is false. I consider such conduct towards others as very improper." The nature of the accusation is not known to us. Was it the affair of Zainabadi, which must have hap-

pened at this time?

Again, the Emperor took him to task for employing all the best weavers at Burhan-pur in his private factory and thereby depriving the Imperial factory of its labour supply. Aurangzib denied the allegation altogether, but the Emperor ordered all cloth factories at Burhanpur to be closed with the exception of the Imperial. This was a public humiliation for the viceroy.

At one time Aurangzib was so disgusted with being constantly misunderstood, censured, and hampered by the Emperor, that he refused to take a most necessary step on

his own initiative. Murshid Quli Khan had

Aurangzib's disgust at his father's unkind treatment. recommended an advance of Rs. 50,000 as loan to the peasants of Khandesh and Berar. Aurangzib simply referred the matter to the

Emperor, and when he was told that he ought to have advanced the money from the Imperial revenue, he replied with bitterness, "No wonder that I did not take the responsibility of doing it, seeing that I have been taken to task for acts which I never did. In my first viceroyalty I did not wait for previous sanction in such matters. But now I have grown more cautious!" Indeed, in one of his letters to his sister Jahanara he complains that though he had served his father faithfully for twenty years he was favoured with much less power and confidence than his nephew Sulaiman Shukoh.*

Before turning to the two great wars undertaken by Aurangzib during this period we shall describe his MINOR EXPEDITIONS.

In the 16th and 17th centuries much of the modern Central Provinces owned the sway of aboriginal Gond chiefs and was

The Gond kingdoms of the Central Provinces. known in history under the name of Gondwana. The great Gond kingdom of Garh-Mandla had been

crippled by a Mughal invasion and sack of the capital in Akbar's reign, and, later, by Bundela encroachments from the north. But about the middle of the 17th century another Gond kingdom, with its capital at Deogarh, rose to greatness, and extended its sway over the districts of Betul, Chindwara and Nagpur, and portions of Seoni, Bhandara and Balaghat. In the southern part of Gondwana stood the town of Chanda, the seat of a third Gond dynasty. A king of Chanda had visited the Court of Delhi in the 16th century, and his family had ever since been loyally attached to the empire, because this was their only protection from their hereditary foe and rival, the Rajah of Deogarh.†

For a short time the DEOGARH Kingdom
Deogarh: its became so powerful as to
relations with the overshadow Mandla and
Mughals. Chanda and to take the

^{*} Adab, 28a, 32a & b, Faiyaz-ul qawanin, 354.

[†] Adab, 24b.

[‡] Adab, 84b, 85 a and b, 192b, 197b.

[§] Adah, 26a.

[|] Adab, 98b, 176b.

^{*} Adab, 41a & b, 177a.

^{† &}quot;Deogarh, a village about 24 miles S. W. of Chindwara, picturesquely situated on a crest of the hill." Imp. Gazetteer, X. 206, 13. Waris, 73a.

first place among the Gond States. Itswealth was vast enough to tempt the cupidity of the Mughals. We have seen how in 1627 Khan-i-Dauran invaded this kingdom, stormed the fort of Nagpur, and forced Rajah Kukia-to pay a large contribution down and to promise an annual tribute of 11 lakhs of Rupees. Kesari Singh had succeeded his father Kukia in 1640; after presenting a fee of four lakhs of Rupees to the Emperor. But under him the tribute fell into arrears, and repeated demands for it produced no effect. So, in 1655, Shah Jahan ordered the country to be invaded. especially as the Mughal army in the Deccan had its hands free and the Rajah of Deogarh was said to possess 200 elephants, which would be a rich booty. Aurangzib pointed out that by deputing an officer to Deogarh he had ascertained that the Rajah was really very poor and had only 14 elephants. He, therefore, asked for orders whether Deogarh should be annexed or only the tribute realised, and then added ironically, "Send me the man who has told." you of the Rajah having got 200 elephants, and he will guide my troops to the place where these elephants are!" This false information, as may be easily imagined, had come from the envious Rajah of Chanda. Shah Jahan ordered Deogarh to be conquered and annexed. Aurangzib wrote back to say, "It can be easily conquered, but not so easily held or controlled. The annual cost of administration will be very high."†.

On 12th October, 1655, the expedition Expedition sent started in two divisions, igainst Deogarh one under Mirza Khan, the against Deogarh Deputy Governor of Berar, by way of Elichpur, and the other under Hadidad Khan, the Deputy Governor of Tilangana, by way of Nagpur, with orders to converge upon Deogarh. Manji, the Rajah of Chanda, co-operated with the invaders. Kesari Singh was crushed between the two walls of foes. He humbly waited on Mirza of Bombay on a plateau between the to be more punctual in future. Only twenty elephants were found in his possession, and these were taken away. The Rajah accompanied the victorious troops on their return, and paid his respects to Aurangzib

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on 8th January, 1656. He promised to pay extorts sub- five lakhs in cash and kind in the course of the year, mission. on account of his tribute, present and past, and to cede certain parganahs, the revenue of which would be set apart for the payment of the tribute in future. Kesari Singh with a good body of armed retainers accompanied Aurangzib to. the siege of Golkonda and rendered good service, praying only for some remission of his piled up arrears of tribute in return.* The later history of Deogarh may be

conveniently narrated here. Later history of In 1667 Dilir Khan with an . Deogarh. Imperial army entered the kingdom, and imposed a contribution of 15 lakhs on the Rajah, while raising the annual tribute to two lakhs. He shad realised about half the current year's tribute, when he was sent to succeed Jai Singh as Subahdar of the Deccan,—an officer being left in the Gond kingdom to collect the balance. Towards the close of the century, a new Rajah of Deogarh was so hard pressed by other claimants to the throne that he went to Aurangzib, accepted Islam as the price of Imperial support against his rivals, and promised to serve in the Emperor's wars with the Marathas. Aurangzib, proud of effecting a conversion, baptised the Rajah as Buland Bakht or Lucky. But soon afterwards (1699) the Rajah's rival died, he fled to his own country and sided with the Maratha raiders! The Emperor was too busy with his enemies in the South to punish him. He vented his impotent rage by ordering the traitor's name to be changed in the official papers Nagun Bakht or Luckless! The Deogarh chief extended his kingdom at the expense of Chanda and Mandla, and founded the city of Naggur, which his son, Chand Sultan, walled round and made his capital.

The little State of JAWHAR stands north Khan, and promised to pay up his arrears and Western Ghats and the Arabian Sea. On the north and east it ad: Invasion of the joined the Mughal districts Jawhar State; of Baglana and respectively, and on the south it touched the Konkan. Through it one could have

⁺ Adab, 42a and b, Waris, 105a.

^{*} Adab, 43a, 45a, 46a, 47a, Waris, 105b. † Imp. Gazetteer, x. 13, 206, Khafi Khan, ii. 207, 461.

access to the rich port of Chaul. Except in some places in the south and west, the country is elevated, rocky, and forest-clad. Its safety lay in the great difficulty which an invader found in crossing the Ghats and penetrating into the country from the land side. A line of Rajahs of the Koli Hoe, founded early in the 14th century, ruled the State, and was at this time engaged in a long but successful struggle with the Portuguese power in Northern Konkan. The Rajah, named Sripat, paid no tribute nor owned the overlordship of the Emperor. So, at Aurangzib's suggestion. Shah Jahan sanctioned a war against him. Rao Karan, the chief of Bikanir, had long served in the Mughal wars of the He now promised to conquer Jawhar with his own men, if it were granted to him as a fief, on a tribute of Rs. 50,000. The Rajput general started from Aurangabad on 3rd October, 1655, threaded his way through a difficult pass in the Western Ghats and approached the frontier of Jawhar. At this Sripat offered submission (5th January, 1656), and bought safety by paying an indemnity, promising to alienate a certain portion of his territory for the payment of tribute in future, and sending his son with Rao Karan as a hostage. The expedition returned to Aurangzib on 20th January.**

JADUNATH SARKAR.

* Imp. Gasetteer, xiv. 87 and 88, Waris, 106a, Adab, 37b, 39b, 47a.

INDIA AND THE GOLD STANDARD

11

THE Currency legislation of the year 1852, prohibiting the receipt of gold coins in public treasuries, on account of payments due or to be made to the Government, rested on apprehension of the future than on actual facts. The Government of India acted under the influence of a panic that was felt throughout the civilized world on account of the then gold discoveries. The increase in the production of the metal was no doubt phenomenally high as can be seen on a comparison of the following figures for a period of 50 years

YEARS.		Quantity in oz
1811 <u>~2</u> 0		3,680,000
182130		4,570,000
1831—40		6,523,000
184150	4.9,4	17,605,000
1851-55	•••	32,051,000
1856—60	***	32,431,000

The perturbed state of men's minds under an actual or prospective increase in the production of the metals speculates for a further increase and for a fall in its value and as pointed out by Mr. Bagehot with reference to the Silver Crisis in 1876, panic is often one of the causes of the

depreciation of a metal irrespective of the

operation of other causes.

The accumulation of gold in the Indian Treasuries and Banks lent strong support to the views held by the Government and it was believed both by the public and the Government that the phenomenon was due to a change in the relative values of gold and silver consequent on the discoveries of gold. The Government of India thought that only two courses were open, either to prohibit the receipt of gold coins altogether or to reduce proportionately the rate at which the gold coins were to be received so as to leave a margin for loss and they adopted the former.

In 1864, when on the recommendation of Sir Charles Trevelyan the prohibition imposed by the Act of 1852 was withdrawn and the Notification of 1864 authorized the receipt of gold coins, sovereigns and half sovereigns in all treasuries, in payment of Government dues at the rate of Rs. 10 and Rs. 5, there was a recurrence of the same phenomenon, and gold accumulated to an inconvenient and embarrassing extent in the banks and currency offices. The Government of India in their Financial Despatch (No. 26, 21st March, 1865) wrote

to the Secretary of State, that till the 9th March £270,000 had been received, and that although payments had been made to a considerable amount, sovereigns accumulated to an inconvenient extent in the Bank, and £200,000 were transferred to the Calcutta Currency Office, and that further arrivals of sovereigns were expected from Australia. and that the balances of the Bank and the Government would be composed of a coin which cannot be relied on as circulating medium owing to its not being a legal tender.

The Government of India further pointed out that to prevent the further accumulation of gold either the Government ought to take the retrogade step of withdrawing the Notification of 23rd November, 1864 or advance a step further and make the sovereigns legal tender. The Secretary of State might have removed, all the artificial difficulties created by the Legislation of the years 1835 and 1853 by making gold legal tender, but he ordered the transhipment of gold to England, pointing out the temporary advantage of being relieved from the necessity of paying Home Bills in silver and 16 lakhs of sovereigns were sent to the Bank of England.

The above statement of facts will suggest a positive explanation of the accumulation of gold in 1852 and 1864, that it was not due to any change in the relative values or depreciation of gold consequent on the increased production of gold, but was solely due to the fact that the legal tender of gold was abrogated by Act XVII of 1835, and the gold coins having no currency value could not be reissued or sent into circulation. In the case of a metal used as the money standard, a relative abundance or dearth tends to correct itself automatically rendering improbable any continuous and permanent increase or decrease in the value of money and the initial disturbances caused by an increase in the quantity of gold are adjusted, and equilibrium is restored by the operation of various forces. It would be beyond the scope of our enquiry to go into this explanation here.

The introduction of a monetary system based on the entire exclusion of a metal whose superior convenience was making it the sole or principal medium of all

the most civilized nations—a system characterised by the Hon'ble Mr. Laing as barbarous -aggravated the financial and commercial crisis through which India was then passing. The people adopted various devices to remedy the inconveniences of an exclusive silver currency which was costly, bulky, inconvenient and inadequate. Mr. Wilson demanded whether any one can form a just estimate, of the whole cost to which the public were put in transmitting this bulky coin from place to place and whether any one can judge of the expense which the Government alone has incurred on this account. He stated that, in the trading towns in the North-West in order to save the labour and time of counting large sums of rupees, sealed bags containing 1000 rupees each, circulated freely in wholesale transactions upon the faith of the merchants, and expedients of this kind were. ample proof that silver currency was inconvenient and inadequate.

Gold bars authenticated by the stamp of Bombay banks were freely circulated in the West. In Northern India, Mr. Macleod, Financial Commissioner in Punjab, reported, that the sovereign was the most familiar to the people of the Punjab being by far the most abundant and almost the only one employed systematically for equalizing the exchange. In these years 1861-63 a large number of counterfeit coining was reported to the Mint Master at Calcutta and on investigation it was proved that these coins were all of standard weight manufactured ever since gold was demonetized. The Deputy Commissioner of Ambala reported that these Mohurs were made out of British sovereigns and the mutilation of sovereigns into gold Mohurs to suit the needs of the people, pointed to the absolute necessity of some Government gold coin. In Southern India owing to the influx of a very large number of sovereigns in the districts of Tanjore, Tinnevelly and Madura partly as payments of rice exported and partly to the earnings of labourers who had returned from Ceylon and Mauritius the Government had to authorize the receipt of sovereigns at the treasury at Rs. 10 each against the Regulations of the Government of India which had prohibited such payments. The total imports of sovereigns by private individuals alone for the three years

.. 1855-1858 in the Madras Presidency were

valued at Rs. 58,27,755.

Along with this rude organisation of an ingot gold currency, the imports of gold into India increased, though none of it was used for coinage purposes. The following figures will show the increase in the imports gold with the decreasing amount coined after the year 1853.

GOLD.

Imports. Coinage.

1801 - 1835 ... £9,455,635 £11,060,148 1835 - 1870 ... £95,030,569 £2,061,972

The above facts and figures go to prove clearly that there was a strong determination to have gold in circulation in some form or other.

The leading mercantile and banking classes began a powerful and unanimous egitation for the restoration of gold currency. The most striking feature of such an agitation was its universality. The methods proposed for the restoration of gold currency from 1859 to 1864 may be brought under one of these heads.

r. The sovereign or some other gold coin to be circulated at its market value

from day to day measured in silver.

2. A gold coin bearing the exact value of a given number of rupees say ten to be made a legal tender for that sum of a limited period say a year when it is to be readjusted and again valued and made legal tender for a further period at a new rate.

3. The English sovereign to be introduced as legal tender for Rs. 10 but limited

to Rs. 20 or 2 sovereigns.

4. Introduction of gold as subsidiary currency to the extent of Rs. 200.

5. A mono-metallic gold standard.

. A double standard of gold and silver.

The Chambers of Commerce of Calcutta, Madras and Bombay and the Bombay Association which represented the leading native mercantile classes submitted memorials suggesting the proposals enumerated above. The members of the Government of Bombay recorded minutes in favour of taking steps for the introduction of gold currency and His Excellency the Government revenue above Rs. To can be paid in sovereigns and the inconvenient and analogous stage of a double standard was necessary

before the currency can be established on

a satisfactory basis.

Sir William Mansfield in an elaborate minute recommended that (r) gold ought to be made legal tender on the basis of equivalents established by Act XVII of 1835 along with silver, (2) that the issue of notes should take place in exchange for gold and silver bullion alike without any administrative distinction between the two metals, (3) that the mints should be directed to coin gold in large quantities and the public to be invited to offer it for

that purpose.

It should be stated to the credit of the Government of India that these proposals and representations were favourably received by the Government of India and resulted in an elaborate minute by Sir Charles Trevelyan, who proposed (1) that sovereigns and half sovereigns according to the British and Australian Standard 11/12th fine and f_{3} -17-10 $\frac{1}{2}$ an oz. coined at any properly authorized royal mint in England, Australia or India should be declared Legal Tender_ in India at the rate of one sovereign for Rs. 10; and that the Indian mints should be open to the receipt of gold bullion; (2) that the mint charge on silver to be maintained at the existing rate of 2%; (3) that the Government currency notes to be payable either in rupees or in sovereigns at the rate of Rs. 10. The minute was supplemented by a series of statements of imports and exports of merchandize, silver bullion received, coined and remaining uncoined, and reports from various provinces from various officers, showing the nature of the circulation of sovereigns, its popularity and the necessity for making it a current coin of the Empire.

The experimental scheme sanctioned by the Secretary of State omitted the most vital and important provision on which the success of the whole scheme depended i.e., the legal tender of gold. The Secretary of State admitted that there was a general desire for the introduction of gold coins in India and there was immense advantage to India, England and Australia if the gold sovereign is made the basis of their common currency, but refused to make

the sovereign legal tender.

The Notification by the Government of India Financial Department No. 3517

dated 23rd November, 1864 simply restored the privilege granted by the Notification of 1841 and introduced a state of affairs that existed between 1835 and 1853. The agitation for a period of 6 years and the recommendations of the Financial Members of the Government of India, resulted in a retrograde measure which created fresh difficulties and the whole scheme was wrecked on the refusal of the Secretary of State to sanction the proposals.

It is unnecessary to dwell at length on the acknowledged failure of the experiment to introduce gold as part of the circulating medium. Hon'ble Mr. Massey (Financial Member of the Government of India) in his memorandum dated 2nd February, 1866

stated that-

"Two points, however, may be considered as determined:— One is that nothing short of the recognition of the sovereign or some other denomination of gold coin, as a legal tender, will suffice; secondly, the result of this recognition must be sooner or later the establishment of the more precious metals as the ruling standard.

On the failure of the experimental measure sanctioned by the Secretary of State the question of the legalization of Gold Currency was again agitated and the Bengal Chamber of Commerce suggested the appointment of a Commission. The Government of India in their resolution dated 3rd February, 1866 candidly stated—

"That the sense of the Commercial Community as well as the Government of India had been repeatedly declared in favour of a Gold Currency but the Secretary of State has not as yet been satisfied that the attempt would be expedient or practicable."

The appointment of a Commission was suggested for taking evidence and to report on the expediency of the introduction of Gold Currency into India, but the Government of India in their resolution appointing the Commission directed that the enquiry should in the first instance be as to the operation of the Paper Currency Act (IX of 1861), while in the natural order of events, Paper Currency becomes a substitute for Cold Currency, the Government of India reversed the natural process and ordered that enquiry should be made whether gold ought to be introduced in supersession of or in addition to paper.

The Commission confirmed the conclusions and opinions expressed by the memorials of the various Chambers of Commerce

and by the Minutes of Sir Willam Mansfield (Lord Sandhurst), Sir Charles Trevelyan and Sir Richard Temple.

The Report of the Commission established the following points beyond dispute:--

- 1. That the Government Paper Currency established in 1861 was not successful owing to mistrust of the notes by the people.
- 2. That gold coins of various descriptions of Mohurs and Sovereigns—English and Australian—although not used as money by the State were generally at par or above par in price.
- 3. That the gold coins were not only sought for in the provinces for trading purposes by merchants and bankers but that the demand for Gold Currency was unanimous throughout the country.
- 4. That gold coins of 15, 10, and 5 rupees respectively would find more favour in the eyes of the people than notes of like nature.
- 5. That the introduction of gold would facilitate the convertibility of the notes and the establishment of Currency notes.

The Report of the Indian Currency Commissioners in 1867 further brought out the fact that there were gold pieces representing fifteen, ten, and five rupees and though these sums were the exact relative value of gold and silver, these coins cannot be available as currency as they were not legal tender.

That there was a free and uninterrupted flow of gold into the country from various channels was a fact that was established beyond dispute. The emigrating population to Ceylon and the Mauritius brought their accumulated savings in Gold Sovereigns. The cotton merchants who had made very high profits locked up their savings in gold bars purchased from banks. The Currency Commissioners computed the amount of gold in India at 120 millions—an amount, as was pointed by Hon. V. Rama Iyengar, not far short of the entire produce of the Australian mines since their discovery.

Net imports of gold showing the increase year by year—

YEAR.			AMOUNT.
			£
1857–58	•••		2,783,089
1858–59		•	4,426,453

^{*} The figures are taken from the Note by the Officiating Comptroller-General, 28 March, 1872.

YEAR.	A_{MMOUNT} .
1859-60	 4,284,234
1860-61	 3,232,569
1861-62	 5,184,425
1862-63	 6,848,156
1863-64	 8,898,306
1864-65	 9,839,964

Such a large store of gold would have facilitated the introduction of Gold Currency obviating the necessity of purchasing gold as it was done in France and America causing violent oscillations in the foreign exchanges.

The Commission on the basis of facts collected by them reported that—

"With such evidence of the general wish of the country before them the Commission cannot hesitate to express a hope that the Government of India will persevere in the policy which was recommended for the approval of the Secretary of State two years ago, vis., to cause a legal tender of gold to be a part of the currency arrangements of India and the price sanctioned by law in 1835 was a legitimate basis to found a legal tender coinage for India consisting of Rs. 10 and 5 respectively, the Rs. 10 pieces having the weight of 120 grains and 5 Re. pieces of 60 grains troy."

The Government of India again commenced an enquiry by calling for reports from the Governments of Bengal, Madras and Bombay, and they stated in their circular letter dated 30th June, 1868, that they were not prepared to recommend the declaration of any gold coins as legal tender. The chief points on which opinion was invited were:—

Australian Sovereigns can be introduced into the Currency of India at an equivalent of Rs. 10/- of the present silver coinage.

2. If the equivalent of Rs. 10 be too low, at what rate as equivalents in rupees should English and Australian Sovereigns be taken at the public treasuries.

3. At what rate should Rs. 10/- gold pieces be coined if such coinage was resolved upon.

4. The description and value of gold coins having been decided, would it be desirable to declare these coins legal tender.

5. If desirable to make gold legal tender, should it be made the sole tender or ought we to have a double standard of value consisting of gold and silver.

Whatever •may have been the differences of opinion on the various questions submitted by the Government of India all those

who were consulted were unanimous about the necessity for an urgent introduction of gold as legal tender into India:

The Hon. Mr. J. S. Stewart, the Chief Secretary to the Government of Bombay, in his letter dated 14th September, 1868, in submitting the opinion of the gentlemen consulted.* stated—

"That, the proposed postponement for the present of any declaration of gold as a legal tender is generally regretted and Mr. Hector considers that without such declaration the introduction of gold into actual cur-rency is impossible; he argues from the failure that followed the previous attempt to introduce sovereigns and the accumulation of gold in the public treasuries that followed and the same views are stated in another form by Col. Marriott and are expressed more or less strongly by all the gentlemen who have been consulted. It will be observed that Col. Marriott has by strict logical demonstration arrived at the same conclusion. His Excellency in Council would therefore recommend the introduction of an Indian gold coinage consisting of pieces of 15, 10, and perhaps 5 rupees and of the standard value fixed by Act XVII of 1835 and that this coinage he declared like silver, a legal tender without limitation. Sovereigns should at the same time be received at all Government Treasuries and Currency Offices at a rate to be fixed with reference to their market value but unalterable except after sufficiently long notice to prevent inconvenience and loss."

His Excellency the Governor of Madras in reply to the above Circular Letter stated—

"That the only legitimate and reliable method to make gold a useful medium of exchange is by making it a legal tender. It appears to me inoperative to nibble at this important question with small expedients. In contemplating the coinage of Rs. 10 (pieces), I understand that the Government of India do not intend to make them legal tender. I am accordingly constrained to affirm that they ought not to be coined at all. To issue 10 Re. pieces without the quality of legal tender would be to make the best innovation in the worst form and to have the experiment lamed before they launch it."

In the English Financial Journal 'The Money Market Review' of 24th October, 1868, it was stated—

"That if the sovereign be declared legal tender at Rs. 10, an arbitrated part of exchange between India and England will be established that will not fluctuate with the rise and fall of silver bullion in the London Money Market and thereby the intricacies of Commercial Exchange between the two countries creating bankers and bullion dealers only for their manifest advantage will be avoided; for the part of exchange will mainly depend upon freight, insurance, brokerage, which being once settled will continue fixed for long periods. A part of exchange will be established if

* The following gentlemen were consulted and submitted opinions:—Hon'ble Colonel M. F. Marriott, Hon'ble Mr. M. Nathooboy, T. Stuart, Esq., T. Hector, Esq., C. E. Chapman, George Foggo, Esq.

the sovereign be made legal tender at Rs. 10/- in India, and instead of the exchange with India being quoted at the unintelligible rates of so many shillings, pence and eighths per rupee will in India be sold at a rate ranging from two to three per cent. which is easily understood by all and could be easily calculated without the aid of cumbersome tables of exchange."

The methods proposed for the introduction of a Gold currency during the period (in 1868) were:—

- (1) To declare the English and Australian sovereigns and half sovereigns to be legal tender at Rs. 10 and 5 respectively, abolishing the seignorage on gold and raising that on silver by such a varying percentage as may from time to time be requisite so to adjust the relative value of the two coinages as to encourage the importation of gold and its delivery at the mints for coinage.
- (2) By coining gold pieces more nearly equivalent to Rs. 10 and Rs. 5 at the then value of silver providing at the same time for the imposition of a varying seignorage in the latter coinage.

The first of these proposals was advocated by three officers of considerable experience in currency questions, Col. P. J. Smith, once Mint Master at Madras and Calcutta and Cols. Hyde and Ballard, the then Mint Masters at Bombay and Calcutta, respectively.

The only change which the Government of India introduced after the elaborate inquiry was the issue of a notification raising the rate for the receipt of sovereigns and half sovereigns at the public treasuries from Rs. 10 and Rs. 5 to Rs. 10 and Rs. 5 respectively, and in their resolution dated 7th May, 1874, stated that the expediency of introducing a gold currency having been considered, the Governor-General in Council is not at present prepared to take any step for the recognition of gold as a legal standard of value in India.

The explanation for the powerful and finanimous agitation for the restoration of gold currency which began in 1859 and the elaborate investigations that were carried on by the Government of India by a special Commission in 1866 and an official enquiry in 1868, ought to be sought for in the political, the economic and the industrial condition of India during the years 1859—64. It would be beyond the scope of

our inquiry to deal with this period in all its aspects, but the chief features of this period relevant to this enquiry can be described briefly.

Firstly (Financial)—The finances of the Empire were in a critical condition and the appointment of the Right Hon'ble James Wilson, who was first Financial Secretary to the Treasury and then Vice-President to the Board of Trade, was regarded in India as a sign that the English Government deemed the situation of Indian Finance to be serious as he had long enjoyed the reputation of being one of the first economists of the day.

From the year 1834 when the management of India became purely governmental, for a period of 26 years, the finances of India were in surplus for only 7 years, while in the remaining 19 years they exhibited large deficits.

From the year 1853-54 to the year 1860 there were no surpluses, and deficits stood thus:—

-			£
1853-54			2,044,117
1854-55		***	-1,707,364
1855-56	***		972,791
1856-57			143,597
1857-58			7,864,222
1858-59	•••		13,393,137
1859-60			9,290,129

The Mutiny of 1857 led to great increase in the strength of the European army and permanent addition to the military expenditure, which was responsible to a large extent for the deficit.

The cost for army, military police, and military public works for a period of 4 years stood thus:—

Exclusive of mili-

		tary public works
	£	${\mathscr L}$
856-57	 13,213,454	12,838,897
857-58	 17,215,674	16,822,894
858-59	 24,717,638	23,645,306
859-60	 21,732,681	20,204,676

The public debt of India rose by leaps' and bounds and that while the debt in 1848 was £49,857,114, in the year 1860 it was £97,851,807:

Between the years 1857 to • 1862 an excess of expenditure over revenue added Rx 42,100,000 to the public debt of India.

1857—1860 stood thus.:—

		In India.	In London.	TOTAL.
	;	£	_£	£
1857		55,546,652	3,894,500	59,441,052
1858		60,704,084	8,769,400	69,473,484
1859		66,228,007	14,649,000	80,877,007
1860		71,202,807	26,649,000	97,851,807
TOTAL FO	R		•	•

4 YEARS ... 253,681,550 53,961,900 307,643,350

This increase in the public debt was due to various causes. The excess of expenditure over income has been already referred to. Secondly, the enormous growth of domestic and foreign trade necessitated the extension of Roads, Railways, Canals and the improvement of sea-ports and for every such permanent or quasi-permanent improvement for which money could not be provided out of the annual income, money was raised in England which had an unfortunate effect on Indian finances. To 300 miles in 1857, there were 14.000 miles in 1887 and the capital cost of Railways at the end of 1887 was Rx 182,879,000 and the total area irrigated in 1887 was 10,941,000 acres. The expensive system of guaranteed companies for the extension of Railways was an additional burden on the resources of the Empire. Another powerful cause for financial difficulty was the phenomenal rise in prices which added to the expenditure of the Government in almost every department of public service.

		Prices.				
		Special index No. for food grains.		Special index No. for articles exported and consumed		
	1861		81		88	
	1863	:	·86		. 93	
	1864		105		103	
	1865		120		100	
	1866		137	·	110	

The effect of all these combined causes of increased expenditure was further aggravated by the absence of an organisation for an efficient financial department and the imperfect knowledge of the civil officers, left the Government to drift on from year to year, without recognising the real gravity of the situation. This chaotic financial organisation was pointed out by Lord Ellenborough as early as 1842, who stated—

'That there is no officer charged with the duty of viewing the expenditure of the state as a whole and of considering every proposed or existing item of charge not by itself only but with reference to the

The figures for the debt of India from total charge upon the revenue. Without this concentration of duty and authority in a really responsible officer I have no hope of giving permanence to the influence of economical principles in the financial administration of India or even dealing satisfactorily with the details of expenditure."

> It was only after 1860 the present system The framing of annual Budget Estimates with sanctioned grants for each subhead in every province and district; compilation of Budget Estimates for the Empire, from the sanctioned estimates for each province and department; Publication of Financial Estimates before the beginning of the year together with the accounts and revised estimates of the two years and the sanction of the Legislature when the Budget Estimates of any year involve Legislation for the reduction or increase of taxation; the duty of every department and official, to. keep expenditure within the sanctioned grant, or to report at once for orders, if unforeseen circumstances, such as, failure of crops, famine or war, prevent the fulfilment of the sanctioned estimates of revenue or necessitate excess outlay beyond the sanctioned grant, all these were unknown.

> Secondly (Industrial)—While the finances of the State were in such a condition of unparalleled disorder and deficit the trade of India increased and there were signs of increasing industrial vitality and prosperity all round.

The exports as compared between the years 1824-1856 stood thus:—

Exports.
$$\pounds$$
1834-35 ... 7,993,420 Increase of 1855-56 ... 23,539,265 188 per cent.

Even as between the years 1862-63 and 1863-64 the value of the export of raw cotton increased two-fold:—

and the total trade of India went up from 13,847,289 in 1833 to 60,219,660 in 1858. The price of labour and every article of domestic and foreign consumption went up together. The rate of wages rose in many districts two-fold and in some three-fold.

The effect of this large volume of export trade on the monetary system of the country required to be carefully traced. The heavy import of foreign goods, the

universal demand that exists for articles of comfort and luxury had not as yet commenced and there was no equal interchange of commodities, while the excess of exports over imports had to be liquidated in silver. While the exports in 1863-64 amounted to £67,459,795, the imports were only £30,384,828 and the balance had to be paid in specie. Gold and silver having been excluded from currency, silver had to be purchased and imported.

Thirdly (Monetary)—The monetary system was defective and unsound, which aggravated and prolonged the crisis. The Right Hon'ble James Wilson in one of his speeches stated—

"I believe that there is but one opinion throughout India and, I will add, at home, that the currency of this dependency is in a most unsatisfactory state. If our monetary condition be unsound, the country will be exposed in aggravated form to all those vicissitudes which overtake trade, for a time paralyse industry and impoverish people. If on the other hand—it be based on sound and solid principle we may rest contented that we have taken precaution within our power, if not for altogether preventing these vicissitudes, yet for alleviating their consequences and shortening their duration."

The currency system was composed of silver and paper, and the paper currency introduced in India in 1861, unintelligible both in form and in principle to the great mass of the people, was not popular and its circulation was limited to the presidency towns.

•	, (Currency of Reserve.		Value of notes.
	Bullion.	Coin.	Govt. Secu-	-
	Ŕs.	Rs.	Rs.	Rs.
Calcutta		1,84,55,922	1,10,44,078	
Madras	A	73,00,000		73,00,000
Bombay	1,17,00,000	1,19,00,000	٠,	2,36,00,000
	1,17,00,000	3,76,55,922	1,10,44,078	6,04,00,000

The currency notes after 3 years' circulation in 1864, formed only 6 per cent. of the circulation and even as late as 1868, the Currency Commission of that year reported that outside the presidency towns the people had not as yet been educated to the

point of using paper currency. The strain fell exclusively on silver, a metal whose production was getting less during this period, and the increased discoveries of gold, and its demonetization in countries like Belgium and Holland made silver appreciate relatively to gold. During the years 1862 to 1864 the figures for uncoined bullion were £66,650,519 in Calcutta, Madras and Bombay.

Silver was getting scarce in Europe, its transport difficult and costly owing to its bulk and even when received in India the mints could not coin as fast as they were wanted. During three years, 1862 to 1864, figures for uncoined bullion were Calcutta, Madras, and £,66,650,519 in Bombay Mints. These difficulties were further aggravated with regard to trade with gold-standard countries like Australia The process of exchange of gold into silver went through various stages. The gold of Australia was sent to England, where it was employed in bringing up silver, and the silver was sent to India burdened with the charges of double voyages.

Sir Charles Trevelyan pointed out that in this process —

"The gold remained in the Bank of England till the Indian demand set in and then it was suddenly withdrawn to sweep the continent of silver for transmission to India. In order to protect themselves the Banks of England and France raised their rates of discount and by so doing and by the violent oscillations in the Foreign Exchanges every description of business was deranged."

The industrial and the economic revolution that followed the political revolution of 1857 has rarely been studied and explained and the traditional disregard for industrial and economic history has led to various fallacies and erroneous theories and has vitiated the discussion of the question of gold currency for India.

(To be continued.) .

M. R. Sundaram Iyer.

MEASURE FOR MEASURE:

Prostitution in the Shakespearian Microcosm.

SHAKESPEARE illumines all sides of life. Even like the sun he does not withhold his piercing purifying rays

of light and warmth from the murkiest den of vice and infamy. Prostitution is focussed into view in Measure for Measure, and light is shed upon it also in Pericles. The one looks at the evil from without, and in

the other the brothel, its inmates, and their life are revealed from within. We have, in the two plays together, a complete history of prostitution, at once retrospective and prospective, with its lessons so clear and outstanding that he who runs may read them. Shakespeare's Vienna and Mytilene are but typical of our habitable earth. If "an atmosphere of impurity hangs like a dense fog" over his microcosmic world, it is because such an impure atmosphere envelops our actual world. He perceives nature with the unerring instinct of his genius and reproduces it with truth, courage and accuracy. Here he draws a true picture of prostitution, elaborates the nature of that social disease, points out its evils, dives into its causes, and exposes the futility of legislative prescriptions to cure it.

First, we have Shakespeare's oracular statement. "All sects and ages smack of this vice." History fully bears him out. Prostitution is neither local nor modern. In all ages and lands it has existed. In East and West alike, in ancient, mediæval and modern times the evil has persisted in existing, unmindful alike of toleration or persecution. India, China, Egypt, Phonæcia, Judæa, Greece and Rome had known it. Mediæval Europe was notorious for it, and the modern nations of the twentieth century are battling with the same evil.

In ancient times a certain amount of compulsory prostitution is said to have been involved in the worship of Mylitta in Babylon. The practice appears also to have attended the religious propitiations of Baal, Moloch, Isis, and Astarte. In the temple of Aphrodite the grossest sensuality is stated to have prevailed in Corinth. In India six classes of Dasis were known from early times. The Greek dicteria evidence the presence of the evil in the poetic land of Olympus. Megasthenes's praise of Indian chastity is indirect evidence of the relative immorality of Greece. If in early Rome we have but a solitary Tarquin, we find as early as 186 B. C. a serious Senatus Consultum regarding the wide practice of obscene bacchanalian rites. The prostitution registers of the Aedile's office must have been long and sorry documents.

In the middle ages the evil was no less conspicuous. Hospitality to public guests included the placing of prostitutes at their disposal. Emperor Sigismund is stated to have been accorded such hospitality in the 15th century. In England the brothels were a source of State Revenue for a long time. We have Indian tales of anchorite poverty fed by pious royalty demanding, in addition to food, a good prostitute for the satisfaction of the weaknesses of the sannyasi flesh Abdul Razak, a Turkish Ambassador in India in the 15th century, describes prostitutes as living under the control of the State.

In our own day there is a vast mass of prostitution all over the world. In the big industrial centres of the West, the evil is intense. The laws against it in every European country are evidence, if evidence be needed. Here in India we have a regular caste of prostitutes, under various names such as Bogam, Sani, Guni, Basavi, Dasi, &c. It is thus historically and literally true that 'all sects and ages smack of this vice.'

Prostitution is a dangerous social disease. It gives rise to many evils. Disease and death invade society. The nuisance of open procuration offends against delicacy, and degenerates and debauches the people. The best blood of a country is liable to be tainted. These evils are as prominent in history as in Shakespeare's Vienna or Mytilene, where "diseases have been sold dearer than physic." "They are too unwholesome.....The poor Transylvanian is dead that lay with the little baggage. She made him roast-meat for worms."

From about the 15th century in Europe mortality from disease caused by prostitution increased, especially in the ranks of the soldiery, and steps were taken to reduce it. In several European countries to this day, prostitutes are subject to Governmental medical examination once or twice a week and those. that are found diseased must attend hospital. Boult in Pericles, and Pompey in Measure for Measure, typify the vilest Pandaruses. Boult "takes the marks" "the colour of her hair, complexion, height, age with warrant of her virginity" and proclaims them through the streets; and "the people of the younger sort listen" to him "as they would have hearkened to their fathers' testament." Escalus advises Froth not to be "acquainted" "They will draw you with tapsters." Master Froth and you will hang them."

Procuration is again a historical fact.

Its scandal and nuisance were felt in Greece. So prostitutes were compelled to live in certain definite parts of the cities and to wear a distinctive dress. Christianity condemned procuration severely even when it sympathised with the prostitutes. This vile set of men abound in our own day. In European cities, some of the worst of these men are said to always accompany the strolling prostitutes to pass off for their husbands in order to avoid the police. In Germany in spite of the legal prohibition of brothels, there are frequent changes of kuppelei.

"The vice is of a great kindred. It is well-allied" not only in Vienna but in the world in several periods. The ancient races of the world objected to prostitution from the point of view of race-purity. The Israelites had no objection to foreigners being prostitutes, but sought to prevent it among Israelite women. Even the marriage of a Brahman woman with a man of a lower caste entailed chandalattva, a The Bhagavad Gita social ostracism. would make the avoidance of Varna-Sankara or mixture of castes the chief reason for the preservation of chastity. In Rome the citizens were legally disabled to marry prostitutes or their relations in order to keep the best blood of Rome from impurity.

"We have strict statutes and most biting laws, the needful bits and curbs to head-strong weeds, which for this fourteen years we have let slip, even like an overgrown lion in his cave, that goes not out to prey." "Use and liberty have for long run by the

hideous law as mice by lions."

Vienna is here again but a microcosmic world. History shows many lands in many ages in an exactly similar situation. It is important to bear this in mind, because it is the non-recognition of the symbolic nature of the Viennese state of affairs on the part of the critics that had led to much mistake and some inconsiderate characterisation of the Duke's administration as weak. Let history verify Shakespeare. If prostitution is old, its condemnation is almost equally old. Its true nature as an evil was recognised in early days and it was everywhere condemned either by law written down or custom well understood, In Israel, a woman of the priestly family found guilty of this offence was to be burnt alive. Surely the law was not always observed to the letter. In Greece the law was severe enough, but the administration was lenient. In our own day, in almost every European country there are strict laws prohibiting or controlling prostitution, but their administration is comparatively lax. In Austria a special police have the power of acting according to enlergencies. They may tolerate existing conditions or enforce the laws to the letter, 'as to' their 'soul seems good'. Is not this exactly parallel to Shakespearian Vienna? It is clearly a mistake to consider the Duke a weak ruler. The point of the play is that laws cannot prevent the evil whether their administration be strict or lax. The laws always exist. In ordinary conditions they are not, as they need not be strictly administered. When the evil is intense, the Duke wants to enforce them. It is promptness and strength in him rather than weak-

Angelo vigorously sets about stamping out prostitution by waking up sleeping laws. 'All (bawdy) houses in the suburbs of Vienna must be plucked down'. Procurators and prostitutes are imprisoned. Claudio is sentenced to death.

But as a result we find that when the suburban houses are pulled down, the "city houses" "stand for seed". Mrs. Overdone "professes a hot house, ... a very ill-house too... a bawd's house." She is encouraged by her tapster the witty Pompey who assures her that "good counsels lack no clients." Pompey himself braves the "The valiant heart is not whipt law. out of its trade." - Escalus exclaims: "Double and treble admonition, and still forfeit in the same kind. This would make mercy swear and play the tyrant." There is miscarriage of justice owing to corruption in the executive. For, Angelo's overstrictness is misapplied in the case of Claudio. His was a true contract of love kept secret for certain reasons. He was ready to marry Juliet. This is the net result of a rigorous administration of the laws. The evil is not driven out but worse evils find their way in.

History unfolds the same sorry tale. Neither the harsh laws of Israel prompted

by race-purity, nor those of Greece to prevent the growing scandal and nuisance, nor yet the severe punishments and penalties of the strict Roman administration were able to root out the evil. In Greece the Hetæræ braved the law and the Areopagus itself felt their power and influence. Have we not he proto-type of Angelo in Charles the Great whose life was not regulated to the ideal of personal morality he wished to enforce? Why should Angelo be considered a hypocritical puritan held up to bitter contempt? To continue the history of harsh measures, an effectless crusade against the evil was commenced in the 16th century. The Reformation breathed pious horror onthe monstrous vice. In Germany the fraunhauses were closed. In 1560 the emotional French ordered all prostitutes to leave Paris. within twenty-four hours! Henry VIII abolished brothels in England. All this was of no avail. Puritan zeal led another expedition against the corruption of society. and the violent repressive measures of the 17th century only resulted in the unbounded licentiousness of the inevitable re-action which infested even the literature of the. period. Prostitution was in no case stamped out by such violent measures. It marched triumphantly on in spite of the cruelest laws most cruelly administered.

Nor is sympathetic toleration or smooth persuation effective in extirpating the evil. The Duke tried toleration, a policy of laissez Paire, for fourteen years. Prostitution did not diminish but increased. He tries by persuasion to win over Pompey to the side of honest virtue, and paints the vice in its

true dark colours:

"Fie, sirrah! a bawd, a wicked bawd! The evil that thou causest to be done That is thy means to live. Do thou but think What 'tis to cram a maw or clothe a back From such a filthy vice: say to thyself From their abominable and beastly touches I drink, I eat, array myself and live-Canst thou believe thy living is a life So strikingly depending? Go mend, go mend."

But the humorous devil is not convinced. hastens to answer the Duke in defence of bawdry, and convinces him that "instruction and correction must both work before the rude beast" could be profited.

These again can be easily verified in history. The very violent measures interspersed between the ages strongly point out

the uselessness of the toleration that must have immediately preceded and succeeded them. In Europe at the present day several countries consider the evil as beyond cure and professedly tolerate it as a necessary evil. But it is not any the less for such

recognition.

The futility of persuasion is writ large on the page of history. Early Christianity took up a most sympathetic attitude towards the miserable prostitutes, while it condemned the aiding or abetting of prostitution. It said to the wretched beings, "Repent ye the kingdom of heaven is nigh at hand." But the devil spurned this kind offer of sympathy; for repentance was beyond his power, and salvation beyond hope. Under the influence of the church, the tax on the sorry profession was partly reduced by Theodosius and totally abolished by Anastasius I. In the 6th century organised efforts were made to reclaim the lost women. The utter failure of Theodora's scheme on the Bosporus foreboded the doom of similar attempts in the succeeding ages. The tide was not stemmed. The evil took the church itself by storm. The clergy offended worse than the laity. When the mentor needed admonition most, there was very little chance of the pupils getting better. But soon the church morale improved and another trial was given to her prescription of sympathy. The cloister was opened to the repentant sinners. Subscriptions were enthusiastically collected for dowries needed to help the churchman in persuading men to marry such of the repentant sinners as would not, owing to the presence of the glamour of worldly pleasure still in their minds, brook the seclusion and the discipline of the convent. Innocent III with all his papal authority declared that it was not only no sin to marry repenting prostitutes but that it was positively meritorious and praiseworthy to do so. Organised missionary efforts were put forth. But prostitution went on its own course, heedless alike of the severity of individual rulers here and there, and of the sympathetic treatment of the regenerated clergy. Thus toleration and sympathy were as ineffective in ridding society of prostitution as force was found to be in Rome and elsewhere.

There is one other lesson on prostitution that is not quite so explicit as the foregoing ones. Angelo's advances to Isabella indicate the same moral depravity that characterised the lesser folk that were being punished. A certain man tried to corrupt Elbow's virtuous wife who "spit in his face" and "defied him." In both these cases if the women had not been above normal, if they had been any others, there is no knowing what would have been the outcome. These two incidents, following so close upon the heels of the rigorous administration of the anti-prostitution laws, seem to point out what St. Augustine had observed that extinction in one place led only to diffusion all round. Surely prostitution is but an external symptom. The suppression of the symptom may vitiate the whole system. There are those in India who would preserve the Dasi community intact in order to serve as a drain of the exhuberance of the vicious propensities of wicked men. Else, they hold, corruption will invade general society.

"What with the war, what with with the gallows, the sweat, what and what with poverty. I am customshrunk." So laments Mrs. Overdone. And she is right. A war is disastrous to the profession not only by the deaths it. involves, and the numbers of men it sends out of the country, but by an effectual displacement of sensual ideas from men's minds. Tennyson would suggest in Maud that a war is successful in drowning all petty considerations in the sense of public

interests.

"For I trust if an enemy's fleet came yonder round by the hill, And the rushing battle-bolt sang from the three-decker out of the foam That the smooth-faced snubnosed rogue would leap from his counter and tile And strike if he could were it but with his cheating yardward home."

Sir John Falstaff who considered himself "virtuous enough" when he "went to a bawdy house not above once in a quarter—of an hour" could, when war was afoot, enthusiastically "wish this tavern were my drum!" Whatever motives impelled them and howsoever they were recruited there were, marching in Falstaff's company, a number of "revolted tapsters...the cankers of a calm world and a long peace." When the crusade wars roused the pietic fervour of the European peoples, and chivalry

followed in their train loftily idealizing woman, the prostitutes could not indeed have had a good time of it. What wonder then, war is inauspicious to Mrs. Overdone and her class?

Poverty is certainly another enemy, under whose auspices prostitution does not flourish. For, poverty keeps men's minus fixed to hunger and the means of its satisfaction. It is when the belly is full-may be with food or drink—that other cravings of the flesh are heeded. It is a historic fact that peace, luxury and ease open the doors wide for the dreadful disease. In cold countries where nature cares not to respond but at labour's earnest call, we do not hear much of prostitution in the early barbarian ages, when the struggle for existence necessarily absorbed the men's whole attention. The Romans lost their stern personal morality and descended into utter depravity only after the termination of their glorious wars and the establishment of their power on a stable footing. It is a rather curious circumstance that a little before the final defeat of Hannibal the unchastity of a vestal virgin was brought to light for the first time, as if prognosticating the evils that were to follow.

Mrs. Overdone considers the gallows as another force to be reckoned with. Temporarily the gallows rid the brothel of many clients, and their fear holds backmore.

The principle underlying all harsh measures for the suppression of prostitution is that the whole fault is supposed to lie in the existence of the unfortunate members of the miserable profession. There has been in all states a tacit assumption that but for the prostitutes, prostitution would be totally absent. All the misery and the wretchedness of the evil is attributed to the women. And at first sight it looks like a truism. But Shakespeare points out a subtle distinction.

Escalus: It shall not be allowed in Vienna.

Pompey: Does your worship mean to geld and splay all the youth of the city?

Escalus: No, Pompey.

Pompey: Truly, Sir, in my poor opinion they will to it then. If your worship will take order for the drabs and the knaves, you need not to fear the bawd.

Ascalus would think that the fault lay entirely with the bawds. Pompey argues

otherwise. The youth of the city are lewdly inclined and therefore the bawds thrive. The fault is in the people who want these women. The supply is not to blame; it is but indirect response to the demand. The bawd in Pericles estimates the probable value of the woman she puts on the market with as good insight as any modern industrial captain of labour. "Such a maiden-head were no cheap thing if men were as they have been."

A strict hanging of all men who offend that way will according to Pompey depopulate the city in ten years: they are so numerous. Lucio says: "It is impossible to extirpe it quite till eating and drinking be put down." The evil therefore has its roots deep in human nature. The devil is within, not without; and no external weapon can kill him. Shakespeare is a poet of all men and of all time. In the words of Ben Jonson "he was not of an age but for all time." He concerns not himself with local and temporary circumstances that at various times in various places varyingly intensify or mitigate the evil. The social and industrial conditions of communities, their laws and customs are all accountable in different degrees for the extent and for the nature of the external appearance of the social disease. With them the universal poet and prophet is not concerned.

Thus it appears that prostitution is an ancient social desease. "All sects and ages smack of this vice." In Vienna it "is too general a vice, and severity" is applied "to cure it." But severity does not cure it, it only egives rise to other evils. Justice miscarries. In the executive "corruption bubbles and boils over." The blame does not rest wholly with the prostitutes. "If your worship will take order for the drabs and the knaves, you need not to fear the bawd." The evil is strongly rooted in human nature. "It is impossible to extirpe it quite till eating and drinking be put down."

The world is full of checks and balances. There is no evil but has its antidote. Side by side with the greatest profligacy, we have the highest purity. The high-water-mark of the one simply indicates the high-water-mark of the other. In the very worst ages, we have not lacked the best men. In Measure for Measure we have Isabella standing out against the hardest temptation.

Her person is desired by the highest officer of state. To vield to his bestial desire is the only possible means of enabling the virtuous and affectionate sister to save a brother's life. Angelo uses all his art to seduce her. "Our compelled sins are more for number than for accompt." "Might there not be a charity in sin.....to save this brother's life?" But Isabella sees the right course through all this sophistry, and unhesitatingly decides that "it is better that a brother should die at once than that a sister in saving him should die for ever." The inspiring and elevating effect of unsullied virtue is clearly perceptible in the change wrought in Lucio by the presence of Isabella.

"I would not—though 'its my familiar Sin With maids to seem the lapwing and to jest Tongue far from heart—play with all virgins so. I hold you as a thing enskyed and sainted, By your renouncement an immortal spirit And to be talked with in sincerity As with a saint."

Nor is Isabella isolated in her virtue. There is good company enough in vicious Vienna. The pure and faithful Mariana lives there. Nor is virtue confined to the higher classes alone. The constable Elbow's wife retrieves her class. We would fain believe the Duke himself has "a complete bosom" which "the dribbling dart of love" cannot "pierce". He stands as against Angelo whose blood is unfortunately too strong for his reason.

In direct contrast with the brothels, we have the nunnery with many restraints and few privileges where the votaries of St. Blare "must not speak with men but in the presence of the prioress: then, if you speak you must not show your face; if you show

your face you must not speak."

Even so in Pericles, Marina is a strong protest against the inmates of the Mytilene brothel. The critic of Shakespeare's art would point out that the background of a bawdy environment was chosen to show off Marina's purity at its best. For whatever purpose introduced, the scenes are true to life. Marina fights against tremendous odds and victory is on her side. Even apart from her, there are others whose conscience is touched, whose true nature rebels against such a disorderly life. Pandar says—

"Three or four thousand chequins were as pretty a proportion to live quietly and so give over.....

Besides the sore terms we stand upon with the gods will be strong with us to giving over. Neither is our might have disliked or even profession any trade, any calling."

One need not therefore despair. There is a ray of hope. Lysimachus, the Governor of Mytilene, needs but an earnest appeal to his sense of honour to be reformed. He stands typical of a certain proportion of men, who are not be ond cure. The wise Duke of Vienna who takes a paternal interest even in the domestic concerns of his subjects applies remedies suited to individual needs. The public shame is enough punishment to the repentant Angelo.

We have no reason to suspect the sincerity of his repentance. Lucio, whose tongue is as loose in slander as his life in morals, is compelled to marry a· prostitute, effective punishment which answers justice and in its deterrent effect is undoubtedly better than the gallows. Pompey, with whom persuasion avails not, is sent to prison where "correction and instruction" are "both" to "work," as neither, by itself, could win him over.

Measure for Measure is a much misunderstood play of Shakespeare's. It has suffered a deal at the hands of prejudice and overwise criticism. Its high purpose is lowered, its great characters are misinterpreted, its wisdom mistaken for weakness and its mercy itself is considered culpable.

Shakespeare is said to have written this play in bitter hatred of the hypocritical puritans who were very intolerant of the slightest moral delinquencies. Angelo is the puritan who, when tempted, proves a worse offender than many he condemns. Pompey's consolation to Mrs. Overdone that "good counsels lack no clients" is fancied to be the revengeful retort of Shakespeare to the overpunctilious puritans. The insinuation seems to be that in his condemnation of the overzealousness of the puritan Shakespeare defends prostitution! The very suggestion condemns itself. It is impossible to believe for a moment that Shakespeare holds a brief for prostitution. The general lesson is of course clear that true moral strength must pass the crucible of a real temptation before it can be proved. One cannot be too sure of one's strength—weakness may lurk beneath the greatest apparent strength. Beyond this generalisation it is difficult to go. It is nevertheless quite possible

the man might have disliked or even hated the puritans who condemned his art, and might not have disliked paying a compliment or two to his sovereign James I. But the poet never betrays personal feelings. Those who hunt for them not infrequently find mare's nests. Malvolio in Twelfth Night is considered by some to be a puritan held up to ridicule. It is a pure surmise. From the sublime heights of dispassionate wisdom, Shakespeare looks upon the vale of tears, and paints it as he sees it. There is no room in the impassioned poet's mind for petty personal feelings." The man should not be confounded with the poet. No, not Shakespeare. "He paints, creates, represents, holds the mirror up to nature: but from opinion, doctrine, controversy, he holds instinctively Overwise criticism studying Shakespearein the light of contemporary history and biography would further imagine that he deliberately made his Measure for Measure a comedy in form and even compromised poetic justice out of prudence. Prudence! That is a fugitive term. It is neither bird nor beast. It looks like a virtue but occasionally implies a grain or two of cowardice, cunning or selfishness. Alraid of the puritan wrath, Shakespeare is supposed by some to have left Angelo unpunished.

Angelo's offence is no doubt great. Himself deserving the death sentence more than his victim, Angelo, fearing revenge, does not spare the life of Claudio, as promised, even after levying the most ignominious ransom. He was guilty of gross injustice and moral corruption. But he is left unpunished. Is poetic justice compromised?

Justice as commonly understood is made up of two parts, viz., the revenge of society against an offender and the prevention of a repetition of the offence either by the first offender or by others. In other words justice consists of 'tit for tat' and a deterrent influence. Shakespeare's wise Duke evidently prefers preventing mischief to punishing it after allowing its commission. He would remove the 'tat' to avoid the 'tit.' wicked Angelo's intention is entirelydefeated. Isabella remains a pure maid, Claudio lives and poor Mariana is advantaged.' In Angelo only his wicked inten-

tions call for punishment. The Duke's policy is wise. He does not believe in the talismanic virtue of the gallows in correct-The Duke ing and reforming criminals. cares more for the reform of the criminal than for any punishment from low motives of revenge. With his pride humbled by shame, with true repentance at his heart, the great Angelo is better let alive than made a "swift ambassador to heaven." Who is not satisfied with repentance? The fault 'sticks' 'so deep' 'in his penitent heart that he craves death more willingly than mercv.' Valentine in the Two Gentlemen of Verona accepts the 'hearty sorrow' of Proteus as a 'sufficient ransom' 'for' his 'offence.' And the Duke's mercy is great the mercy that "becomes the throned monarch better than his crown." Moral frailty is not to be cured by punishment. Angelo's fate reminds one of the advice of the Prophet of Nazareth, viz., Judge not lest ve be judged. Angelo's weakness may yet be ours. In judging him hard we may be committing the same error that he fell into. There are circumstances which though not extenuating the offence yet claim some sympathy. Isabella herself 'partly' thinks 'a due sincerity governed his deeds since he did look on me.' Involuntarily the flesh asserts itself and his reason is too weak to subdue it. He sees the evil in all its heinousness. Piteous is his introspective self-analysis and hopeless recognition of the over-powering strength of his passion.

"It is I That lying by the violet in the sun Do as the carrion does, not as the flower, Corrupt with virtuous season...

Having waste ground enough
Shall we desire to raze the sanctuary
And pitch our evils there?
Olet her brother live
Thieves for their robbery have authority

When judges steal themselves.
O cunning enemy that to catch a saint
With saints dost bait thy hook!

Never could the strumpet With all her double vigour, art, and nature Once stir my temper; but this virtuous maid Subdues me quite."

And when once he yields to the temptation and gives his sensuous race the rein, his moral vision is blurred. The first step taken, he rushes down the left-hand path and breaks his promise for fear of revenge. To excuse this weakness is thoroughly consistent with the character of the Duke. To

the strict Angelo who was so hard upon sexual frailty, what punishment could teach a stronger lesson than mercy shown to his own weakness? The Duke watches over the welfare and interests of his subjects like a parent. He loves doing good. Mariana's happiness depends on the life of Angelo being spared. He gives justice and happiness to the deserted girl.

The Duke's device of substituting Mariana for Isabella is considered by George Brandes to be "profoundly unsatisfactory to any one of the least delicacy of feeling." God looks over and orders many and apparently worse details of private domestic life, no one blames the Divine watchful care. Is it however so offensive in the Vice-God, to look upon his subjects "passes" "like power divine" and prevent evil?

The Duke's character does not appear to be well appreciated. His delegation of power to Angelo to apply the laws is taken by certain critics as showing this weakness. It was his high moral scruples that among 'more reasons' rendered his withdrawal desirable. He explains it himself:—

"Sith 'twas my fault to give the people scope
'Twould be tyranny in me to strike and gall them
For what I bid them do. For we bid this be done
When evil deeds have their permissive pass
And not the punishment. Therefore
I have on Angelo imposed the office."

We have seen the Duke's wisdom, paternal interest in his subjects, mercy, moral scruples. promptness and despatch in business. He is extremely popular as a ruler. Lucio's slander is but lip-deep. He really loves him at heart. . "Sir, I know him and I love him." "Let him be but testimonied in his own bringings forth and he shall appear to the envious a scholar, a statesman and a soldier. He is a philosopher." "Above all other strifes he contended especially to know himself." Though merciful, he would yet have "dark deeds darkly answered." He is yet misunderstood to be a mysterious plotting wirepuller behind the screens without delicacy of feeling and capacity for administration.

Shakespeare has given us a complete history of prostitution with a frontispiece picture thereof. Coleridge and Dowden consider the Measure for Measure as the most painful part of Shakespeare's plays. Shakespeare could not help it. He speaks the truth and truth is not always pleasant.

S. KALYANASUNDRAM.

ESPOZISIONE INTERNATIONAL DI ROMA, 1911

By R. N. AINGAR, BARRISTER AT-LAW.

ROME is a place of attractions par excellence and it is audacious to try and provide an additional attraction there. Yet the Committee responsible for getting up the Espozisione International di Roma, 1911, are to be congratulated on their wisdom and success. They are wise in ensuring their success by using Rome itself as an effectual background for their exhibition. For the most important thing about it is that the exhibition is divided into different sections housed in different parts of the town—parts in themselves of great and historical interest—

1. The Archælogica in Terme Diocle-

tiane.

2. D'Arte Retrospective in Castel Sant Angelo.

3. Ethnographica E Regninale in Piazza D'Armi.

4. International D'Arte in Villa Giula or

Viga Cartoni.

'See Rome and die' says the wisdom of Humanity. So I went to Rome and was incidentally caught by the Exhibition. I certainly did not attempt to catch it. I went of course to see it after I had seen everything else that there was worth seeing—that is never to see it at all, as I had only five days at Rome and Rom eis simply stupendous. Why, it will take you five days to see the fountains only,—no mere feeble trickling affairs there but roaring, gushing, leaping waters urged onwards and upwards by furious horses and struggling dolphins or held in check vainly by giant Titans.

And one afternoon I went to see the Baths of Diocletian—the largest Roman Bath existing. The public Baths played a great part in the social life of the Romans. They were luxurious buildings with stately halls and fitted up with baths, gymnasium, playground, reading rooms and lounges. Here Romans of all classes

spent a good deal of their time and the Baths of Diocletian could accommodate more than three thousand bathers at a time! I went to see these ancient and historic ruins and found myself in the Archæological section of the Exhibition. The ruins had come to life. True, I did not see the great Romans in their sandals and togas but I did see collected together the archæological remains from all points of the by-gone Roman Empire-statues, busts; columns and inscriptions from Asia and Egypt, from Spain and Switzerland, Roman sepulchres from Belgium, bronze ornaments from Denmark, Ruins of Temples from Numedia, mosaics from Mauretania, and models of Roman walls, triumphal arches and amphitheatres—a vast and thrilling panorama of Ancient Rome and its ancient

The Retrospective Art Section in Castle Sant Angelo, the great and massive tower by the river and close to St. Peters, and the Vatican. It is a Castle famed in Legend and History. Built by the great Emperor Hadrian to be his mausoleum, later the stronghold of the Barons from which they defied the citizens, and later still the house of the mediæval Popes where they held their gorgeous entertainments. The great yawning dungeons below in which the beautiful Beatrice Cenci was impri-The angel at the top of the Rotonda St. Michael sheathing his sword— Materialisation of the vision seen by Pope Gregory the Great-signifying that the plague which was then desolating Rome would cease-and so it did. The Retrospective Art Section was very incomplete when I was there. England was represented by a number of empty spaces placarded "Removed Temporarily." But I had the pleasure of seeing some very delightful drawings and etchings in Italy by Walter Crane. The beautiful set of

Papal Apartments have been repaired and refurnished somewhat as in the days of their glory. And wandering through these rooms with their splendidly carved ceilings, rich decorative furniture, silk curtains and hangings and beautiful pictures one may get some idea of the love of Art and Beauty, of good living and fine eating which those old Popes must have had and catch faint but thrilling glimpses of the grandeur and sumptuousness of Mediæval Rome.

The Ethnographical Section in the vast plains of the Piazza D'Armi was also unfortunately incomplete. (Here I must reluctantly urge one complaint against the management. The Exhibition was officially opened in March and I visited it in May-not one quarter of the Exhabition was completed. Not even all the buildings were put up). The Ethnographical Section is intended to represent all parts of Italy—all local varieties of dress, habits and modes of life-buildings too in their various local styles and little model villages. I caught glimpses of the palm groves from Palermo, canals and quaint wooden bridges from Venice. I saw clay modellers from Calfa Girone and dark-eved maidens from Sicilly in their parti-coloured garments, red, blue and yellow. There were also the inevitable side-shows, the swinging boats, the merry-go-rounds, the Arba concerts and oriental labyrinths. Children's incubators seemed to be a favourite show.

I crossed the river and found myself in the International Art Section. Here by the side of the Villa Borghese, a delicious park with ilex groves and beautiful statues, various countries have built their palatial buildings in which their art is severally exhibited. The Italian section is to remain after the exhibition as a permanent gallery of modern art. Of Asiatic countries only Japan is represented.

The British Section is excellently got up illustrating very satisfactorily the whole progressive evolution of the British School—from its beginnings in the middle of the 18th century to the present day.

A.—GENRE PAINTING.

There are two pictures. "The Lady's Last Stake" and "The Card Party", by William Hogarth, the father of English painting. They well show his splendid genius for genre painting and fierce satire too. "The Village Politicians" and "The Rent Day" by the gentler and kindlier satirist Sir David Wilkie Orchardson, and Frith, Maclise and Zoffany are also there.

B.—PORTRAIT PAINTING.

The British school admittedly excels in this class of work. Sir Joshua Reynolds with his two portraits of 'Kitty Fisher' and "Mary Palmer" comes first not only in time but in perfect mastery of the art. And Romney's 'Lady Hamilton' will attract the notice of even the most casual wanderer.

C.-LANDSCAPE PAINTING.

Here again the British school is supreme and we are irresistably attracted by the splendid series of Turner drawings collected here, though we notice before going to him the earlier aftempts of Gainsborough and Constable, of Crome and Walker, inferior only to Turner.

D.-IDEAL AND DECORATIVE ART.

Then again there are a number of exquisite pictures representing not inadequately that great movement in England which has so deeply influenced all artistic and aesthetic thought and work in England and elsewhere. I refer to the Pre-Raphælite Movement, and in this connection we at once think of the great names of Holman Hunt, Sir John Millais, Dante Gabriel Rossetti, Ford Madox Brown, Sir Edward Burne-Jones, and they are all here for the eves to feast on, the mind to contemplate and the soul to be inspired. The movement stood for freedom from the old cramping conventions of art, for a new and sincere return to Nature. Rossetti, the Poet-Artist and Artist-Poet, is represented here by his "Annunciation of the Virgin" and "Dante meeting Beatrice—a number of exquisite water colour drawings and that strangely alluring picture 'Mariana'. He himself wrote under the picture—

"Take oh take those lips away
That so sweetly were forsworn,
And those eyes, the break of day
Lights that do mislead the morn;
But my kisses bring again bring again.
Seals of Love but sealed in vain, sealed in vain."

It is worth going to the Exhibition if only to see Burne-Jones, to see his delicate wan faces, his soulful expression. There.

are three of his pictures here—"Portrait of Miss Dorothy Drew," a charming portrait of a little flaxen-haired girl who might grace an Angel's choir, "The Mirror of Venus" and "Love among the Ruins," both justly famous. He specially appeals to the Indian, for he is perhaps the most spiritual of all modern artists and comes so near in his ideals of Art and Art-life to our own great masters of ancient times.

E.—IDYLLIC ART.

You could spend days in the British Section alone and yet not see all of it. Think of all the artists I have not mentioned, Watts, Leighton, Alma-Tadema and others who are no less reputed artists. And if you are an Indian you will no doubt be specially attracted by Brangwyn's gorgeous Rajah's Birthday, a perfect medley of colour, and the exquisite idyllic Harnel who is so fond of painting scenes from Ceylon life in gay, sparkling colours.

F .-- MODERN ART.

You will also notice the immense variety and diversity of the modern artists who refuse to be classified and labelled. In that they are truly typical of the whole

modern spirit, which is rushing unheedingly helterskelter—the modern civilisation is a perfect medley of all sorts of aims and ideals. There is not one principle or idea supreme. We want a bit of everything. We are all for Digests and Encyclopædias. But the individual works are excellent-and who knows perhaps underneath all this superficial clashing of ideas and ideals there is really sound basic common ground. Perhaps you, clever reader, already guess what this common principle is-shall I tell you? take it for what it is worth. I believe that all modern artists—and I use the word in its widest sense—are inspired by the one ideal of Love which in its diverse manifestations is called Freedom, Equality, Truth. Beauty, Righteousness-Love of Oneself and Love of Humanity-Oneself in Humanity and Humanity in Oneself. Modern Art and artistic thought knows no distinctions of class or caste, of race or creed. We recognise it to-day by vulgarly saying 'Art is becoming cosmopolitan.' Art is not becoming cosmopolitan—but art is becoming one as. Humanity is becoming one—a whole composed of many units fully developing and freely evolving, bound together by the only. sacred and enduring bond-the bond of Love.

HISTORY OF THE CONSTITUTIONAL MOVEMENT IN JAPAN

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ROM this time forward, the agitation for constitutional government became more and more vigorous. The newspaper press that had already become a power in the country took up the subject and strongly urged the establishment of a constitutional government. The masses were, also, being educated in the new ideas. The scholars combined with the agitators in preaching and propagating the gospel of constitu-Intellectual renaissance went tionalism. side by side with, and inspired political agitation. Fukuzawa, one of the greatest pioneers of reform and educationists devoted himself heart and soul to the work

of translating Western democratic literature. Another eminent scholar, Mitsukari, translated the French Code and familiarised the people with ideas about the interest and inviolable rights of man. The doctrines of Mill, Bentham, Rousseau, Spencer, Montesquieu and a host of other Western exponents. of liberal political thought were sown broadcast among the people through the medium of cheap vernacular publications, and thus, the vivifying light of Western thought and culture was brought within their easy reach. This intellectual renaissance is one of the most remarkable features of the Japanese constitutional movement, and may well be noted by the comparative - student of Japanese and Indian progress under Western influence. We have at least on this side of India, nothing like the educational and literary activity that characterized and materially contributed to the success of the reform movement in Japan.

It was not only by means of the Press or cheap political literature that the agitation was carried on. The Japanese soon learnt the great value of the public platform. Itagaki founded an association called the Risshisha with the object of propagating the idea of self-government and arousing the spirit of independence among the people. The association became a power and its membership swelled to several thousands.

The Government seeing that the movement was every day gaining in strength and power tried to divert the current of public feeling by organising a military expedition to Formosa. But all these tactics were in vain, and in April 1874, the Government issued an Imperial Decree convening the assembly of Prefectura, Governors as a first step towards the establishment of a National Parliament.

The Formosan expedition not only failed in placating the agitators, but also had the unexpected result of leading to the resignation by Kido of his seat on the Council of State. Kido was the most highly respected member of the Government, and his secession, therefore, greatly weakened its moral influence. Ito, seeing that this was far from being a satisfactory state of things, sought to bring about a reconciliation between those who were, and those who were not, in office. He, therefore, arranged a conference at Osaka, and a compromise was agreed upon, providing that 'a senate with legislative powers should be established in order to guard against the monopolising of the administrative authority by a fewpersons, and also to pave the way for the future establishment of an elective assembly. The compromise was accepted by all save Itagaki. He insisted that the Senate should be an elective body, but this was not agreed to by the other members. However at the express wish of the Emperor he waived his objection and took office along with others. He, however, did not remain long in office, as he again tendered his resignation in 1876,

on finding that the terms of the Osaka Conference were not faithfully observed.

At this stage, we find a change in the policy of the Government. Thinking that the agitation for constitutional government was being carried beyond proper limits and was likely to lead to the promulgation of 'extreme and dangerous doctrines that may undermine the position of the sovereign', they enacted a drastic Press Law and a law of libel. Nor did these laws remain a dead letter. They were so strictly enforced that a leading newspaper wrote as follows about the rigorous campaign made against the Press by the Government:—

"In glancing back at the history of any nation; whatever, we have never heard of all the editors of a whole city being brought up before the courts for violating the laws, or inciting the people during a whole month, nor that while one editor is on his trial, another is brought up and before judgment is given against him, before even his trial comes off, another is brought in, and thus, no day passes without the trial of an editor. No, we have never heard of such proceedings, nor do universal histories furnish any parallel for them."

The campaign against the Press was followed by the arrest and imprisonment of political agitators, particularly of the prominent members of the Risshisha. This policy of repression, however, utterly failed to stem the rushing tide of political agitation. The example of the Risshisha acted as a spell and many other political associations with the same aims and objects sprang up in different parts of the country. The agitation they carried on was marked by the greatest vigour and pertinacity. Their representatives went from town to town and village to village and instructed the people in matters touching representative institutions.

The course of political agitation, like that of love, seldom runs smooth. Agitation stimulates Government to repression and repression leads to violence. And when the passions of the multitude are excited, even the best men sometimes fall a victim to them. In 1878 Okubo, one of the most prominent members of the Government, was ruthlessly murdered, in broad daylight, by a fanatic. Okubo was a believer in popular rights and liberties and in representative Government. But he believed also in moderation and thought that without a strong centralized government for some

time at least, the progress of Japan would not be as rapid as was necessary in order to enable her to come up to the level of the most advanced countries of the West. The result was that he was greatly misunderstood and some misguided fanatics thought him to be an enemy of the Constitutional Movement. It was to this perverse misconception that he fell a victim. The effect of this deplorable outrage was that the Government saw the danger of not conciliating public opinion, and a proclamation was issued on 22nd July, 1878, ordering the establishment of prefectural assemblies, composed of one delegate from each district. which were to sit once a year in each Ken or province. Under the supervision of the Minister of the Interior, these bodies were empowered to discuss questions of local taxation, and to petition the Central Government on other matters of local interest. The establishment of these Provincial Parliaments was a great step in the constitutional development of Japan, for the Government, thereby for the first time, recognised the principle of popular election.

The cautious manner in which the Government acted reflected great credit upon them and proved their high order of statesmanship. But the reformers were not satisfied and carried on their agitation as before. Memorial after memorial poured in upon the Government, the one keynote of which was the demand for the immediate establishment of a national Parliament. In March 1880, a great Congress, representing twenty-seven different associations, and an aggregate of about 90,000 members, was held at Osaka, and a resolution was unanimously passed to the effect that a petition should be presented to the Government in the name of "The United Association for the establishment of a National Assembly." The following sentiments expressed in the

petition may be read with profit:—

"Absolutism destroys patriotism, weakens the unity of the nation, and endangers the safety of the Imperial Throne. The unity of the nation can be secured only when the people participate in the government, and understand the affairs of the state. A country can maintain its independence only when the people possess a self-governing spirit."

The transmission of the petition to the Emperor was, however, refused by the Secretary to the Prime Minister on the ground that the people had no right to

present political petitions. This cold treatment at the hands of the Government only roused all the more the energy and activity of the Risshisha. It now established its headquarters at Tokyo itself, and carried on a sytematic and persistent campaign of agitation throughout the country. To meet these new Western methods of agitation. the Government passed a stringent law, greatly restricting the right of holding public meetings. It was, however, now impossible to put down the movement. On the contrary, it began to receive support from Akuma, an influential member of the ministry itself. He pointed out to his colleagues the utter fatuity of defying public opinion any longer and delaying the establishment of a national assembly. The financial policy of the Government also evoked bitter opposition from Akuma and the general public. The former findingthat he was no longer supported by his colleagues resigned and openly attacked the Government in the Press for pursuing a foolish financial policy. Public feeling rose to such a high pitch that disturbances were feared. The Government realized the gravity of the situation and in October 1881 not only abandoned its financial policy, but also issued an Imperial Decree ordering the establishment of a National Assembly in 1800. Thus in the end the Government were compelled to agree to an early establishment of a National Parliament.

This declaration had a soothing effect upon public opinion, and though some leaders of the constitutional movement. were not satisfied with the date fixed for convening the National Assembly, they did not wish to embarrass the Government any longer. The second stage of the agitation was thus concluded, and henceforth the question that engaged the national mind was: What was to be the nature and form of the proposed constitution!

THE THIRD STAGE.

Before the promulgation of the Imperial Decree announcing the establishment of a National Assembly, there were no distinct political parties with separate organisations and programmes of work. But now three such parties came into existence. All those who worked for the Constitutional Movement had sunk their differences

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for a common cause, but now that the crisis was over those differences began to manifest themselves. Itagaki and Okumo had joined hands and worked together for the success of the movement, but they differed widely in their political principles and each of them now became the founder and leader of a separate political party. That of Itagaki was called the *livuto* or Liberal Party and its programme was as follows:-

(1) We endeavour to extend the liberties of the people, preserve their rights, promote their happiness and improve their social condition.

(2) We desire to establish a constitutional govern-

ment of the best type.

(3) We believe that all men ought to be equal in respect to their rights.

The Liberal Party, it may be mentioned now, was in favour of a single chamber

Next to the Liberal Party came the Kaishin-to or the Constitutional Progressive Party of Okuma whose programme was as

(1) Our objects are to preserve the dignity of the Imperial House and promote the happiness of the people.

(2) We maintain that internal reform should precede the extension of national rights and prestige.

(3) We endeavour to establish local self-government restricting the sphere of interference by the central authorities.

(4) We do not maintain that a universal franchise should be granted, but that the extension of the franchise should be parri passu with the progress of

(5) We advocate that all possible complications with foreign nations should be avoided in order to

promote commercial intercourse.

As a counterblast to these two parties certain supporters of the Government formed a third known as The Constitutional Imperialist Party. Its programme consisted of the following articles:

(1) We pledge ourselves to support the Imperial Decree of October 12th, 1881, which fixes the date of the convocation of a National Assembly for 1890, and to refrain absolutely from any discussion of its alteration.

(2) We pledge ourselves to abide by the constitu-

tion to be granted by the Emperor. (3) We maintain that it is indisputable that the sovereignty of the Empire resides in the Emperor.

(4) We believe it necessary that the Legislature should adopt a two-chamber system.

(5) We also believe it necessary to restrict the electorate by some system of qualification.

(6) We maintain that the national assembly should be given the power of enacting laws concerning the internal affairs of the State.

(7) We believe it necessary that an absolute veto over all legislation should be left in the hands of the Emperor.

(8) We maintain that freedom of meetings, associations and public speech should be restricted only in reference to the disturbance of the public peace.

The real leader of this party was Ito, though he did not openly profess to be its leader. It is believed that the above programme was drafted under his direction.

It will be seen from the above programmes that they bear distinct impress of the influence of the Western political philosophy of the 18th century. And indeed it speaks volumes for the earnest and progressive spirit of the Japanese that within less than a generation they should have made such marvellous progress in the acquisition of the knowledge of Western social and political philosophy.

The policy adopted by the Government at this period was the blended policy of repression and reform. They were afraid of the Liberal Party, which they looked upon as revolutionary and much more afraid of any coalition taking place between it and the Progressive Conservative Such a coalition, they thought, would be fatal to steady constitutional progress. The two points on which they were most sensitive were the sovereignty of the Emperor and the question of the Treaty Revision. These questions they wished to keep as far as possible, beyond the pale of public discussion and criticism. Hence on the one hand they persevered in the policy of constitutional reform and entrusted Ito with the work of drafting the constitution and on the other they passed very stringent laws for the control of the Press, the Platform and Political Associations with a view to suppress all extreme or dangerous doctrines and movements. The state of political thought in the country at this time is well depicted by the master-hand of Ito himself:-

"We were just then in an age of transition. The opinions prevailing in the country were extremely heterogeneous, and often diametrically opposed to each other. We had survivors of former generations who were still full of theocratic ideas, and who believed that any attempt to restrict an imperial prerogative amounted to something like high treason. On the other hand, there was a large and powerful body of the younger generation educated at the time when the Manchester theory was in vogue, and who in consequence were ultraradical in their ideas of freedom. Members of the bureaucracy were prone

to lend willing ears to the German doctrinaires of the reactionary period, while, on the other hand, the educated politicians among the people having not yet tasted the bitter significance of administrative responsibility were liable to be more influenced by the dazzling words and lucid theories of Montesquieu, Rousseau, and other similar French writers. A work entitled 'History of Civilization' by Buckle which denounced every form of government as an unnecessary evil, became the great favourite of students of all the higher schools, including the Imperial University. ... At that time, we had not yet arrived at the stage of distinguishing clearly between political opposition on the one hand, and treason to the established order of things on the other. The virtues necessary for the smooth working of any constitution such as love of freedom of speech, love of publicity of proceedings, the spirit of tolerance for opinions opposed to one's own, &c., had yet to be learned by long ex-

The government were not slow to perceive that the liberals who represented radical doctrines had not the unanimous support of the nation. The three parties carried on hot and bitter controversies among them-The Liberals were doctrinaires and expressed their opinions most fearlessly without regard for immediate consequences. Besides being advocates of a single-chamber system they boldly declared the radical principle that sovereignty resides in the people. Some of the rank and file of the party were also not very scrupulous about the language they used and the methods they employed in carrying on their agitation. Thus the Party aroused considerable prejudice and opposition both by its doctrines and methods of work and was sometimes condemned as a body of hooligans and fanatics. The repressive policy of the Government was mainly directed against this party.

The first weapon in the armoury of repression was the Press Law passed in 1883. Under this law, not only the editor but also the proprietor and the manager of the paper were made jointly responsible for writing a seditious libel. A security had to be furnished before a newspaper could be started, and the amount of security fixed was almost prohibitive. The enforcement of the law was more stringent than the law itself, a joke, a satire or a witty remark being often treated as a libel.

It was not only the Press that the Government aimed at suppressing but also public meetings and associations. In 1882, a law of meeting and association was enacted, the

drastic character of which it would be difficult to parallel in the whole history of repressive legislation.

"Under this law all political associations were compelled not only to make a report to the Police of their constitutions and bye-laws, with all names of their members, but also to notify from time to time every new entry and resignation. No meetings either for study or for debate or discussion of political topics, were allowed to be held anywhere without permission of the Police obtained three days beforehand. To advertise the subject of political lectures and debates, or to induce any one to join the meeting or even to send out a letter of invitation, or to establish any branches of a political party or association, or to make any communications between different parties and different associations or to have any outdoor meetings for political purposes was prohibited. Even a purely scholastic debating club or meeting, when it discussed a political problem, was subjected to police supervision. The Police were empowered to interfere with or suspend or dissolve any political meeting on the ground of the preservation of the public peace."

These weapons of repression forged ready to hand were employed with such relentless severity that the political parties were not able to maintain their ground and decided to dissolve themselves. The Progressive Party led by Okuma was the first to put an end to its own existence; the two others followed suit soon after.

The stern and unbending repression practised by the Government must have, indeed, proved intolerable to endure; but having regard to the courageous stand made by the Japanese only a few years before, I confess, it does not appear to meto afford an adequate explanation of the action taken by the parties. Men like Itagaki and Okuma were not likely to give up their agitation simply because the Government resorted to every measure of repression. I conceive, their decision must have been at least partly influenced by the consciousness that further agitation carried on in the teeth of official opposition would, in all probability, produce a re-actionary and mischievous effect upon the Government, who might for what reason desist from their purpose of inaugurauting a constitution in 1890. The principal object of the agitation having been accomplished they probably came to perceive that no useful purpose would be served by academic discussion of abstract political principles, especially as there seemed no likelihood of all the politicians being agreed in respect

thereof. They, therefore, probably thought that the best course under the circumstances. would be to allow the Government a free hand in the matter of preparing the constitution.

But though the parties committed suicide at the instance of their leaders, some of the Radical Extremists were bent upon opposing the Government tooth and nail, and resorted to violence. Their mischievous activities included plots to overthrow the Government; conspiracies to raise revolutionary armies, attempts to murder officials. and even a scheme to stir up a rebellion in They took their inspiration from the French Revolution and shouted "no liberty without blood." But the Government put down these revolutionary movements with a heavy hand.

In the meanwhile Ito who had been entrusted with the task of drafting the constitution, proceeded with his work in right earnest. In March 1882, he left for America and Europe to make, to quote his own words.

"as thorough a study as possible of the actual workings of different systems of constitutional government, of their various provisions, as well as of theories and opinions actually entertained by influential persons on the actual stage itself of constitutional life.'

After a sojourn of about eighteen months he returned to Japan at the end of 1883. While in Germany he came under the influence of Prince Bismarck and became an ardent admirer of the system of Government obtaining in Prussia. The considerations which influenced Ito in framing the constitution are described by himself. He says ---

"It was evident from the outset that mere imitation of foreign models would not suffice, for there were historical peculiarities of our country which had to be taken into consideration. For example, the crown was with us an institution far more deeply rooted in the national sentiment and in our history than in other countries. It was indeed the very essence of a once theocratic state, so that in formulating the restrictions on its prerogative in the new constitution, we had to take care to safeguard the future realness or vitality of these prerogatives, and not to let the institution degenerate into an ornamental crowning piece of an edifice. At the same time, it was also evident that any form of constitutional regime was impossible without full and extended protection of honour, liberty, property and personal security of citizens, entailing necessarily many important restrictions of the powers of the Crown. Again there were the feudal nobles, many of them more or less distantly connected in blood with

the Imperial Family, real reigning powers until very recently, and still with names held in veneration by the mass of the people. Besides, it was not the people who forcibly wrested constitutional privileges from the Crown as in other countries, but the new regime was to be conferred upon them as a voluntary gift for the sake of their future prosperity."

Bearing these considerations in mindconsiderations the importance of which, bye the bye, it is impossible not to recognise—. Ito came to the conclusion that the German constitution would afford the best model

for Japan to adopt.

On his return to Japan, therefore, in September, 1883, the first thing that Ito did was to introduce a new system of class distinctions dividing the nobility, for the first time in Japanese history, into five grades, namely, Prince, Marquis, Count, Viscount and Baron. These ranks were conferred not only upon the old court nobles and feudal chiefs, but also upon those of the Samurai class who had rendered loyal and distinguished service to the Sate by promoting the cause of the Restoration. Even Itagaki, the leader of the Liberal Party, was elevated to the ranks of the nobility by being made a Count. There can be little doubt that Ito's motive in establishing these orders of nobility was, first, to prepare a means by which the less sturdy members of the opposition could be, whenever necessary, won over to the side of the Government, and secondly, to raise a barrier against the new surging tide of democracy.

Ito's next step was the reorganisation of the cabinet after the German model, so that it might suit the working of the constitution which he then contemplated. Hitherto, the different departments were not clearly marked and no single minister was held responsible for the entire administration of the State. The ministers were also independent of one another. Under the new system of Ito each minister became responsible for his own department and yet subject to the guidance of the Prime Minister, who was held accountable to the Emperor for the

entire administration of the State.

The next reform introduced by Ito as a prelude to the constitution was a very important one, viz, the introduction of the Civil Service Examination System for official appointments.

In the meanwhile Ito had prepared a draft of the proposed constitution

submitted it to the Emperor, who sent it to the Privy Council, established in 1888, for consideration. The Emperor himself presided over the deliberations of the Council and Ito tells us, he almost invariably showed a liberal conception of Imperial rights and duties.

The constitution being finally sanctioned by the Emperor was promulgated with great eclat and ceremony on 11th February, 1889.

The dawn of the new era was commemorated by an amnesty to political prisoners. Thus the movement which began in 1867 received its fulfilment after a period of twenty years. In the universal joy and jubilation that followed, no criticism was passed on the constitution, all parties having accepted it as the best under the circumstances.

RAMCHANDRA GANESH PRADHAN.

VICTORIOUS IN DEFEAT

(A SHORT TALE)

(From the Bengali of Rabindranath Tagore).

THE princess was named Invicta (Aparájitá.) Her father's court-poet, Shekhar,
had never seen a glimpse of her. And
yet, when he read out to the king any new
poem of his own, from the floor of the Court
where he sat he raised his voice so high as
to reach the years of the lady listeners
sitting unseen behind the latticed screen of
the upper gallery of that lofty hall,—as if
he were sending his outburst of song
towards an inaccessible starry realm, where
the unknown guiding star of his life shone
in invisible glory amidst a ring of luminaries.

At times he divined her by a shadow, at times he heard her in the tinkle of her anklets; and then he sat dreaming of the two feet, stirred by which the golden anklets were singing so rhythmically! Ah, with what a touch of blessedness, grace, and tenderness did those two fair, rosy, velvet feet meet the earth at every step! In the temple of his mind he set up these feet; before them he prostrated himself in his quiet hours, and set his songs to the tune of those tinkling anklets!

Whose shadow had he really seen? Whose anklets had rung in his ears? Such a question, such a doubt never assailed that adoring heart.

When Manjari, the princess's maid, went to the river side, she had to pass by Shekhar's house, and she was sure to exchange a word or two with him on her way. Of some morning or eventide when there were no people about in the road, she would even visit him in his rooms. I don't think it was really on business that she went to the water so often. And even if she had any business, one cannot fully explain why she should take pains to put on a gay coloured robe and ear-tops of mango-blossoms just before going to the ghat.

People whispered and giggled. And they were not to blame for it. Shekhar felt a particular delight in her presence, and hardly cared to conceal it.

Her name was Manjari, a name good enough for work-a-day people, as all must admit. But Shekhar went a step further and called her poetically Basanta-Manjari (Spring Bud). At this people shook their heads and said, "He is lost!"

Nay more, in his odes to Spring one now and then came upon jingles like manjul banjul manjari. The tale had even reached the king's ears.

The king was greatly amused to hear of this sentimental effusion of his poet,—and chaffed him about it. Shekhar, too, gladly joined in the fun.

The king with a smile put the conundrum, "Does the bee only sing in the court of king Spring?" The poet answered, "No, he also sucks the honey of flower-buds."

In this way, they laughed and made fun. Methinks, in the royal harem the princess Invicta must have now and then jested with Manjari about it. And Manjari did not take it ill.

thus compounded of truth and falsehood, human life glides on in its own way,—a part of it shaped by Providence, a part by ourselves, and a part by our neighbours. It is a patchwork of odds and ends, truth and falsehood, the fictitious and the real.

Only the songs that the poet sang were true and whole. Their theme was the old old one of Radha and Krishna,—the Eternal Male and the Eternal Feminine, the primeval sorrow and the unending bliss! In those songs he told his true inner history; and the truth of the songs was tested in every heart from the king's to the poorest peasant's, at Amarápur. His songs were in every mouth. When the moon appeared or a breath of the south-wind blew, at once all over the country his songs overflooded the woods, the roads, the boats, the balconies, and the courtyards. And his fame ∠knew no bounds.

Years passed on in this way. The poet wrote his odes, the king listened to them, the courtiers cried applause, Manjari visited the ghat, and from the lattice-window of the royal harem now a shadow was cast, now a tinkle of anklets was heard.

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Then came a champion-poet from the Southern Land. Chanting a Pythean ode in praise of the king, he stood in the royal Court. After leaving home he had defeated in metrical contest the laureate of every king on the way, and had at last reached Amarapur.

The king reverently said, "Welcome! Welcome!" The poet, Pundarik, haughtily cried out, "Come on! I challenge your

Court."

The king's honour demanded that the challenge should be accepted. But Shekhar had no clear idea of how a poetical combat can be fought out. He grew extremely nervous and alarmed. His night wore on without sleep. On all sides he only saw images of the renowned Pundarik's tall stalwart frame, sharp hawk nose, and proud elevated crest.

In the morning the poet entered the arena with a trembling heart. From the earliest dawn the Court had been filled with spectators; the din was ceaseless; all work had been stopped in the city.

With great effort Shekhar forced a smile of cheerfulness on to his face, and bowed to

his rival poet;—Pundarik with profound indifference returned the salute by a slight nod, and looked at his admiring follo vers with a smile.

Shekhar cast one glance at the lattice of the harem. He knew that from there hundreds of curious dark eyes were gazing eagerly and ceaselessly on the crowd. Once he threw up his heart in abstraction at that high plane and bowed to his guardian deity saying only, "If I win today, then O goddess, O Invicta, it will only prove thy name true!"

Trumpet and clarion pealed forth. The assembled throng stood up with a cry of "Hail". King Uday-narayan, clad in white, entered the hall slowly like the fleecy clouds sailing in the sky of autumn mornings, and mounted his throne.

Pundarik advanced and stood in front of the throne. The vast assembly was hushed.

With chest thrown out and head slightly tilted aside, the large-limbed Pundarik began to chant deeply an ode in glory of Udaynarayan. His voice filled the vast hall to overflowing; its deep resonance beat and was beaten back from the walls around, the pillars and the roof, like waves of the sea. The impact of the sound made the hearts of the vast audience qu ver like so many doors. What skill he showed, what literary craft, what various interpretations of the name Udaynarayan, howi many different anagrams formed out of the letters of the king's name, how many metres, and how many puns!

When Pundarik made pause, for a time the hushed hall only simmered with the echo of his voice and the speechless amazement of a thousand hearts. The scholars come from far and near raised their right arms and with uplifted voice cried 'Bravo' and him.

on him.

The king from his throne cast one glance at Shekhar. The poet sent back to the king a look of mingled respect, friendship, pride and some amount of pathos and shrinking, too, and then slowly rose from his seat. Surely, when Rama, to humour his subjects, asked Sita to go through the ordeal of fire again, she must have looked thus as she stood up before her husband's throne.

The silent look of the poet seemed to tell

the king, "I am truly thine: If you want to make me stand before the wide world and test me, you may do so. But ——."

Then he lowered his glance.

Pundarik had stood like a lion, Shekhar like a deer ringed round by hufters. He was a mere youth, his face tender with bashfulness and sweetness, pale-cheeked, slender of limb, the very look of him suggesting that at the touch of emotion all his body would quiver and break into song, like the strings of a lyre.

With head bent down, he began in a low tone. Possibly none caught his first verse clearly. Then he slowly raised his face ;where he cast his gaze it seemed as if the crowd and the stone-walls of the Court. dissolved and vanished into nothingness amidst the far off past. His sweet and clear voice tremulously rose higher and higher like a bright flame of light. First he sang of the king's ancestors in the lunar line. And then gradually he led the royal narrative down to his own age, through many a war and struggle, many a heroic feat and sacrifice (yajna), many alms-givings and noble institutions connected with them. At last his gaze, so long fixed on the memory of the past, was turned and planted on the king's face; and, incarnating in a metrical form the universal unspoken loyalty in the hearts of the populace of the kingdom, he set it up in the middle of the Audience-hall,—as if, the heart-stream of myriads of subjects had rushed from afar and filled with a noble hymn that ancient palace of the king's fore-fathers,—as if it touched, hugged and kissed every stone of that edifice,—as if it rose [like a fountain] up to the high window of the haremgallery, and bowed in tender loyalty at the feet of the royal ladies, (the indwelling spirits of goodness of the palace), and returned thence to walk round the king and his throne a thousand times in tumultuous rapture. The poet concluded, "Sir King! I can be defeated in words, but not in devotion," and then sat down palpitating [with his efforts.] The people bathed in tears, shook the sky with their hurrahs.

Pundarik rose up again, chiding this wild outburst of the vulgar populace with a scornful laugh. With an exulting shout he asked, "What is there higher than word?" In a moment all were hushed to silence.

Then in a variety of metres he gave expression to his matchless scholarship, and proved from the Vedas, the Vedanta, the Puranas, &c., that the word is the supreme thing in the universe. The Word is verity, the Word is the Godhead. The Hindu Trinity,—Brahmá, Vishnu, and Shiva,—are all subject to the Word; therefore the Word must be higher than they. Brahmá with his four mouths cannot exhaust the Word;—Shiva with his five mouths has failed to reach the last of words and has therefore at last silently sat down in meditation in search of the Word.

Thus piling up scholarship on scholarship, scripture on scripture, he built for the Word a cloud-kissing throne, seated the Word above the heads of Earth and Heaven alike, and again asked in a voice of thunder, "What is there higher than word?"

Proudly he glanced round; but none gave reply. Then he slowly resumed his seat. The scholars cried, "Well spoken, well spoken," "Bless you." The king was lost in amazement. And the poet Shekhar felt himself very small by the side of such vast erudition. The assembly was broken up for that day.

III.

Next day Shekhar came and began his. song:-The scene is at Brindaban; the notes of a flute are heard, but the milkmaids do not yet know who is playing on it nor where. At times the music seemed to float on the south wind, at others it seemed to come from the peak of the Govardhan hill in the north; once it seemed as if some one were standing on the Hill of Sunrise. and calling them to a love meeting, again it appeared as if some one seated on the verge of the Sunset Range were weeping in the pang of lorn love. It seemed as if the flute were speaking from every wave of the Jamuna,—as if every star of the sky were a stop of the pipe. At last its notes were heard issuing from every grove, every street, every ghat of Brindaban, -from fruit and flower, from earth and water, from above, below, within and without. None understood what the flute was saying, none could perceive clearly what his heart longedto say in response to the notes. Only tears awoke drowning their eyes; only a yearning for a death of ethereal beauty, shady and reposeful, set all hearts a-quiver.

Forgetful of the Court, forgetful of the king, forgetful of friends and enemies, fame and obloquy, victory and defeat, proposition and reply, forgetful of everything else,—Shekhar seemed to be standing alone amidst e seclusion of his heart-bower, as he sang of the music of Krishna's flute. Before his mind's eye stood only a bright ideal figure; in his ears rang only the tinkle of anklets on a pair of velvet feet. Closing his song, the poet sat down like one benumbed; and an unspeakable sweetness, a vast universal sense of loneliness and longing, filled the Audience Hall. None could cry applause on him.

When the force of this emotion had abated a little, Pundarik stood up confronting the throne. He asked, "What is Rádhá and what is Krishna?" and then glanced all around. Smiling at his followers he repeated the question, and then began to answer it himself with a marvellous display of erudition.

He said, "Rádhá stands for the mystic syllable Om, and Krishna for meditative trance, while Brindában symbolises the central spot of the forehead between the two eyebrows." He dragged into his exposition every apparatus of yoga,—the navel, the heart, the cerebral focus. One after another he gave every conceivable meaning of the syllables rá and dhá, and of all the letters of Krishna's name taken separately. In one interpretation he put forward Krishna as symbolic of yajna and Rádhá as the holy fire, in another Krishna as the Vedas and Rádhá as the six branches of philosophy, then he took Krishna as education and Rádhá as initiation, Krishna as argument, Rádhá as conclusion, or Rádhá as controversy and Krishna as victory.

Then he glanced at the king, the scholars, and—with a scornful smile, at Skekhar, and sat down.

The king was entranced by Pundarik's wonderful powers; the amazement of the scholars knew no bounds; and these new metaphorical explanations of Krishna and Rádhí utterly swept away the song of the flute, the murmur of the Jamuna, and the intoxication of love; —as if some one wiped away the fresh verdant hue of Spring from the face of the earth, and spread all over it

a coating of the sacred cowdung! Shekhar felt his song of so many years to be vain. After this he could not muster strength enough to sing. The assembly broke up for the day.

IV.

On the third day, Pundarik showed his wonderful mastery of language by constructing acrostics, anagrams, riddles, epigrams, quibbles, paragrams, antitheses, rondeaux, oxymorons, paradoxes, &c. On hearing these the assembled audience could not control their wonder.

The verses that Shekhar used to frame were exceedingly simple,—the public used them in joy and sorrow, festivity and ceremony. Today they saw clearly that these verses had no merit, that they themselves could have composed them if they had but wished it, only their want of practice, indifference or lack of leisure had prevented them from writing such poetry! For, the words were not particularly new or hard, they taught nothing new to the world, nor gave one any new advantage. But what they heard today was a marvellous thing! Pundarik's discourse, even of. the day before, had been full of thought and instruction. They looked upon their own poet as a mere boy or ordinary writer by the side of Pundarik's erudition subtlety.

The lily feels every impact of the secret agitation in the pond set up by the tails of fishes. So, too, Shekhar perceived in his heart the secret feelings of the audience around himself.

This day was the last one of the contest. Today the award of victory would be made. The king cast a sharp glance at his poet, as if to say, "Try your utmost. It will not do to remain unanswering today."

Languidly did Shekhar stand up, and he spoke these words and no more. "O, white-armed goddess of the lyre! if you desert your lake of lotuses and appear at this wrestling arena today, what will be the fate of your adorers who thirst for nectar?" Slightly raising his eyes he asked this tenderly, as if "the white-armed goddess of the lyre" were standing behind the lattice-screen of the harem gallery, gazing down on the scene!

With a boisterous laugh, Pundarik sprang to his feet, and seizing the last two syllables of the word Shekhara he composed verses in ceaseless flow. He asked, "What connection has a khara (=ass) with the lake of lotuses? And how far has that animal succeeded in spite of its strenuous practice of music? Saraswati (the goddess of poetry) is known to be seated on the Pundarik (=lotus.) What offence has she committed in your majesty's realm that here she has been disgraced by being mounted on an ass (khara)?"

At this reply the scholars burst into a loud laugh, in which the courtiers joined; and, following their example, all the assembled people, whether they understood anything

or not, began to laugh.

The king prodded his poet-friend with glances keen as the elephant's goad, time after time, in expectation of a proper reply. But Shekhar sat unmoved without minding his hint at all.

Then the king, his heart full of wrath for Shekhar, stepped down from his throne, and transferred his own pearl-necklace to the neck of Pundarik. The audience shouted applause. From the harem was heard the jingle of many bracelets, wristlets and anklets shaken all at once. At this sound Shekhar left his seat and slowly walked out of the Audience Hall.

 \mathbf{v}

The dark night of the fourteenth day of the waning moon! Thick gloom everywhere. Through the open windows the south wind, laden with the incense of flowers, was entering the houses of the city like a universal comrade of mankind. From the wooden shelf of his room Shekhar took down his books and heaped them up before him. From them he picked out and laid aside his own compositions.

There were many works, written during many years. Several of them he himself had almost forgotten. He turned their leaves over and skipped them here and there. To-day they all seemed to him utterly worthless.

He sighed, "Is this a whole life's garnering? Only a lot of words, metres, and rhymes!" To-day he failed to see that they embodied any beauty, any eternal joy of mankind, any echo of the music of the universe, any expression of his heart's depths. As a sick man loses relish for every kind of dish, so to-day he flung aside whatever he

took up in his hands. The king's friendship, public fame, his heart's wild dream, the witchery of fancy, all seemed hollow mockeries in this dark night. Then he tore up his manuscripts one by one and flung them into the blazing fire before him. Suddenly an ironical idea flashed through his mind; he smiled and said to himsel "Great monarchs celebrate the horse-sacrifice. to-day I am celebrating a poem-sacrifice!" But immediately afterwards he felt that the simile was not a happy one,—"The horse is sacrificed when it returns home after its master's victory over all sides, but I am sacrificing my poems on the day when my muse has been beaten; I ought to have done it long ago."

One by one he consigned all his books to the fire. The flames shot up fiercely; the poet shook his empty hands violently in the air and cried out, "To thee I sacrifice, to thee, to thee, O fair nymph of fire, to thee I sacrifice them. So long I had been offering my all to thee; to-day I make an utter end of them. Long hadst thou been raging in my heart, thou Fire-shaped Enchantress! Had I been gold, I might have come out purer from the process,—but I am a humble weed, and so to-day I

have been shrivelled up to ashes."

It was a late hour of night. Shekhar opened all the windows of his room. In the evening he had gathered the flowers that he loved best; all of them were white,—juin, bel, and gandharaj. He strewed handfuls of them on his bed, and lighted the lamps in the four corners of the room. Then he mixed the juice of a poisonous plant with honey, drank it off quietly, and retired to his bed. (Slowly) his limbs grew benumbed, and his eyes closed.

A tinkle of anklets! The fragrance of braided tresses entered the room, borne on the south wind.

With closed eyes the poet asked, "Goddess of my adoration! At last, at last, thou hast taken pity on thy worshipper? At last, thou hast appeared to him?"

A sweet voice replied, "Yes, poet, I have

come."

Shekhar started, opened his eyes, and—lo! there was a matchless female form standing by his bed.

Dim-eyed with the haze of death he could not see her clearly. It seemed as if the shadowy ideal image of his heart had come out of it and was steadfastly gazing at his face in the hour of death.

The lady spoke, "I am the Princess Invicta!"

With a supreme effort the poet sat up in

She continued, "The king has not done

thee justice. Thine is the victory, poet. Lo! I have come to give thee the victor's sarland."

So saying she took off from her person a flower-garland of her own weaving, and placed it round the poet's neck. The death-stricken poet sank down on his bed.

JADUNATH SARKAR.

STAR PICTURES

II.

SHANIA

IN the mass of literature called the Puranas. hundreds of myths are embedded which pass unknown to all but the inquisitive, amongst the Hindus of today. Yet each one of these must have had importance at the time of its origin, and by careful examination might be induced to yield up its historical secret. One such curious legend concerns Saturn or Shani. At the birth of Ganesha, eldest son of the Mother of the Universe, his cradle was visited, it is said, by gods, and demi-gods. Only one exception was there. Shani did not come. At last this fact was noticed by the Great Mother, and She enquired the reason of his absence. She was told that he feared to. harm Her child, since it was matter of common knowledge that the head of one on whom Shani looked, was like to be burned to ashes at his glance. With easy, pride, the Mother smiled, and assuring him that Her son could not be subject to his power, sent him a message of warm invitation and welcome. Accordingly, Shani came. But what was the horror of all present, when he looked at the babe, and instantly its head disappeared in a flame. How much greater was Shani than anyone had suspected!

At this catastrophe the Mother was profoundly disturbed, and commanded Her guest, somewhat sharply, at once to restore the head of Her child. But Shani smiled pleasantly, and pointed out that the head, as such, no longer existed. It lay in ashes before them. Then send forth a servant,

and let him bring Me the head of the first one he meets!" commanded the Mother, in effect and Shani had no option save to obey. Only one who is in fault can be subject to Shani, and his emissary found none inadvertently doing wrong, till suddenly he came upon an elephant sleeping with his head to the north. This trifling fault brought him under the jurisdiction of Shani, and hastily the servant cut off his head, and returned to put it on the infant's body. It is for this reason that Ganesha wears an elephant's head.

Two or three points are noteworthy here. The intention of the story is of course to show the power of Shani, and consequently the necessity for his propitiation. But as usual, in obedience to the Indian instinct for synthesis, the new claimant to more or less divine honours is also made to explain some anomaly in the faith that preceded him. And the faith with which Shani is thus connected, the tree on which the new belief is grafted, is the worship of Ganesha, perhaps the oldest of organised and sacerdotalised popular worships in India. This fact alone is eloquent of the antiquity of the propitiation of Shani. It is interesting also to see that the very point in the image of Ganesha that is so anomalous and tantalising to ourselves, was held similarly inexplicable at the time of the incoming of Saturn, and the other planets. Whatever piece of symbolism this white head on the red body originally expressed, whether it was the setting sun beneath the clouds, or what not, was now long ago forgotten, and the children of Ganesha, not doubting his divinity, were ready to accept any explanation of its origin that might offer itself to them. This explanation came together with the new-fangled worship of the planets, from some people who feared and propitiated their deities. Long long ago had the worship of the gentle Ganesha gone out to the nations of the farther East, and now the fear of Shani was added to it, in the land of its birth, from foreign sources. Was Chaldea by any possiblity the centre, from which came this worship of the planets?

DEVAYANI AND KACHA.

Even the planets must sooner or later have shared in the general process of the spiritualising of stellar myths, and a very significant instance seems to be the story of Devayani and Kacha, from the opening volume of the Mahabharata. Here, it would appear that we have a very ancient fragment, for as a poetic episode, the story stands loosely connected with an archaic genealogical relation-not unlike the Semitic account of Sara and Hagar-in which appear mixed marriages between Brahmins and Kshattriyas, polygamy, and the matriarchal custom and ideal of proposals made by a woman held binding upon the man. All these features of the legend are felt by the final editor to be highly anomalous, and time and words are inartistically spent in arguments by the characters involved, for their justification. But this is a very common feature in the dressing-up of old tales to take a place in new productions and the arguments only confirm the perfect naturalness of the incidents when first related. How Devayani, the daughter of Shukra or Venus the Brahmin, became the ancestress of certain royal or Asura princes and tribes, and how the king whom she wedded was also the progenitor of three other purely Asura races or dynasties,-these things may have been the treasured pedigrees of families and clans. From a national point of view, it may have been binding on the annalist to include them in every version of the epic chronicle. As a poet, however, the point that interested the last editor of the Mahabharata was a matter that also interests us, a romance that occurred to Devayani in her youth

and stamped her as a daughter of the planetary order, though wedded to a king. The mythos comes down from that age when there were constant struggles for supremacy between the Gods and the Asuras. Who were these Asuras? Were they long established inhabitants of India, or were they new invaders from the North-west? The are not classed with the aboriginal tribes. it is to be marked, or referred to as Dasyus. or slaves. There still remain in the country certain ancient metal-working communities who may represent these Asuras in blood as they certainly do in name. And the name of Assyria is an abiding witness to the possiblity of their alien origin. In any case it would appear as an accepted fact, from the story of Devayani, that these Asuras were proficients in magic. It is told that they had obtained a Brahmin to act as their sacrificial priest, who was in some vague way an embodiment of Shukra. the planet Venus. The "Gods" on the other hand—meaning perhaps the Arvans who were Sanskrit-speaking-were served in the same capacity by a Brahmin representing the influence and power of Brihaspati or Jupiter. The planetary allusions in these names are confirmed by the reproachful statement of the Gods that "Shukra always protects the Asuras, and never protects us their opponents!" No one could grumble that the archbishop of a mixt people did not protect them. But the complaint that a divinity revered by both sides shedprotecting influences on one alone, is not unreasonable.

Chief of all the magic lore possessed by Shukra was a master spell for bringing back the dead to life. By aid of this, all those Asuras who were killed by gods, were revived by him, and thus the forces of the Asuras never grew less, while those of their enemies were diminished by every warrior who fell.

When at last the gods came to feel that on these terms the case was hopeless, they went to the young Kacha, son of Brihaspati, their priest, and suggested that he should go as their emissary, and become the disciple of Shukra, the high-priest of the Asuras, so as to possess himself of his knowledge. The gods also make the nefarious suggestion that Kacha will best achieve this end if he is attentive and affectionate in his demean-



DHRUVA.
From a water-colour by Mrs. Sukhalata Rao.
By her kind permission.

our, both to the old sage Shukra, and to his young and beautiful daughter, Devayani!

Kacha accepts the embassy of his race, and dedicates himself to the task of acquiring for them the alien knowledge. He presents himself frankly before Shukra as the son of Jupiter, and begs to be taken as his disciple, a request to which Shukra accedes the more gladly, in consideration of the courtesy thereby accorded to his

colleague Brihaspati.

As had been foretold, the lad found his way made easier for him by the affection and charm of the child Devayani. From the first he exerted himself to win her regard. He sang and danced for her amusement, brought her constant offerings of flowers and fruit and was always ready to gratify her whims. And she on her side, by the innocent sweetness of her behaviour and the winsomeness of her manner became dear to him. Time passed, and the two were as much together and as mutually devoted as a brother and sister.

After a while the presence of Kacha began to attract the attention of the Asuras, amongst whom he was living. And their suspicions fastened on the real motive of his discipleship. He was there to wrest from them the treasured secret of the Asuras, the science of the revival of the dead. As they were an inferior race, 'who had no scruple about the slaying of a Brahmin,' they deter-

mined to kill the youthful student.

There came an evening, when, the sun being at his setting and Shukra's sacred fire being already kindled, Devayani watched the cows returning from the forest,—but with them came no Kacha! In terror, she ran to her father, declaring that his disciple had been lost or killed, and that unless he could be brought back, she did not care for life. To soothe her, her father readily enough pronounced the magic formula, "Let this man come", and Kacha whose body had been hewn to pieces, and devoured by wolves and jackals, responded to the call, and stood once more, smiling, before his master and his master's daughter.

The next time Kacha is found gathering flowers, and is killed and pounded into paste, and mixed with the waters of the ocean! Again Devayani misses him, and again she has recourse to her father, who once more calls him back to life. Neverthe-

less for the third time the Asuras succeed in putting him to death, and pounding the body into paste, proceed to mix this paste with the high priest's wine and give it to Shukra himself to drink -an act which afterwards causes him to curse the drinking of wine by Brahmins for all time.

But when Devayani comes this time for her father's aid in restoring her fosterbrother's life, the much-tried Shukra somewhat naturally objects. Once or twice, he protests, is a matter to be understood, but his daughter's playmate has a habit of being killed! He is tired of the labour of restoring him to life. In the end however, the tears and entreaties of a spoilt child prevail, and Shukra begins to utter the magic incantation. What is now the astonishment of both father and daughter, when a feeble voice answers, from within the person of the priest himself: "Alas, dear master, what shall I do? If I obey and come forth, I shall, in the act, rend thee in twain, and be thereby the instrument of thy destruction! Yet if I remain here, I am undoubtedly lost!" In this very pretty dilemma, urged on by his child's passionate insistence, Shukra can do only one thing, impart to his disciple the secret spell by which the dead are to be revived, and then bring him forth, leaving it to him to restore life to himself. Thus at last Kacha gains the knowledge he has sought.

The period of the vow of the student soon after expires, and Kacha announces the fact that he must return to his own people. But this is more than Devayani can support in silence. She entreats him to make her his wife, and remain with her and her father for ever. Alas, Kacha has acquired the idea that the life given him by Shukra makes him in truth Davayani's brother, and his notions of refinement for this reason make the very thought of marrying her, abhorrent to him. In his view of the situation, he is inflexible. Yet Devayani stands unaffected by any of his arguments. Neither delivery nor generosity prevails with her to make her respect the principles and strength of this decision. She has met, for the first time in her life, with a man who can neither be wheedled nor coaxed, and in a passion of anger she declares "This knowledge that thou hast gained, if thou dost refuse to make me thy wife, shall remain without fruit!"

From the daughter of the great Shukra. these impulsive words have all the force of a great curse, and Kacha makes haste to avert their worst results. "So be it," he says gently, "vet they shall bear fruit, in those to whom I shall impart them!" And then he adds, that since it was not from want of love, but entirely from honour, that he has refused her desire, she shall, as a punishment for this her anger, never become the wife of a saint or a scholar, a sage or a seer. In accordance with this prophecy, marries, not a Devayani afterwards Brahmin like her own father, but the great king, Yavati, and through this marriage is the ancestress of the Yadus and Turvasus, while by an inferior wife of royal birth, the king is the ancestor, and Devayani's children the kinsmen, of three other clans or races whose names are given.

What were the original fragments from which this narrative was drawn? Is the whole thing a genealogical record on the inclusion of which, in a national history, certain tribes had a right to insist? And is the incident of Kacha an invention of the latest poet, acting as editor, to explain what had in his time become the anomalous tradition, of the marriage of Devayani, daughter of a Brahmin, to Yayati of the royal caste? It may be so. And yet, as against this, we have that statement, so like a genuine echo from the distant past, that "there were in former times frequent contests between gods and Asuras for the possession of the whole three worlds." In bringing about the highly dovetailed condition of all the parts of the story as it now stands, we may be sure that the latest poet has had a large hand, but in all probability there was some foundation in long-inherited lore, even for the romance of Kacha and Devayani. In all probability, the proposal of Devayani is a legend born in the age of the Matriarchate, when it was not unnatural for a man to become a member of his wife's kindred. Devayani, therefore, in urging her hand on the acceptance of Kacha, is actuated, fundamentally, by the desire to prevent the precious magical formula, from passing into the hands of her people's enemies, and Kacha, similarly, whatever he may allege, out of motives of politeness, as the reason of his refusal, is really inspired by the idea

that this is the last temptation in the way of his mission, and that his one duty is to leave the Asuras and return to the gods, taking with him the knowledge they sent him out to gain. And finally this romance, in this its completed presentment, bears more than a trace of that poetising of the planetary influences, of which the ancient art of Astrology may be regarded as the perfected blossom and fruit.

DHRUVA.

But of myths that represent a spiritualising interpretation of the stars the very jewel is probably the story of Dhruva. It is frankly a statement of how the Pole-Star came to be so steady, and the Hindu name of the Pole-Star is Dhruva-lok, the place of Dhruva.

Dhruva was a child and a prince-the eldest son of a king and his chief queen. There was however a younger wife who had a great ascendancy over the mind of his father, and in consequence of her jealousy and dislike the prince and his mother Suniti, were banished from the court, and sent to live in retirement, in a cottage on the edge of a great forest. We are here dealing, we must remember, with a Hindu tale of the period when every story forms an epos of the soul, and in the epos of the soul, the chief event is that by which arises a distaste for the material world. Young Luther sees his friend struck dead by lightning, and at once enters a monastic order. This crisis in the history of the child Dhruva arises when he is seven years old. At that age he asks his mother to tell him who is his father. When she has answered, he has still another question. May he go and see his father? Permission is readily given and on the appointed day the child sets forth. Seated on his father's knee, amidst all the joy of his love and welcome, for the little son is the king's darling, the great disillusionment arrives. Dhruva's step-mother enters, and at the anger in her face and voice, the father hastily puts down his boy.

Wounded to the core, the child turns, without speaking, and steals quietly away. He has sought for strength and found none. Even the strongest love in the world, a father's and that father a king, is without power or courage to be faithful and to protect.

On reaching the home of their exile he has only one question to put to the anxious woman who has waited so eagerly, during every hour of his absence, for his return. "Mother, is there anyone in the world who is stronger than my father?" "Oh yes, my child!" said the startled queen, "There is the Lotus-Eved! In Him is all strength!"

"And, Mother," said the child gravely, "where dwells the Lotus-Eved? Where may

He be found?"

Was there in the simple words some hint of danger, some note of a parting that was to throw its shadow over all the years to There must have been, for the mother gave, as if in fear, an answer that would fain make search impossible. "Where dwells the Lotus-Eyed, my son?" said she, "Oh! in the heart of the forest, where the tiger lives and the bear lives, there dwells He!"

That night, when the moon had risen and the Queen lay sleeping, the child stealthily rose, to find his way to the Lotus-Eyed. "Oh Lotus-Eyed, I give my Mother to thee!" he said, as he stood for a moment at her side. And then, as he paused on the threshold of the house, "Oh Lotus-Eyed, I give myself to Thee!" and stepped boldly forth into the forest. On and on he went. Difficulty was nothing. Distance was nothing. He was a child, and knew nothing of the dangers of his way. On and on without faltering he went.

After awhile, still pursuing his way through that immeasurable forest, he came to the Seven Sages deep in their worship. and paused to ask his road of them. At last he came to the heart of the forest, and stood there waiting. As he waited, the tiger came. But he child Dhruva stepped up to him, and said eagerly, "Art thou He?" And the tiger turned in shame and left him. Then the bear came, and again Dhruva went forward, saying "Art thou He?" But the bear too hung his head and went away.

And then, as the child of the steady heart still waited and watched, a great sage stood before him who was Narada himself. And Narada gave him a prayer, and told him to sit down, there at the heart of the forest, and fix his whole mind on the prayer, saving it over and over again, and surely he would find the Lotus-Eyed. So there at the heart of the forest where we see the Polar Star. sits Dhruva, saying his prayer. He has long ago found the Lotus-Eyed, found him in his own heart. For he fixed his mind on his prayer with such perfect steadfastness, that even when the white ants came and built about him the mighty anthill of the midnight sky, the child Dhruva never knew it, never moved, but stirless, all-absorbed, sat on and sits still, worshipping the Lotus-Eved for ever and ever.

THE BARODA CENTRAL LIBRARY

"No political institution will alter the nature of ignorance, or hinder it from producing vice and misery. Let ignorance start how it will, it must run the same round of low appetites, poverty, slavery, and superstition."-George Eliot.

"It is, however, not to the museum, or the lectureroom, or to the drawing-school, but to the library, that we must go for the completion of our humanity."-Lord Lytton.

THE establishment of the Baroda Central Library through the patriotic foresight and munificence of His Highness Maharaja Sayajirao Gaekwar - a prince of educationists as he has been fitly termed -forms so important a landmark in the history of

the movement for mass education in India, that no words of apology are needed for narrating at some length in these pages the genesis, the principal features and the vast possibilities of this unique institution, which is truly the first of its kind in this country. When it is said that the Central Library in its full-fledged condition is intended by His Highness to form a model for all India and that the full benefits of the scheme are not expected to be reaped in and outside the State till ten or fifteen more years have passed, it may be imagined that it would be worth while for the countrymen of His

Highness to watch the progress of the Baroda library scheme.

THE BIRTH OF THE SCHEME.

Though the scheme of a net-work of free village and town libraries in his State must have been revolving in His Highness' fertile and ever active mind for some years before 1906, it was in that year practically that Savaji Rao resolved on laying the foundation-stone of his scheme. The experiences gained by his visits to the European and American public libraries, seem to have convinced His Highness of the highly important part these institutions play in stimulating the national intelligence and in educating and uplifting the mass of the people. In America, where the library idea has struck roots far wider and deeper than in any other country in the West, the public library is universely considered to be as important a part of the educational machinery of the State as a University, and the State Educational Department and the library associations everywhere try to work hand in hand, each supplementing the work of the other. India is a complete stranger as yet to the splendid American and European library organisations, with their central libraries, branch libraries, delivery stations, travelling village libraries, children's libraries, children's lecture halls, library schools, local history museums and so on, which have evolved, as it were, a new science, 'library science,' reducing library management to an art, as complex and as perfect in its details as any of the other arts. As has been stated above, it is in the United States of America, the voungest and most progressive of the nations of the civilised West, that the library idea has been exploited to its fullest extent, and it is no wonder that His Highness, with his well known love of the upto-date, should have chosen the American model for adoptation in his State.

The idea of definitely laying the beginnings of the public library movement in his State occurred to His Highness' mind in 1906 during his American tour and in a Hazur Order issued from that country His Highness instructed the Educational Department of his State to take steps immediately to organise a net-work of village libraries throughout the State. His High-

ness also issued orders that Rs. 30,000 should be set apart from the revenues of the State to carry on this line of activity. His Highness's councillors then drew up a scheme of State-aided village libraries under the supervision of the Educational Department. The ground was not altogether unprepared to receive the seed of the new idea. Indeed there were already about 100 practically free village reading rooms and libraries scattered in different parts of the State, the majority of them beign known as

MITRA MANDAL

libraries, controlled by friendly associations of teachers which had sprung up in Baroda and the adjoining parts of British Gujarat, all going under the common name of



SHRIMANT SAMPATRAO GAEKWAR.

"Mitra Mandal." These Mitra Mandals were not united with one another by any formal connecting links, save that they owed their origin to the initiative of one



H. H. SAYAJI RAO GAEKWAR.

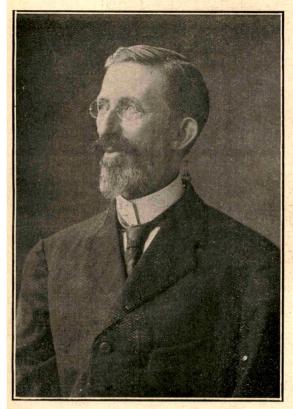
ingle personality and that all of them had one common aim, self-improvement and the diffusion of the light of knowledge among the rural populations. In fact, these associations might fitly be termed ree library associations, for the opening of free reading rooms and libraries was the main, if not the sole, work undertaken by

them. The Mitra Mandal libraries and a few others which lav scattered over the State served very well to form the nucleus of a wider organisation which His Highness had in contemplation. By a system of State grants, in which the State offered to each village library Rs. 24 for a like amount raised annually by the villagers for the purchase of periodicals, and supplied with books of the total value of Rs. 250 in return for Rs. 25 raised, the Baroda Government had succeeded in raising the number of these village libraries to nearly 200 at the close of last vear.

Gratifying though this measure of success was, His Highness does not seem to have been satisfied with the rate of progress of the library

idea in his State. More centralisation in the organisation and more intelligent direction was deemed necessary, if the movement was to strike firmer roots in the soil and become completely acclamatised to Gujarat. Hence, at the middle of last year His Highness sent out from America Mr. W. A. Borden, who was tho-

roughly intimate with the intricate machinery of American library organisations, and who in his career as librarian for nearly a quarter of a century had made a close study of library economy and the practical utility of the various systems of library classification, including the 'Decimal' classification of Mr. Melville Dewey, Director of the New York State Library. The Decimal system is greatly in vogue in America. His Highness charged Mr. Borden with the mission of going over the whole ground in his State with a view to ascertaining whether the time was ripe for transplanting boldly the American model. Mr. Borden



MR. W. A. BORDEN, Director of State Libraries, Baroda.

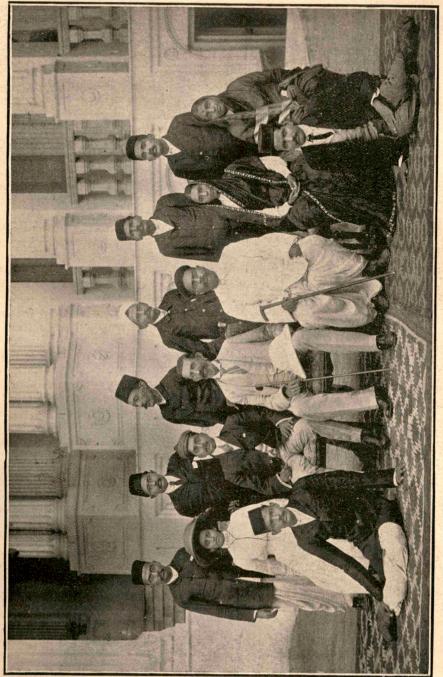
arrived in Baroda in November, 1910, and his investigations during the next few months convinced him that there need be no further hesitation about beginning the work in right earnest. In Baroda city alone Mr. Borden found more than half a dozen book collections of no mean proportions. First there was the Laxmi Vilas Palace Library with its over 21,000 select and costly volumes, the private property of His Highness the Maharaja, who is one of the most omnivorous of students and a lover of book art. Next in size was the Shri Savaji Library of nearly 16,000 volumes. owned by Shrimant Sampatrao Gaekwad. brother of His Highness, who has generously thrown it open to the public. library is noted for its Oriental collection. Next in importance was the Baroda College Library. Then there were other collections in the offices of the Vidyadhikari, the Dewan, the Director of Agriculture, the Chief Engineer, the Military Department and in the Museum. There was also the collection attached to the Purdah Reading Room. There was a valuable Sanskrit collection of over 2,000 volumes in print and manuscript attached to the Vithal Mandir Temple, which was also owned by the State. In addition to all these libraries. which possessed over 140,000 volumes in the aggregate, there was the State Library so called with nearly 10,000 volumes, which was receiving an annual State grant, and which was controlled by a semi-official

So much for the libraries in the City. Distributed throughout the State Mr. Borden found other libraries aided by State, municipal or Panchayat grants. In Baroda Prant (District) there were 14 libraries with 14,139 In Kadi Prant there were II libraries with 6,770 vols. In Naosari District there were o libraries with 12,668 vols. In Amreli District there were 6 libraries with 6,018 vols. Thus in the four districts of the State Mr. Borden found 40 larger libraries with nearly 40,000 vols. in their possession. There were again 191 very small village and town libraries under the supervision of the Department of Education, with an aggregate

of 25,000 vols.

A CENTRAL LIBRARY SCHEME.

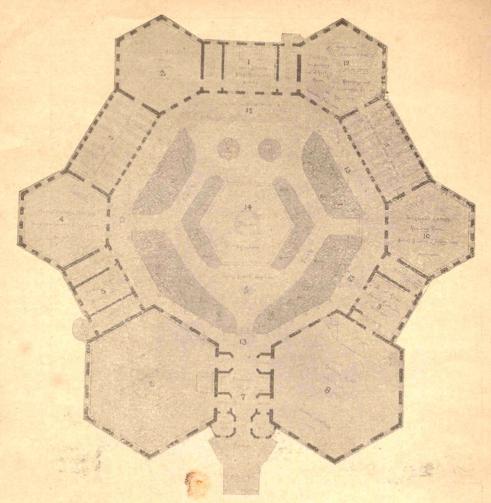
Thus there were altogether over 241 libraries in the State, big and small, with over two lakhs of volumes-not a mean foundation for making an earnest beginning. Mr. Borden seems to have been quite satisfied that there was sufficient material for formulating a scheme whereby before long the Baroda State would have the finest library system in India and Baroda City the



Mr. Borden is in the centre. To his right is Mr. Motibhai N. Amin, B.A., Assistant in charge of village libraries. To the left is Mr. Janardan S. Kudalkar, M.A., Ll.B., Principal Assistant to the Director of State Libraries. The rest are SCHOLARS OF THE BARODA CENTRAL LIBRARY

uilding in the country—a library which will take its place with the other well nown libraries of the world. At the geneous suggestion of His Highness, Mr. Borden proposed the conversion of the L. V. Palace

Library into a Central Library, with a building of its own, with rooms to hold the books, accompanying reading rooms, study rooms, a pardah reading room and library, children's library, lecture hall, library school and executive offices; to make that the



ORIGINAL DESIGN OF THE BARODA CENTRAL LIBRARY.

Free Public Library of Baroda City; as also the main store-house for all valuable historical documents and papers now in private hands in the State, but which owners would probably be glad to have stored in a safe place; also to make it the centre from which travelling libraries should start and from which books new and old could be distributed to various branch libraries in the different towns and villages.

The Central Library Department was expected to do the following nature of work:—

I. Creation of a Central Library for Baroda. It was to start with the stock of books available and amalgamated and books to be purchased hereafter.

3. Starting of a Library class for training students in the art of library administration.

3. Creation of an Information Bureau for the collection of information from periodicals on all matters worthy of note.

4. Organising of libraries in the various talukas and especially creating a taste and desire in the people for having libraries of their own in their own villages.

The Central Library Department is to rank with the other independent departments of the State, with a graded service of its own. In some ten years the whole scheme would be in good working order and would necessitate an investment of some eighteen lakhs of rupees—a pretty large sum no doubt, but "from the national intelligence it would foster it would be considered as good an investment of capital as one could make."

Such was the proposal of Mr. Borden and

the sanction of His Highness's Government will probably be obtained for it after certain changes of a minor character have been made. Meanwhile, the L. V. Palace Library has been converted into the Central Library and Reading Room. It is at present located in the Old Sarkarwada (=Palace) Buildings lying in the heart of the city. A separate building on a grand and artistic style is soon to be erected at a cost of three to four lakhs on the spacious grounds facing the Kala Bhavan and the Laxmi Vilas Palace. It is bound to be the finest library building in India fitted up with all the latest library appliances. Tenders are being invited for a suitable design of the building and as soon as His Highness returns from England it may be safely expected that the work of construction of this palatial building will be taken up in right earnest.

A PLAN OF THE C. L. BUILDING.

Though the plan of the building has still. to be settled, an idea of the equipment and principal features of the Central Library may be had from a rough sketch of a plan, made by the Director, of what an ideal Central Library building suited to Indian conditions would be: In general the building may be described as a hexagon 220' × 200', built round an open court 104 ft. in diameter. There will be two floors, imposing domes surmounting the six large corner rooms. A visitor to the Library, on passing the Guard Room gate and the Entrance Lobby will find immediately to his left a large hexagonal-shaped room, 60 ft. in diameter, which will be the Main Reading Room of the Library. The Purdah Reading Room will be on the upper floor. In these rooms some 26,000 volumes of general reference and bibliographical interest will be kept in open shelves for the use of the public frequenting these reading rooms.

To the right of the Entrance Lobby there will be the spacious Lecture Hall, of the same dimensions as the Main Reading Room. There will be a Purdah Gallery over. Demonstrations and lectures will be held in this Hall from time to time for the education and entertainment of the public.

Just behind the Main Reading Room the Printing Office, with the Bindery over, will be

reach the Main Circulating Library Room. It is from this room that books will be issued to the reading public who have registered their names. On the upper floor of this room, all the vernacular books in the Library, which will be known as the Sampatrao Oriental collection, will be kept and on both these floors there will be room for 20,000 volumes.

Passing through the entrance at the other end of the main Circulating Room, the visitor will be led into a long rectangular room, in which he will find about 70,000 volumes of general fiction, history, etc., massed together on rows of open stacks.**

Passing further along the long row of stacks in the main circulating rooms, the visitor will next come to the corner room at the extreme left of the block. In this room the Library School for the training of librarians and library assistants will be located and some 8,000 volumes will be housed on both the floors.

CHILDREN'S LIBRARY.

Passing to the right, in the middle room of the back row, the visitor will be ushered

* The open-access system, so universal in the United States libraries, being adopted by the Central Library, books will everywhere be kept on open shelves or on stacks and the public will be perfectly free to move among these book-rows and to take out whatever book they like. Each reader will be provided with a card bearing his name and this he will have to keep with him till he has had the books of his choice issued to him by the clerk at the charging desk in the main circulating room. Each book is provided with a small pocket of tough paper with a card inside it bearing the title and classification number of that book. What the reader will have to do before a book can be issued to him will be simply to take out the card from the book-pocket and put his signature on it and hand it over along with his card—the "reader's card" as it is called -to the assistant at the charging desk. Nothing more is required of the borrower of the book, who may then walk away with it. There is no separate register kept for the entry of the daily outgoings, but everything is managed by a manipulation of the readers' cards and the book-cards which will never leave the library. Whatever entries are to be made on the readers' card will be made at the end of the day, so that no time will be lost at the time of issuing books. Under this system there will be practically no limit to the number of persons who can have books issued to them simultaneously. Indeed, it was reported a few months back that on the day of opening the new building of the New York Public Library, which is sixth or seventh in the order of magnitude of the world's great libraries, a rush of 50,000 readers at the charging desk was tackled within the brief space of

into the Children's section of the Central Library. Here he will find a pretty large collection of books meant specially for children and youngsters, such as illustrated story books, animal picture books, etc., in attractive bindings and easily readable type. The recognition of the need of a special children's section is a recent development of the modern library idea and is mainly of American invention. Almost every important library in the States has a special children's collection and it would appear to be His Highness' intention to make this also a special feature of the Central Library. As has been already mentioned there will be a separate Purdah Library and Reading Room in the Central Library. The great drawback in India is that the Vernacular literature is practically barren of any works that could be specially recommended for children and women. Hence till such a literature is evolved, we shall have to rely mainly on English productions. The West is putting forth a children's literature in increasing quantities every year, which if India cannot imitate, may at least translate and adapt in the Vernacular for the entertainment and edification of the youthful mind.

SPECIAL STUDY ROOMS.

The Study Rooms above the Children's Library will be another important feature of the Central Library. Scholars specialising in some particular line of study will be provided with every facility for quiet study in these rooms. The scientific inquirer, the technologist, the student of political economy, or one interested in antiquarian research will find materials ready at hand in these special rooms. It is His Highness' intention to make the Library a standard library that will attract scholars from all sides of India.

Passing further to the right from the Children's Library, the visitor will find the business section of the institution located in the corner room to the extreme right of the building. On the ground floor will be the rooms in which the unpacking, checking and accessioning of new books will be carried on, as also the despatch of books to the branches all over the State. On the upper floor the Executive Department will be located.

THE TECHNICAL LIBRARY.

The Visitor will now turn round and passing to the block of rooms in the right section of the building will first come into a long rectangular room corresponding to the Stacks Room in the left section. Here also some 70,000 volumes, mainly of a technical and scientific character, will be massed together on rows of open stacks. Passing along these rows the visitor will next come into the spacious reading room of the technical department. There will be a charging desk in this room also and books will be issued to the public on the same system as described before. On the upper floor of this block will be located the Science Library. Some volumes will be collected in these two rooms. There remains now to be noticed the rooms situated between the Technical Library and the Lecture Hall. On the ground floor will be the Board Room. where the board of management may meet from time to time. The upper floor of. this room will be the Patents Room. It is intended to have a first class collection of the literature and samples of patents in this section of the Library for the benefit of the public interested in technical subjects. Some 10,000 volumes will be housed in this section of the Library.

In the Open Court in the centre of the building, which will be 104 ft. in diameter, there will be an aquarium and fountain in the middle, surrounded by an artistically laid out garden.

Such in main will be the equipment of the Central Library at Baroda when it will be in its full fledged condition. At present there are about 25,000 vols. in the Library, some 4,000 of these having been purchased during the last few months. Rs. 13,000 have been sanctioned by His Highness's Government for the purchase of books alone for the Central Library during the current year, Rs. 1,500 more having been sanctioned for the purchase of priodicals in the Reading Room. Hundreds of new books are being added every month to the Library, but the lack of sufficient room in the present quarters stands in the way of the rapid development of the Library. Qtherwise the large and small book collections in the city such as the Sampatrao Library, State

Library, etc., would have been amalgamated with the Central Library and would have swelled the total number of volumes in the latter to about 140,000.

THE LIBRARY CLASS.

Since the organisation of the Central Library Department is to be completely recast according to the new American system, and since everything has had to be begun from the very beginning, the opening of a class for the training of intelligent and capable hands in the science of library administration was from the first deemed necessary by Mr. Borden. With the sanction of His Highness, Mr. Borden, therefore, advertised for ten graduates of Indian universities, who would be willing to learn the new art. A monthly scholarship was offered to each and the course of training was to last a year, at the end of which those who graduated from the class would be enrolled as members of the Library Department of the State, having a graded scale of pay like the other branches of the Baroda Civil Service. The Library Class was opened on March 6th last with seven male and three lady students. Of the former one is an M. A., three are Graduates and three undergraduates. Of the three female students one is a Hindu and the other two Christians. The members of the class are engaged at present in accessioning, classifying and cataloguing 25000 volumes in the Library and the learning the principles of modern library organisation and administration. The scheme of classification followed in the Central Library is an invention of Mr. Borden's own, being a combination of the "Decimal" system of Mr. Dewey and the "Expansive" system of Mr. Cutter, both of which widely obtain in the U. S. Mr. Borden has called his scheme of classification, the Baroda Scheme, as it adopts the best features of the two systems to the requirements of Baroda and India. In the preparation of 'the catalogue the "card-catalogue" system, in universal vogue in America, has been adopted and instead of the printed boundvolume catalogue everywhere in use in India, -a catalogue which in a large and ever-expanding library like the Central Library will get out of date the moment it is out of the press-the Baroda Library will have a catalogue of loose cards arranged

in light wooden trays as in the American libraries.

THE VILLAGE LIBRARIES.

As I have stated in the foregoing pages there are already nearly 260 mofussil libraries in the various towns and villages of the State. They are either Municipal, Panchayat or State-aided libraries, but not all of them free public libraries as such. In order to stimulate a desire among the public of the villages and towns to have free reading rooms and libraries of their own, State legislation has been deemed necessary and below is given a brief summary of the legislation passed by a Council Order dated 27th June, 1011—

In the Rules which will be called 'Free Public Library Rules' it is provided that when the citizens of a village raise a sum not exceeding Rs. 50 annually for the maintenance of a free reading room the Panchayat of the Prant and the Central Library Department shall each pay an equal amount to the said reading room. When the villagers raise a further sum of Rs. 25 and pay it to the Central Library the latter will present them with vernacular books of the value of Rs. 100.

When the inhabitants of a town having a population of more than 4,000 raise any sum not exceeding Rs. 300 annually for the maintenance of a free public library, the municipality of the town or the Prant Panchayat and the Central Library Department will each donate a sum equal to the amount raised. Prant or District Libraries may claim a sum up to Rs. 700 from the Central Library and the Panchayat separately, if a like amount is raised by the people of the Prant.

If one-third of the sum required for the erection of a library building in any village, town or Prant is raised by their respective inhabitants, the other two-thirds will be defrayed by the Central Library Department and the Prant Panchayat. All village and town libraries will be entitled to receive the travelling libraries regularly sent out by the Central Library Department. The management of all Village, Town or Prant Libraries will vest in a committee of from 3 to 9 persons who shall be elected annually by the whole body of subscribers to the annual fund of the said library.

It is provided that all aided libraries established under these Rules or which receive Government aid in any shape shall be open and free to the public without distinction of caste, race or creed.

Finally it is stated in the Rules that the Government will be prepared to consider favourably any proposal that may be made by a Prant Panchayat or any other local body for raising funds for library purposes by means of special taxation such as the imposition of a small library rate, as for instance, one or two annas, annually, per head of the literate adult male population.

In the foregoing pages I have tried to give a history of the free public library

movement inaugurated in Baroda by His Highness the Maharaja, pointing out at the same time some of the unique possibilities of the Central Library scheme lying in the womb of an immediate future. The pioneering genius of H. H. Sayaji Rao which, years ago, far n advance of his contemporary Indian statesmen, struck in boldly for free and compulsory education in his State, is once again asserting itself along this new line of activity in order to circumvent that appalling ignorance of his subjects which is the stumbling block against all progress. Less foresighted and less courageous administrators would be disposed to consider the enterprise a premature and wasteful one. But was not the same thing said of free and compulsory education? Moreover, the experiment is not a new one. It has been tried in most of the European and American states and has borne fruits of inestimable value in stimulating the national intelligence. Even in England itself the utility of the free library is not unrecognised. Only recently: Sir John A. Dewar, M. P., President of the British Library Association, declared that the effect of universal education must be of a very partial and limited character unless they had the very widest development of the library movement running alongside it. The free library is but the result and complement of universal education which is everywhere being advocated. If figures of book circulation are any index of the assured success of the Central Library schemes then surely the Baroda scheme is bound to succeed. The average daily circulation of books at the Central Library, which was only twenty or thirty six months back leaped to over 153'43 during September Indeed, on one Sunday in September it rose to 287! This daily average is the highest. of any library in India. It is bound to double and triple itself at no distant future. for hundreds of new entries of readers are being registered every month. In September there were as many as 325 aditions to the number of readers. The demand travelling and village libraries is also increasing rapidly. Evidently, the movement seems to have caught on. Every well-wisher of mass education can only wish more power to the elbow of Maharaja. Sayaji Rao in his novel and bold enterprise.

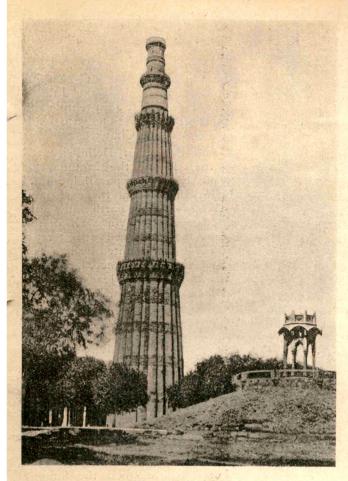
R. K. PRABHU.

* Since the above was written, the figures for October have become available, showing that the circulation is advancing month by month. The total of books issued to readers during October rose to 4,475, the minimum number lent out during a day being 140, whereas the maximum was no less than 305! There were 246 new admissions of borrowers during October raising the total number of readers on roll to 1831. The daily average during October came to 18645.

DELHI, THE ROME OF ASIA

ANCIENT Delhi, the Mythical Capital of the Pandavas, probably stood on the site of the Fort of Indrapat, now known as the Purana Killa or Old Fort. The name Delhi is derived, in popular legend, from a Raja Dilu or Dilapa, a supposed contemporary of Vikramaditya. "As an historical city, Delhi dates only from the middle of the eleventh century when a Tomara chief, Anangapal, built the Lalkot or the Red Fort, where the Kutab Mosque now stands." A century later Visaladeva, the Chauhan King of Sambhar and Ajmere, conquered Delhi from a

descendant of Anangapal. Visaladeva "was a man of considerable distinction," and his name figures in the two inscriptions on Firoz Shah's pillar. Prithvi Raj, or Rai Pithora, his nephew, was perhaps the most famous king of the Chauhan line. He was the champion of the Rajputs against Islam. An account of his rivalry with the Kanauj Raja, Jayachchandra, culminating in his carrying off Sanyukta, has been furnished to us by Chand Bardai (the friend and courtpoet of Prithvi Raj) in the famous Hindi epic, Prithviraj Raisa. In 1191 he beat back an invasion of the Muhammadans led



Kutab Minar.

by Muhammad Ghori, who narrowly escaped with his life. In 1193 Muhammad Ghori came again to measure his strength with his old enemy. The Rajputs, led by their renowned chief, fought with desperate valour, but it was of no avail against the dashing charge of the hardy mountaineers of the West. Prithvi Raj was captured and put to death in cold blood. This battle took place at Narain, and is famous as marking the epoch of the Muhammadan conquest of India.

The victory of Narain was followed by the occupation of Delhi, where Kutubuddin Aibak was left as Viceroy by Muhammad Ghori. From 1193 to 1526 it remained under the so-called Pathan Kings. Its new rulers adorned it with a number of massive edifices the ruins of which still excite the wonder and admiration of every traveller.

The most notable of them are the Kutab Minar and the Great Mosque built by Kutubuddin: Kasar-i-Hazar Satun or Palace of a Thousand Pillars, erected by Alauddin, the Slave King; and the frowning fort of Tughlakabad built by Ghyasuddin Tughlak. Feroz Shah Tughlak built the city of Firozabad and adorned it with two palaces called "Kushki-Ferozabad" and "Kushk-i-Shikar," or Hunting Palace. Feroz Shah's long reign witnessed the construction of numerous works of public utility. the most notable of which was the Jumna Canal, which flows through Delhi and now bears the name of the Western Jumna Canal.

Modern Delhi: -It is situated in the south-eastern corner of the Punjab, on the right bank of the Jamuna, "and is placed in a narrow plain between the river Jamuna and the northernmost spur of the Aravalli mountains." Modern Delhi, or Shahjahanabad as it is very often called, is the "most northern and most modern of a number of capitals and fortresses" constructed between 700 and 1650 A. D. They were:—

(i) Siri (modern Shahpur), built by Alauddin Khilji in 1304 A. D., four miles south-west of Indrapat.

(ii) Tughlakabad, four miles southeast of Siri, built by Muhammad Tughlak Shah (1320 A. D.).

(iii) Old Delhi, or the Fort of Rai Pithora, the Delhi of the Pathan invaders. It contains the world-famed Kutab Minar.

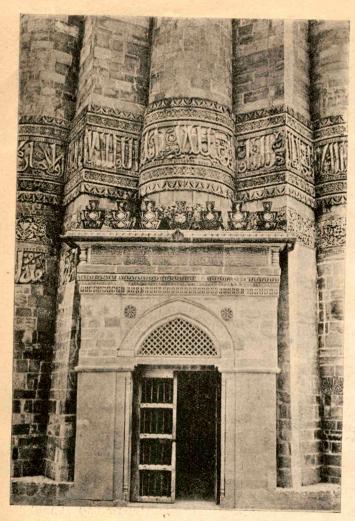
(iv) Jahanpanah, or the World's Refuge, situated between Siri and Old Delhi (1330 A. D.).

(v) Ferozabad, built by Feroz Shah Tughlak (1360 A. D.), two miles south of modern Delhi.

(vi) Indrapat of Sher Shah and Dinpanah of Humayun (1540 A. D.), two miles south of modern Delhi.

Besides these there were two short-lived capitals at Kilokhiri and Mubarakabad, both south of the tomb of Humayun. Not the least trace of these two cities exists now.

The modern city was built by Shah Jahan about 1650; hence the name of



Entrance to Kutab Minar.

Shahjahanabad. The present city extends about $2\frac{1}{4}$ miles along the right bank of the Jamuna from the Water Bastion to the Wellesley Bastion in the south-east corner. It is surrounded by three walls on the north, west, and south, their total length being $3\frac{1}{4}$ miles. The Cashmere Gate and the Mori or Drain Gate are situated in the north wall; the Kabul, Lahore, Farash Khana, and Ajmere Gates in the west; and the Turkman and Delhi Gates in the south.

Shah Jahan, the prince of builders, the most magnificent of the Mogul Emperors, adorned his capital with a number of noble edifices which have struck the tourists of age after age with speechless wonder. The Lal Kila or citadel of Shah Jahan was

begun in 1638, and was completed in 1648. It has two magnificent gateways to the west: the Lahore Gate and the Delhi Gate. From the top of the Lahore Gate a fine view can be had of the Jumma Masjid, the white Jain temple and the Indian town. The gate leads to the Chandni Chauk.

The Palace of Delhi, situated on the edge of the Jamuna, "is a nearly regular parallelogram." It measures 1600 ft. east and west, by 32co ft. north and south, and is encircled by a wall of red sandstone, "relieved at intervals by towers surmounted by Kiosks." The principal entrance, facing the Chandni Chauk, leads to the vaulted hall, "which forms the noblest entrance known to belong to any existing palace." At its inner end this hall opens into a courtyard 540 ft. by 360 ft. In front, at the entrance, is the Nakkar Khana or Music Hall, beyond which is the Dewan-i-'Am. or Hall of Public Andience, measuring 180 ft. by 160 ft. In the centre of the Dewan-i-'Am is a superbly ornamental niche on a richly inlaid marble platform of which once stood the famous Peacock Throne. The Dewani-'Am is "open at three sides, and is supported by rows of red sandstone pillars, adorned with gilding and stucco-work. In the wall

at the back is a staircase that leads up to the throne, raised about 10 ft. from the ground, and covered by a canopy, supported on four pillars of white marble, the whole being curiously inlald with mosaic work. Behind the throne is a doorway by which the Emperor entered from his private apartments. The whole of the wall behind the throne is covered with paintings and mosaic, in precious stones, of the most beautiful flowers, fruits, birds and beasts of Hindusthan. In front of the throne, and slightly raised above the floor of the hall. is a large slab of white marble, which was formerly richly inlaid with mosaic work" much of which has been restored by Lord Curzon after having been plundered and



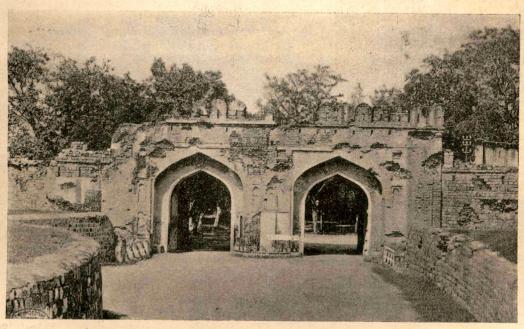
Interior of Gallery at Kutab Minar.

way leading to a small court, from which another gate, called the Lal Purdah, or Red Curtain, gave admission to the Jalau Khana, or Abode of Splendour, in front of the Dewan-i-Khas. The King's body-guard was stationed at the Lal Purdah from 1803 to 1857.

The Dewan-i-Khas, or Hall of Private Audience, is about 100 yards to the east of the Dewan-i-'Am. It is a pavilion of white marble, and "if not the most beautiful, certainly the most highly ornamental of all Shah Jahan's buildings." It is open on all sides and superbly ornamented with gold and pietra dura work. The ceiling, which was lined with silver, was carried off by the Mahrattas in 1760. Round the roof of this wall is written in gold the famous Persian distich:

"If on earth be an Eden of bliss, It is this, it is this, none but this."

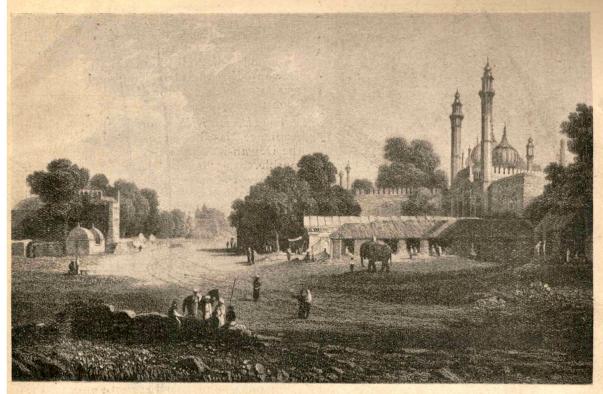
At a small distance to the south stood the King's Private Apartments, called the Khwabgah, or Sleeping Room, the Tasbih Khana, or Private Chapel, and the Baithak, or Sitting Room. To the south also are the Musamman Burj, also called Tilla Burj, or



Cashmere Gate, Delhi Fort.

emoved from India. In the arcade to the north side of the Dewan-i-'Am was a gate-

Octagonal Tower and the Rang Mahal, or Painted Hall, one of the principal buildings



Delhi, shewing the entrance to the Palace. (From an old steel engraving).

of the Royal Zananah. "The ladies' apartments here are of white marble, beautifully inlaid below, with fresco-work above, and adorned with gilded scrolls." In the centre of the north wall of the Rang Mahal is a representation of the Mizan-i-Adal, or Scales of Justice. A marble water-channel from the Rang Mahal passes under the centre of the Khwabgah.

A little to the north of the Dewan-i-Khas are the Royal Baths, called the 'Akab Baths. They consist of three large chambers, paved with white marble, richly inlaid with pietra dura work, and surmounted by three white marble domes. Inside the Baths are streams and fountains of water, and tanks. Hence the whole of the Dewan-i-Khas buildings were sometimes called the Ghusal Khana. For a description of the Audience held by Shah Jahan at the height of Mughal grandeur, the reader must turn to Bernier's Travels.

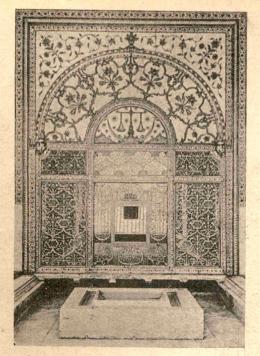
Mosques:—Opposite to these baths, to the west, is the *Moti Masjid*, or the Pearl Mosque, "an architectural gem of white and

gray marble." It was the private mosque of the court and was built by Aurangzeb in 1664 at a cost of Rs. 160,000. The court of the mosque is 40 ft. by 35 ft. The mosque is divided into two aisles. The bronze door of the gateway is covered with designs in low relief, and the walls also are most delicately decorated in the same way. In the north walls is a covered passage by which the royal ladies could enter the mosque.

The Sonahri Mosque stands at a little distance from the front of the Fort Gate. It was built by Jawid Khan in 1751. Jawid Khan was the confidential adviser of Kudsia Begam, mother of Emperor Ahmad Shah. He was murdered when Ahmad Shah was deposed and blinded by Ghulam Qadir. "The inscription on the mosque calls it the mosque of Bethlehem."

The Akbarabadi Mosque was situated between the Sonahri Mosque and the Fort Gate. It has been named after its builder Akbarabadi Begam, wife of Emperor Shah Jahan. It was removed after 1857.

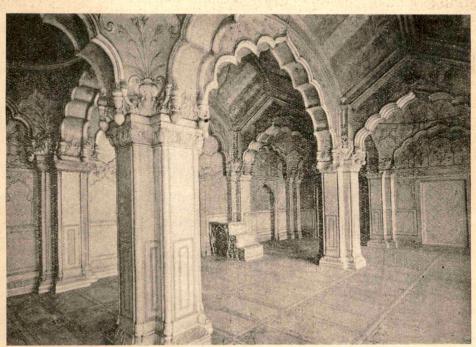
The Sonala or Golden Mosque is so called



Marble Screen and the Scales of Justice, Delhi.

who was Bakhshi under Emperor Muhammad Shah. Here sat Nadir Shah, the Persian invader, during the massacre of the inhabitants of Delhi in March 1739.

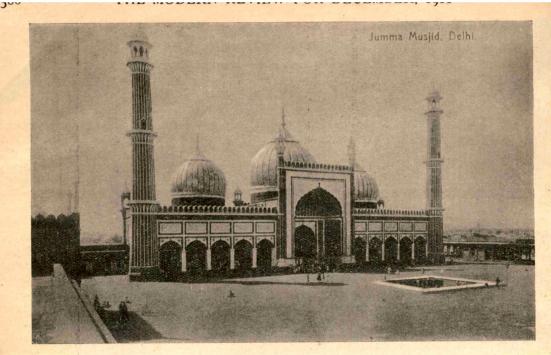
The Jumma Masjid is supposed to be unrivalled as regards size. It is built of red sandstone mixed with white marble: but this takes away, to a certain extent, from its elegance and purity of effect. It is adorned with two noble minarets which rise to the height of 130 ft. According to Fergusson "it is one of the few mosques, either in India or elsewhere, that is designed to produce a pleasing effect externally." "It is raised on a lofty basement, and its three gateways, combined with the four angle towers and the frontispiece and domes of the mosque itself, make up a design where all the parts are pleasingly subordinated to one another, but at the same time produce a whole of great variety and elegance. Its principal gateway is a noble portal." The gateways are crowned with galleries on the roof of which are fifteen marble domes, the spires being tipped with gold. "Above



Interior of Moti Masjid, Delhi.

from its three gilt domes. It was built in 1721 by Roshan-ud-daulah Jafar Khan,

these are six fluted marble minarets with open arched chambers at the top, and



Jumma Masjid, Delhi.

surmounted with gilt pinnacles." The three gateways are approached by three grand flights of steps. The massive doors are coated with brass arabesques half an inch thick, leading to a majestic quadrangle 400 ft. square, with a marble basin and fountain in the centre. The front or western covered hall of the mosque contains the pulpit and "Kiblagah" or prayer niche pointing towards Mecca. The mosque proper is 201 ft. long and 120 ft. broad. The Arabic inscription gives the date as 1658 A.D., the year of Shah Jahan's deposition by Aurangzeb. The mosque was completed in 6 years by 5,000 workmen. At the north eastern corner is a pavilion which contains some pretended relics of Muhammad. There is a Koran written in Kufik in the seventh century A.D., one written by the Imam Husain, another written by the Imam Hasan; the Kafshi-Mubarak or the Slipper of the Prophet; Kadam-ul-Mubarak or Foot-print of the Prophet, etc. The two minarets contain staircases; and a clear and magnificent view of the city can be had from the top, the Kutab, II miles away in the south, being visible.

The mosque is under the management of a Committee appointed by Government,

subject to the control of the Deputy Commissioner of the District. It was repaired by Government some 70 or 80 years ago. Recently it has been successfully restored under Government supervision by means of donations from the Nawabs of Rampur and Bahawalpur.

The Fatehpuri Mosque at the western end of the Chandni Chauk was built in 1650 by Fatehpuri Begam, wife of Shah Jahan. It is made of red sand-stone and has two minarets 105 ft. high.

The Kala or Kalan Masjid, or Black Mosque is to the south of Delhi near the Turkman Gate. It is looked upon as one of the most perfect specimens of the age of Feroz Shah Tughlak. "On the outside, the building consists of two stories of which the lower, forming a kind of plinth to the actual place of worship, is 28 ft. high, the total height to the top of the battlements being 66 ft." The mosque is approached by a flight of steps and consists of a courtyard, surrounded by a simple arcade on three sides, supported by plain squared pillars of quartzose stone, with a dripstone over the arches, and by a mosque chamber on the west. The corner tower and outer walls are all sloped inwards; and the mosque has no minarets. On the left side of the road facing the mosque is the tomb of Turkman Shah, "a militant saint of the 1st period of Muhammadan conquest and settlement, who was styled the 'Sun of Devotees'." He died in 1240, but his memory has been kept alive by the Turkman Gate which has been named after him. A little to the north is a small enclosure which contains two graves. The larger one is supposed to be the last resting place of Reziah Begam, usually called Sultan Reziah, the first Empress of India.

The Chaubarji Mosque is "so called from the four domed corner rooms which once stood upon the raised platform." It belongs to the age of Firoz Shah Tughlak. It probably stood outside Kushk-i-Shikar, or

Country Palace of Feroz Shah.

The Delhi Municipal Hospital, called after Lord Dufferin, is on the east of the Jumma Masjid. From the Hospital the Dariba Bazar leads to the Chandni Chauk. 'upon which it formerly opened through the Khuni Durwazah, or the Bloody Gate, so called from the terrible massacre which took place near it, under the orders of Nadir Shah. That portion of the Chandni Chauk which extends from the fort to the Dariba was originally known as the Urdu or military bazar. West of the Dariba, was the Phul-ki-Mundi, or flower market, which extended as far as the Kotwali, followed by the Jauhri or Jewellers' bazar and Chandni Chauk proper. The Chandni Chauk was the finest market in the East when Bernier visited it in 1655. It "contained the product of every country in the world, for here thronged the rich and the gay, here the 'wealth of Ind' changed hands."

The Mor Sarai, in Queen's Road, stands near the railway station. It was built by the Municipal Committee at a cost of Rs. 100,570. Indian travellers may take

up their quarters here.

Close by are the Queen's Gardens, formerly called the Begam's gardens. They face the railway stations on the north and have the Chandni Chauk on the south. In them a huge stone elephant stands on a raised platform, which has an inscription on it stating that it was, brought from Gwalior, and set up by Emperor Shah Jahan outside the south gate of his new palace (1645).

The Northbrook Clock Tower stands on

the site of the Caravan Sarai of the Princess Jahanara Begam, also called Padishah Begam, the eldest daughter of Shah Jahan. The Sarai "was considered by Bernier one of the finest buildings in Delhi and was compared by him with the Palais Royal, because of its arcades below and rooms with a gallery in front above."

Outside the Cashmere Gate, and about 300 yards to the north of the city are the pretty Kudsia Gardens on the bank of the Jamuna. These were constructed by Kudsi Begam, mother of Emperor Ahmad Shah. The walls which once surrounded the gardens have been removed for the most part, but the fine though ruined gateway still remains. A pretty mosque stands near the south-east corner of the public recrea-

tion grounds.

The Jain or Saraogi Temple of Delhi is about 200 yards to the north-west of the Jumma Masjid, and stands upon a highwalled platform. It has a small marble court "surrounded by a stucco colonnade in front of the temple proper." The ceiling and walls of the temple are elaborately gilded, and are supported by two rows of small marble columns. In the centre is a "pyramidal platform in three tiers," on which has been placed a small figure of [? Mahavira] "seated beneath an elaborate ivory canopy." The porch of the temple is elegantly decorated. "The exquisite device of filling in the back of the struts which support the architrave beneath the dome with foliated tracery" has been specially commended by Fergusson.

SIGHTS AROUND DELHI:

THE CITY OF FIROZABAD:—It extended in the west to the Kalan Musjid and probably spread two miles north and south. The citadel called the Kohtila of Firoz Shah stood on the bank of the Jumna. The city contains the Pillar of Asoka and Firoz Shah's Juma Musjid. The Kohtila or fortress was also called the Kushk-i-Shikar, or Hunting Palace. Its three stories diminish in area as they rise.

The Lat or Pillar of Asoka was erected on the top of a building in the Kohtila. It is broken at the top. Cunningham calls it the Delhi-Siwalik Pillar, as it was brought from Tophar at the foot of the Siwalik Hills (near Umballa). It is a monolith of pink sandstone. Firoz Shah caused it to be

removed from Tophar to Delhi at a considerable cost, and with great ingenuity and patience. When it was set up, the top was ornamented with friezes of black and white stone surmounted by a Kalas or gilded copper cupola. From this it received the name of Minar-i-Zarin or Golden Minaret. The pillar is 9 ft. 4 in. round at the base, and 6 ft. 6 in. at the top. Its height above the platform is 37 ft. The four Pali inscriptions of Asoka prohibiting the taking of life, date from the middle of the third century B.C., and "are among the oldest existing records of India." Firoz Shah assembled all the learned men of the day to decipher the inscriptions, but they failed. Ziauddin Barni records a very funny incident in this connexion. "Many Brahmans and Hindu devotees were invited to read them, but no one was able. It is said that certain infidel Hindus interpreted them, stating that no one should be able to remove the obelisk from its place till there should arise in the latter days a Muhammadan king, named Sultan Firoz." Besides this, there are two other inscriptions of the Chauhan Prince, Visala Deva. One is two and a half feet above the Buddhist record, and the other is immediately below it. Both are dated 1220 Samvat, or 1164 A.D. The other inscriptions on it are of little interest.

Another pillar of Asoka stands on the Ridge, about 200 yds. to the south of Hindu Rao's House. From a tablet on the pedestal we learn that this pillar was originally erected at Meerut, in the third century B.C. by king Asoka. It was removed from this place to Delhi by Firoz Shah in 1356 A.D., and placed in the Kushk-i-Shikar Palace. It is called the Delhi-Meerut Pillar to distinguish it from the Lat in the Kohtila. It was thrown down and broken into five pieces by an explosion early in the eighteenth century. It was set upon the Ridge by the

British Government in 1867.

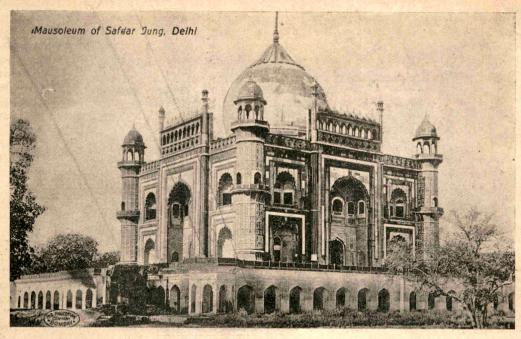
The Jumma Masjid of Firoz Shah "consisted of arcades of several rows of arches round an open central court. In the centre of the court was a sunken octagonal structure, round which was incised the record of Firoz Shah's reign, and more particularly, of the public works executed by him. On December 31, 1398, Timur halted here "for the purpose of devotions" on his way from Delhi to Meerut. Near

about this mosque Emperor Alamgir II was

murdered in 1761.

The Idgah is west of the city about a mile from the walls. Behind it to the south is the Dargah of the Kadam Sharif or Holy Footprint (also called Farash Khana) which contains the tomb of Prince Fateh Khan, built by his father Firoz Shah in 1375. The sacred imprint is said to have been sent to Firoz Shah by the Khalifa of Bagdad. It is placed on the grave of the prince in a trough of water. Hard by is the Mausoleum and College of Ghaziuddin Khan, eldest son of the first Nizamul-Mulk of Hyderadad. "The courtyard is surrounded on three sides by a double tier of chambers for students." "On the west side the mosque, built of very deep coloured red sandstone, and with very rounded domes, fills the centre, and the south of it is the grave of the founder, enclosed by a beautiful pierced screen of fawn coloured stone, with doors elaborately carved with flowers."

Indrapat, or Purana Killa (Old Fort) is two miles south of the Delhi Gate. It was built on the site of the mythical Indraprastha by Emperors Sher Shah and Humayun. The Lal Durwazah, or the Red-Gate, a beautiful "gate-way of stone and red sandstone, formed the north-gate of the Delhi of Sher Shah (1540 A.D.). The fort was repaired by Humayun who changed its name to Dinbanah (Asylum of the Faith). The walls of the Old Fort are in ruins for the most part. The south gate of Purana Killa leads nothwards to the back of the Mosque of Sher Shah, called the Killa Kohna Mosque. The facade of the Mosque is about 150 ft. long, and is "the most striking bit of coloured decoration at Delhi." It is built of very deep red sandstone, inlaid with marble and slate," "and covered with inscriptions, texts from the Koran in the Nashk and Kufik characters." The pendentives below the dome are extremely fine. "The white marble Kiblah is covered with texts, which are marvels of caligraphy." The octagonal pavilions in the angle towers at the back of the mosque are superbly ornamented. To the south is the Sher Mandal, an octagonal building of red sandstone, 70 ft. high. In 1556 A.D. Humayun fell down the stair-case of it and died of his injuries a few days afterwards.



Mausoleum of Safdar Jung, Delhi.

Tombs: - The tomb of Humayun is about one mile south of Purana Killa. It is reached through two gateways, the first of which is built of red sandstone. On the left side of the second door is a placard which says that the tomb was built by Hamidah Bano Begam, also called Haji Begum, wife of Humayun. It took sixteen years to build, and cost fifteen lakhs of rupees. Haji Begum lies buried in the north-east corner of the building. It also contains the graves of the hapless Dara Shukoh, and of the Emperors Jahandar Shah, Farruk Siyar and Alamgir II. The mausoleum stands upon a raised platform. It has a large central octagon, surmounted by a dome with octagonal towers of unequal sides at the angles. The plan of this building has been adopted at the Tai, but the former wants the "depth and poetry" of that "dream in marble." "It is, however, a noble tomb, and anywhere else must be considered a wonder." Humayun's cenotaph which bears no inscription is of white marble. When Delhi was stormed by the British troops in 1857, Bahadur Shah took refuge here, and then surrendered to Major Hodson.

The Mausoleum of Nawab Safdar Jung is six miles from the city, and five miles from the Kutab Minar. He was wazir to the

Emperor Ahmad Shah. He engaged in a war with the Rohillas and was defeated in a great battle (1750). He died in 1753, and this mausoleum was erected by his son Shujah-ud-daulah at a cost of three lakhs of rupees. It is built of red sandstone and stucco. It contains a sarai for travellers on the left of the entrance, and a mosque on the right. It is about a hundred feet square. The general arrangement of the tomb is like that of the Mausoleum of the Tai.

The Kutab Minar, with the Mosque of Ouwwat-ul-Islam and other buildings around it, is about eleven miles from the Ajmere Gate. The site of the Minar is supposed to be the original Hindu city of Dilhi, probably the Fort of Lalkot built by Anangapal II (1052 A.D.). The mosque (Quwwat-ul-Islam) and the buildings are the work of Kutab-ud-din Aibak and Altamash of the Slave Dynasty, and Ala-uddin Khilji. Kutab-ud-din built the innermost court of the mosque and the screen of arches facing the west of the court; Altamash completed the Kutab Minar and added the outer arches of the screen north and south of those of Kutab-ud-din; and Alauddin Khilji built the handsome Alai Darwazah almost under the Kutab Minar, extended the south corridor (built by Altamash) east and north,



Collonade of Hindu Pillars, Delhi.

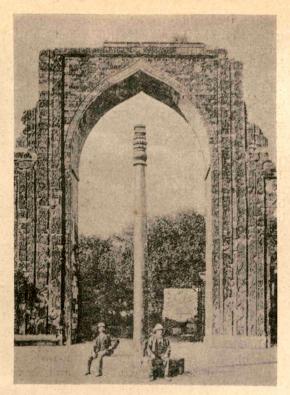
and carried the screen of arches further north.

The Kutab Minar looks like a tower of victory. The popular legend is that it was built by Prithvi Raj, that his daughter might view the Jamuna from its top. The theory now accepted by scholars is that the Minar derives its name from the saint named Shah Outb-i-din (the Polestar of the Faith). Cunningham has conclusively proved that it is entirely of Muhammadan origin. basement story was begun by Kutab-ud-din. The Minar "rises in a succession of five stories marked by corbelled balconies and decorated with bands of inscription." The inscriptions mention the names of the first Kings of Delhi, Muhammad Ghori, Altamash, Feroz Shah and Sikandar Lodi. "The three first are of red sandstone with semicircular and angular flutings." The two upper stories were almost entirely rebuilt in 1368 A.D. by Feroz Shah, who also added a cupola. It was again restored by Sikandar Lodi in 1503. The Minar was seriously injured and Feroz Shah's cupola thrown down by the earthquake of August 31, 1803. It was restored by the British Government in 1829, and an entirely new cupola (designed by Captain Smith R. E.) was

erected, but it has been removed since. The height of the Minar is 238 ft. The diameter of the base is 47 ft. 3 in. and that of the top about 9 ft. There are three hundred and seventy-nine steps leading to the top. A fine and extensive view can be had from the top.

The Mosque of Ouwwat-ul-Islam or Might of Islam, was begun by Kutab-ud-din immediately after the capture of Delhi by the Muhammadans. A long inscription over the inner arch-way of the eastern entrance says that it was built by Kutabud-din. It occupies the platform on which once stood Prithvi

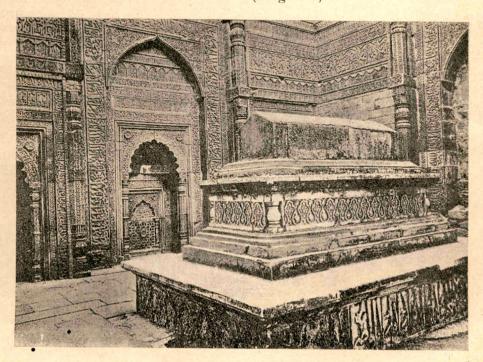
Raj's Hindu Temple, pulled down by the Muhammadans. It is mentioned in the inscription that the materials of the mosque were obtained from the demolition of twenty-seven "idolatrous temples." A large cloistered court in the south was added by Altamash, and Alauddin built a large court further east, entered by the Alai Darwazah. The main entrance of the mosque leads to the courtyard (142 ft. x 108 ft.), which is surrounded by cloisters formed of Hindu, Buddhist, and Jain pillars placed upon one another. The glory of the mosque consists in "the great range of arches on the western side, extending north and south for about 385 ft. and consisting of three greater and eight smaller arches, the central one being twenty two feet wide and fifty-three feet high." (Fergusson). The mosque is unrivalled for "the graceful beauty of the flowered tracery which covers its walls." Ibn Batuta, the celebrated African traveller who visited the mosque a hundred and fifty years after its erection, wrote, -"It is very large, and in beauty and extent has no equal." The Hindus sometimes call it the Thakurdwara and Chausath Khamba, or the Sixty-four Pillared. The Iron Pillar in the court of the mosque is "one of the



Mayo Gate and Iron Pillar, Delhi.

most interesting memorials of Hindu supremacy in all India." It is a solid shaft of wrought iron 23 ft. 8 in. high, the diameter is about 11 ft. On it is incised the eulogy of Chandra Gupta II, surnamed Vikramaditya. of the Gupta Dynasty (who reigned from 375 to 413 A.D.) From it we learn that "when warring in the Vanga countries, he breasted and destroyed the enemies confederate against him." "The same document is the only authority for the fact that he crossed the 'seven mouths of the Indus', and vanguished in battle a nation called Vahlika, which apparently occupied part of the Punjab." Anangapal, the Tomara King, removed it from its original position, probably at Mathura, and set it up in 1052 A.D. as an adjunct to a group of temples, from the materials of which the Muhammadans afterwards constructed the great mosque (V. A. Smith).

The Tomb of Altamash (dated 1235 A.D.) behind the north-west corner of the mosque, is built of red sandstone. The interior is profusely decorated with carving, and inscribed with beautifully written passages of the Koran. "It is interesting as being the oldest tomb known to exist in India" (Fergusson).



Tomb of Altamash, Delhi.

The Ali Darwazah "is one of the most beautiful specimens of external polychromatic decoration not merely in India, but in the whole world." It is a square building of red sandstone, richly decorated with patterns in low relief. The carving of the interior is simple, magnificent and unrivalled.

The Tomb of Imam Muhammad Ali (of Meshhed) called Imam Zamin (dated 1537) is to the east. It is a pretty building of

red sandstone, eighteen feet square.

The Alai Minar, about 140 yds. north of the Kutab Minar is built of large rough stones, "put in anyhow." It is 87 ft. high above the level ground. When complete it would have been five hundred feet high. Alauddin stopped the building probably in 1312.

Metcalfe House, about a quarter mile from the Kutab Minar, was the tomb of Muhammad Kuli Khan, foster-brother to

Akbar.

The Tomb of Adham Khan is southwest of the Qutb. Adham was put to death by Emperor Akbar for killing the latter's fosterbrother. He was thrown down the terrace

of a lofty building.

The observatory of Jay Sinha II, the astronomer King of Jaypur, is about five miles from the Kutab. It is popularly called the Jantar Mantar. It was constructed in 1724 A.D. The great equatorial dial, named the Samrat Yantra, still exists. The whole building is now in ruins. The Jaipur State intends to restore it thoroughly, as also the same "King's Observatory at Benares.

The reservoir of Hauz-i-Khas was constructed by Alauddin Khilji in 1293 A.D. It is two miles north of the Kutab. In 1354 it was cleared out and repaired by Feroz

Shah, who built a college near it.

The Tomb of Nizamuddin Auliya is about a mile frow Purana Killa. There are many other tombs and sacred buildings round it. Thirty yards from it is the Chausath Khambhe, the Tomb of Aziz Kokaltash, fosterbrother to Emperor Akbar. The cenotaph of Aziz bears the date 1623 A.D. West of Chausath Khambhe there is an enclosure containing the Dargah of Nizamuddin. The tomb of Amir Khusru the poet is worthy of notice. His real name was Abu-al-Hasan, and the sweetness of his poetry won

for him the title of Tuti i-Hind, "Nightingale of Hindusthan." He flourished in the reign of Alauddin Khilji, and died in 1315. North of the tomb of Khusru is a tall white marble slab inscribed with the Moslem creed and eighteen Persian couplets. Close by is the tomb of Mirza Jahangir, son of Emperor Akbar II. On the left of the entrance to the enclosure is the tomb of Emperor Muhammad Shah I (1712-1748). To the south is the tomb of Jahanara, daughter of Shah Jahan and companion of his captivity. The headstone of the tomb bears a Persian inscription supposed to have been written by the Princess herself. "Let nothing but green grass cover my grave: grass is the best covering of the grave of the meek." Ali Gauhar Mirza, son of Shah Alam II lies buried on the left of this tomb, and Jamila Nisa, daughter of Akbar II, on the right.

Nizamuddin was the greatest of the Chishti saints. His tomb is of white marble. On the north is a well, 39 ft. deep, blessed by the saint, so that no one diving in it is drowned. Men and boys jump into it from a height of 50 ft. for a

few pice of buckshish from tourists.

The fort and city of Tughlakabad is more than four miles to the east of the Kutab. The fort has thirteen gates and contains seven tanks and the ruins of the Jumma Masjid and the Brij Mandir. It was commenced in 1321 and finished in 1323 A.D. The tomb of Tughlak Shah, in the midst of an artificial lake, and "surrounded by a pentagonal outwork," communicates with the fort by a causeway 600 ft. long. Inside are the cenotaphs of Tughlak Shah, his Queen, and their son Juna Khan, afterwards Muhammad Tughlak. A causeway runs to Adilabad, the fort of Muhammad Tughlak.

Delhi in 1857:—The Mutiny at Delhi was the direct outcome of the revolt of the Sepoys at Meerut. On the evening of May 10th, 1857, the 3rd Native Cavalry, and the 11th and 20th Sepoy Infantry Regiments revolted at Meerut, set fire to the houses of their European officers, and fled to Delhi, where the Native Cavalry cut down the Europeans, they came across, and then made their way to the Fort, and induced the 38th Native Infantry to rise. The Church was destroyed



Capture of Bahadur Shah, King of Delhi, by Captain Hodson.

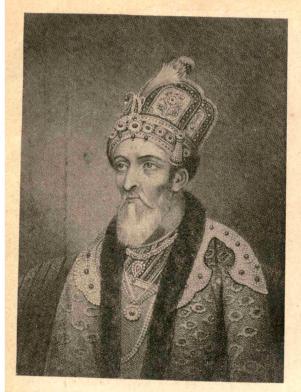
(From an old steel engraving).

and all Christians met with put to death. The 54th Native Infantry next joined the 38th, and allowed their officers to be shot down. Major Abbot with the 74th Native Infantry failed to make any impression on the rebels; and Delhi, with its fortified palace and strong city wall, was left in their hands.

Instantly measures were taken to concentrate the European troops and loyal Native Regiments upon Delhi. The Karnal and Meerut Brigades under Sir H. Barnard defeated the rebels at Badli-ki-Sarai, and the British gained possession of "the Ridge" whence they directed all operations against Delhi. Strong picquets supported by guns were established at Hindu Rao's House, the adjacent (small) observatory and the Flag-Staff Tower, and at all points open to attack. Between the 12th and 18th June the British positions were attacked by the mutineers four times, in front and rear; and again on the 23rd. On the 14th

of July fierce fightings took place near Hindu Rao's House.

General Nicholson's column from the Punjab arrived on 14th August. The mutineers were utterly routed at Najafgharh, whither they had gone to intercept a siege train coming from Ferozepur. The English being now in sufficient force, it was thought necessary to concentrate "all the breaching power on a portion of the walls." The Mori, Cashmere and Water Bastions were selected for a frontal attack. Light and heavy batteries were constructed to storm the enemy's positions. On the 11th September the walls of Delhi began to give way, "and whole yards of parapets came down." On the 12th September the Water Bastion was "pounded into ruins." On the 13th the breaches were declared practicable. On the 14th four columns advanced to the attack. Nicholson gave orders to storm the breach near the Cashmere Bastion. The 1st and 2nd columns ascended the glacis.



Bahadur Shah, the last king of Delhi. (From an old steel engraving).

The rebels opened a murderous fire, but the columns persevered; and Nicholson mounted the wall, and the breach was carried and the 1st column posted itself at the Main Guard. The 2nd column cleared the ramparts to the Mori Bastion, and then took the Kabul Gate. From the Lahore Gate the rebel guns played havoc in the British ranks. Nicholson fell in an attempt to storm this Gate.

The 3rd column was to enter Delhi through the Cashmere Gate, which was to be blown open. The explosion party coolly laid and adjusted the powder bags in the teeth of a hot fire of musketry. The hose was fired but not before several brave men had been killed, and the Cashmere Gate was shattered, and the 3rd column marched through it. The walls of Delhi were won and the whole city was pacified after six days' severe street fighting. On the 21st



Zenat Mahal, Queen of Delhi. (From an old steel engraving).

Emperor Bahadur Shah II was captured, and subsequently deported to Rangoon. Two of his sons and a grandson were also captured and shot by Hodson, and their bodies exposed for 24 hours in front of the Kotwali.

The Mutiny Memorial "was erected to commemorate the events of the siege, the names of the regiments and batteries who served in it, and of the officers who died in the performance of their duty." It is an octagonal Gothic Spire, standing on three gradually diminishing platforms. To the north of the Ridge is the plain of Bawari, the scene of the Durbar of January 1st, 1877, and of the Coronation Durbar of January 1st, 1903.

(Mainly based upon Fanshawe, V. A. Smith, and Fergusson.)

B. C. M.

DR. CHARLES W. ELIOT, EX-PRESIDENT OF HARVARD UNIVERSITY

By Rev. J. T. SUNDERLAND, M. A.

NE of the first acts of President Taft, after assuming charge of the Government of the United States, was to offer to President Eliot of Harvard University, the high office of Ambassador to Great Britain. The offer was greeted with general approval throughout the land, it being the almost universal feeling that Dr. Eliot was the one man in the nation, best fitted to fill this honorable and responsible position. The regret was deep and widespread, both in America and in Great Britain, when it was learned that he had declined the appointment. However, his refusal to go to the Court of St. James as the representative of his country, did not mean that his country would lose his service. He simply elected to serve at home instead of abroad, and indeed it would be difficult to point out any other American, who is steadily and all the while rendering to his nation more valuable or more honored service, by voice and by pen, as a leader not only in matters educational, but in everything pertaining to the nation's higher life, than Dr. Eliot.

Harvard University, located in Cambridge, near to Boston, is the oldest, one of the largest, and quite the most famous and influential university in America. Dr. Eliot was its president for just forty years, until his resignation, something over two years ago. This means that he was chosen to that important position very young,—at

the early age of thirty-five.

He was born in Boston, his father having been a Mayor of that City, and a member of the United States Congress. His education was received in the schools of Boston, in Harvard College, and in Europe. His special training was in chemistry, in which he made himself a master and an authority. His first teaching was done as a tutor in mathematics at Harvard, then as assistant

professor of mathematics and chemistry at Harvard, and later as professor of Analytical Chemistry at the Massachusetts Institute of Technology, in Boston. After four years of very successful work there, he was chosen to the position which he filled so long and with such distinction, as President of Harvard.

Nearly all the preceding presidents of the institution, had been men of distinction, generally of literary distinction, and far along in years. It was a great innovation to choose one who was so young, who was practically unknown to the world, and whose special training and work had been those of a scientist.

A friend of the college, who feared that he had not sufficient maturity, said warningly to the Board of Overseers, when they were considering whether or not they should elect him to so responsible a position:

"Remember he is a very young man, he will live long enough to leave momentous effects upon the history of the institution. You should be doubly sure that you are getting the right man."

But they knew his quality, and the bold step which they took has been abundantly

justified.

Harvard College was established in 1636, only sixteen years after the first settlement of New England by the English. A very large number of the most distinguished men of the United States, in all departments of public life, have received their education within its walls. Its growth during Dr. Eliot's presidency, was remarkable. When he entered upon his office, there were hardly more than 1000 students, with a faculty of instruction numbering 58, and invested funds amounting to about 2,250,000 dollars. Now the students number more than 5000, distributed among the various departments as follows: Undergraduate School of Arts and Sciences, 2217, Graduate School of Arts and Sciences, 463, Graduate School of Business Administration, 72, Divinity School, 52, Law School, 802, Medical School, 278, Dental School, 116, University Extension, including Summer School, 1106. The faculty of instruction now numbers 634, and the invested funds of the University now reach the great sum of 23,000,000, dollars.

Soon after President Eliot entered upon his office, it began to be rumored that new methods, revolutionary methods, were afoot, such as caused the quiet, staid, old-fashioned conservatives upon the Faculty, to shake their heads doubtfully, if not ominously. "How is it," they began to ask, "that we have been going on in the same orderly and approved paths for two or three centuries, and now, within three or four months, this young man proposes to disturb everything, and change all our methods."

In 1870, a year after the new president began his work, Dr. Oliver Wendell Holmes, then a professor in the Medical School, wrote.—

"King Log has made room for King Stork. Mr. Eliot makes the Governing Corporation meet twice a month instead of once. He comes to all the meetings of the Faculty, and keeps us up until 11 or 12 o'clock at night, discussing new arrangements. He shows an extraordinary knowledge of all that relates to every department of the University. We are some of us disposed to think him perhaps a little too much in a hurry."

A year later still, Dr. Holmes wrote again,-

"Our president has turned the whole University over like a cake. There never was such a bouleversement as that in our Medical faculty.......... It is so curious to see a young man like Eliot with an organized brain, a firm will, a grave calm, dignified presence, taking the reins of our classical coach-and-four: feeling the horses' mouths, putting a check on this one's capers, and touching that one with the lash; turning up everywhere, in every faculty, on every public occasion, at every dinner, and taking it all as if he had been born a President."

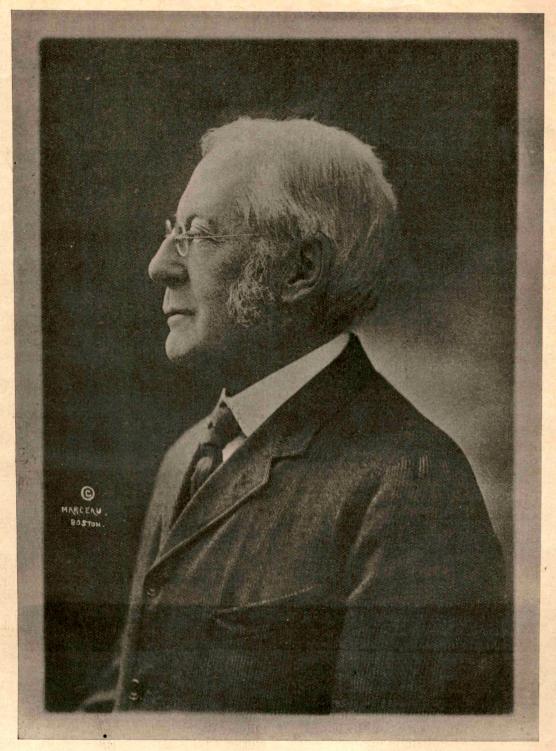
In truth, all this was not quite so strange as it looked at first sight, for it should be stated that the new president was not acting blindly in his reforms. As a fact, while pursuing his studies in Chemistry in Europe, during the years 1863 to 1865, he had devoted much time to the investigation of educational systems and methods, and therefore had become possessed of a wide and solid basis of knowledge on which to build his later plans for educational improvements at Harvard.

But even more important than his knowledge, was his ability, his natural fitness for large administrative work. As Dr. Holmes suggested, he had been 'born a president.' He had been endowed with extraordinary organizing and executive talent,—with that highest administrative quality which enables its possessor to grasp every scheme, no matter how large it may be, in its entirety, and at the same time in its most minute details. Boldness, carefulness, efficiency, and economy, have all been combined in his administration. It has been well said of him that

"his gift for leadership, his discrimination in the choice of men, and his power to conceive and execute great plans, have made him the most conspicuous figure during the last forty years, in the field of American Education."

His reorganization of the institution at whose head he was placed, was thorough, extending throughout all its departments. He introduced new methods of instruction. He set out to obtain the best teachers that could be found in the country, and to this end, secured the payment of higher salaries. He planned new, larger, and better furnished laboratories, and museums and buildings. He called for larger financial resources. He was one of the earliest and strongest advocates of the elective system, that is, a system which gives to courses of study much greater variety and elasticity than was He constantly enformerly permitted. couraged advanced or graduate (postgraduate) study, and built up a large graduate department in the University. He labored to promote the highest standards of education, insisting that a degree obtained at Harvard must be made to rank as high, must mean as thorough scholarship, as good work done and much of it, as a corresponding degree granted by any University in the world.

At the same time, he equally insisted that Harvard must be thoroughly, democratic in its education, giving as cordial welcome, and furnishing as full and complete facilities for culture and training to the poor as to the rich, to the black as to the white. Thus while the University includes among its students, the sons of many of the richest men of the country, it includes many others, who pay their way partly or wholly by their own earnings, and it is seldom or never



DR. CHARLES W. ELIOT, Ex-President of Harvard University.

without negro students in its classes, who are treated with the same consideration by their teachers and by the university officials as sons of millionaires, or of men holding the highest public positions in the nation.

It is interesting to notice that many students from foreign countries come to Harvard. A considerable number of the men who are now occupying distinguished positions in the government, the colleges and universities, the army and the navy of Japan, are Harvard graduates. The same is true of a somewhat smaller number of the public men who are creating the New China.

I trust it will not be out of place, if in this connection, I invite the attention of the people of India to Harvard and other American Universities, as places offering unsurpassed educational advantages, to such Indian young men as desire to go abroad for study. It is gratifying to know that a very considerable number of such, are already in this country. At the present time, there are four at Harvard, of whom Dr. Lanman, Professor of Sanskrit, in that University, writes:—

"They have all passed good examinations, and I have excellent accounts, not only of their studies, but also of their behavior."

Professor Lanman adds further: -

"There are many difficult questions besetting the present and future of India, no less than of the United States, but I believe that if a good number of men, such as these four, men of good health, of good intelligence, of good character and high moral purpose, can be sent to this country, no more effective way can be found to secure for India a release from many of the worst misfortunes which now distress all lovers of that great land."

One of the good results of Dr. Eliot's visit to India may well be that of calling attention anew to America, as a place for the

education of Indian young men.

With all the great service that Dr. Eliot has rendered to Harvard University, he has not confined his interest or his efforts to that institution; on the contrary, his services to education have been as wide as the nation. To an extraordinary degree, he has kept himself in touch with all the educational forces and interests and the leading educational men of the land. Thus he has made his influence felt powerfully in moulding the whole of American higher education, literary,

logical, and even theological; nor has his influence stopped at advanced education, but has been felt almost as strongly in secondary and even primary education.

During the later years of his career too, he has taken a prominent and an increasing part in public affairs, entirely outside of the educational field. The improvement of municipal government in America, and the great and pressing questions connected with the relations of capital and labor, and the. great movement for the abolition or limitation of wars by international arbitration, have especially engaged his attention. Onthese subjects few men have spoken or written with riper knowledge or greater weight of judgment. It was on account of the high place he holds as a leader of public thought in these and other directions, as well as his eminence as an educator, that he was urged by President Taft to become the representative of his country at the Court of St. James.

Besides having received honorary degrees from a number of leading universities, Dr. Eliot has been made a member of the Legion of Honor of France, and has been decorated by the Mikado of Japan, with the Order of the Rising Sun, and by the German Emperor with the Order of the

Crown of Prussia.

He has delivered many noteworthy addresses, scientific and other, and is the author of a number of books, among which are the following: -"A Manual of Qualitative Chemical Analysis," "A Manual of Inorganic Chemistry," "Annual Reports" as President of Harvard University from 1869 to 1909, "Educational Reform," "More Money for the Public Schools," "American Universities," "A Happy Life," "Four American Leaders," "Five Contributions to American Civilization," "The Future of Trade Unionism" and "Capitalism in a Democracy." The titles of these books show the range of his thought and his interests.

Dr. Eliot has been the personal friend and companion of many of the most distinguished literary men and women of America, as Emerson, Longfellow, Lowell, Oliver Wendell Holmes, Thomas Wentworth Higginson, and Julia Ward Howe. It has been said of him that in a sense, he

in himself their wit and wisdom, their geniality, their broad and sane outlook upon life their high character.

Five years ago, the Reverend Harold Rylett of London, published in the "Tribune" an article entitled "Harvard and its Story" in which he said of Dr. Eliot:—

"You feel, when with him, that you are in the presence of a man who enjoys all the gifts of the gods. Alert, resourceful, intellectually rich, spiritually wholesome, he is the very ideal man to mould the character of young men. He is the genuine type of an American gentleman, free, genial in his manner, sincere, cultured from top to toe, and without the smallest particle of affectation. In some respects, he is the most distinguished man in the United States. That he has had enormous influence upon the best men in the nation, the present movement for clean government, growing in power every day, is ample proof."

Dr. George A. Gordon, the leading Congregationalist clergyman of Boston, thus

speaks of Dr. Eliot: -

"A more distinguished friend and servant, the American people have never known. He is a militant spirit and something more. The central quality of his being is constant, courageous, dominating disinterestedness. He contends earnestly for the faith that is in him, but his contention is always pure and high. He lives where the winds carry no dust, where the storms refresh and strengthen, where shining ideals break in upon the tumult of existence with their guidance and their peace. Like every man who appears in behalf of a permanent human interest with a new programme, President Eliot has encountered opposition. This opposition has been widespread, determined, persistent, conscientious. Long ago, he prevailed over all radical opposition by his personal strength, and by the justice and humanity of his cause. His extraordinary term of public service has been marked by the steadily increasing confidence of the people."

Dr. Eliot is father of the Rev. Samuel A. Eliot, D.D., the able and honored President of the American Unitarian Association. In religion, he (as well as his son) is a Unitarian, which means that he is broad and progressive in his views, and in sympathy with what is best in all religious faiths. In the Brahmo and Arya Somajes of India, he feels much interest, and he has been specially commissioned by the American Unitarian Association to bear to the Samajes, and to other progressive theists of India, the fraternal greetings and good will of the Unitarians of America.

When Dr. Eliot reached his seventieth birthday a multitude of congratulations poured in upon him, and the following address, in a handsome volume, with the signatures of 9000 graduates of Harvard, was presented to him, Theodore Roosevelt heading the list of signers:—

To CHARLES WILLIAM ELIOT, LL. D. On his Seventieth Birthday.

"As with undiminished power you pass the age of seventy, we greet you.

Thirty-five years ago you were called to be President of Harvard College. At the age of thirty-five you became the head of an institution whose history was long, whose traditions were firm, and whose leading counsellors were of twice your age. With prophetic insight you anticipated the movements of thought and life; your face was toward the coming day. In your imagination the college was already the university.

You have upheld the old studies and uplifted the new. You have given a new definition to a liberal education. The university has become the expression of the highest intellectual forces of the present as well

as of the past.

You have held from the first that teacher and student alike grow strong through freedom. Working eagerly with you and for you are men whose beliefs, whether in education or in religion, differ widely from your own, yet who know that in speaking out their beliefs they are not more loyal to themselves than to you. By your faith in a young man's use of intellectual and spiritual freedom you have given new dignity to the life of the college student.

The universities and the colleges throughout the land, though some are slow to accept your principles and adopt your methods, all feel your power and recognize with gratitude your stimulating influence

and your leadership.

Through you the American people have begun to see that a university is not a cloider for the recluse, but an expression of all that is best in the nation's thought and character. From Harvard University men go into every part of our national life. To Harvard University come from the common schools, through paths that have been broadened by your work, the youth who have the capacity and the will to profit by her teaching. Your influence is felt in the councils of the teachers and in the education of the youngest child.

As a son of New England you have sustained the traditions of her patriots and scholars. By precept and example you have taught that the first duty of every citizen is to his country. In public life, you have been independent and outspoken: in private life you have stood for simplicity. In the great and bewildering conflict of economic and social questions you have with clear head and firm voice spoken for the fundamental principles of democracy and the liberties of the people.

More precious to the sons of Harvard than your services as educator or citizen is your character. Your outward reserve has concealed a heart more tender than you have trusted yourself to reveal. Defeat of your cherished plans has disclosed your patience and magnanimity and your willingness to bide your time.

Fearless, just, and wise, of deep and simple faith, serene in affliction, self-restrained in success, unsuspected by any man of self-interest, you command the

admiration of all men and the gratitude and loyalty of the sons of Harvard."

Three years ago, when Dr. Eliot was seventy four, the "New York Evening Post" said of him,—

"President Eliot is admittedly a remarkable man in many ways, but nothing has more impressed his friends of late than the way he preserves his health and strength. He has just returned home to Cambridge, after four weeks of steady travelling in the middle west, during which time he has made thirty-four public addresses, some of them of much importance and to large gatherings, and has attended twenty-four more or less formal luncheons and public dinners. All this might well be trying to a man of seventy-five, and some of his friends feared that this trip might exhaust his precious strength. Instead of that, however, when he returned last Monday, he was in perfect health."

In addition to all his other services, President Eliot is showing the country how a man may carry enormous responsibilities and achieve great things all his life, and yet arrive at his seventy-fifth year neither a nervous invalid, nor a dyspeptic, without a sign of old age, and as able to do hard mental work as at any time in his career.

Two years ago, when Dr. Eliot retired from the Presidency of Harvard, which he had held so long, the "New York World" paid to him the following high tribute:—

"It is no derogation of the dignity of the high office of Chief Magistrate of the United States to say, that a term at the White House in Washington, could

not have raised Dr. Eliot to a more elevated plane of public esteem, based on the attributes of proved moral courage, and constancy to exalted ideals, than he has attained through his long and able administration of Harvard. On the score of public services intelligently and fearlessly performed from a private station, Harvard's ex-president will deserve to rank with the nation's Chief Executive."

I must not close without citing one more testimony regarding the great American whose public career I have endeavored very briefly to sketch. The testimony shall be from the Hon. James Bryce, the British Ambassador to the United States. On the occasion of Dr. Eliot's laying down his great work at Harvard University, Embassador Bryce delivered an address before the Harvard Club in Chicago, in which he said:—

"I have heard of a controversy in this country as to who is the most eminent man in the United States, and concerning him there seems to be a difference of opinion; but I have never heard of any controversy relating to the second greatest man in the United States, and he is Charles W. Eliot. He is great because of his wisdom, his courage, his sense of justice, and his friendship. I have known him for thirty-nine years, and he is the best friend I ever knew."

I congratulate the people of India that for seven weeks, from December 3 until January 26, they are to have among them this distinguished educator and friend of humanity.

CORONATION IN ANCIENT INDIA

THE most unique occasion of the Coronation of His Majesty the King Emperor George V reminds us of our ancient system of coronation among the Hindus, which is partly followed even now in the Native States of India. A description of the same may interest the readers of the MODERN REVIEW.

THE APPROVAL OF THE PEOPLE A NECESSARY CONDITION OF CORPORATION:

In accordance with the old system of Ashramas, even the biggest Raja had to enter the Vanaprastha after having fully enjoyed the Garhastha Ashrama and having reigned successfully to the

entire satisfaction of the Praja, the people. At the time of his retirement he would propose his eldest son, if he considered him to be the fittest, before an assembly of Brahmanas, the feuditory chiefs and the citizens, to be his successor. The people judged the proposed Yuvaraja from his previous actions, which determined his valour, his piety and goodness, his character and conduct; and if it was found, in their opinion, that the proposed person would not be a useful raja for them, they would reject him inspite of their raja's proposal. Nay, even the raja himself would reject him and disinherit his own son if he was not neaful for the nation and would

take (adopt) a brave one from among the commonest folk, as is evident from the following Shloka from the Ramayana as said by Shri Rama himself:—

श्रीरसानपि पुन्नान्हि त्यजन्यहितकारिण:।
समर्थान संप्रग्टह्नित जनानपि नराधिपा:॥

(बाल्मीकि रासायण)।

Trans.—The preservers of the people (rajas) do disinherit even their own sons, if they are not actively useful to the people, and adopt ordinary men if they are useful.

If the raja failed to do this on account of his parental love, the people had the right of rejecting his proposal; the following shloka from the same memorable epic indicates this:

> "यदीयं निऽनुरूपार्थं मया साधु सुमन्तितम् भवन्तो मीऽनुमन्यन्तां क्यंवा करवार्यसम् यद्ययेषा मम प्रीति हिंतमन्यद् विचिन्यताम॥

5

(वा. रा.)।

Trans.—If this proposal of mine is becoming (of my wisdom) and if this deliberation m mine is well-made, then you, gentlemen, toay sanction this; otherwise tell me what fo do; though it is my paternal love, yet if something else be useful then think it out.

This was said by the great Raja Dasharatha, the father of Shri Rama, when he proposed Rama as his successor before the assembly of the Brahmanas, the feudatory rajas, who themselves had been elected in consensus with the people, and the citizens.

The people consulted the matter among themselves and arrived at a definite conclusion after much discussion. Valmiki says:

ब्राह्मणा जनमुख्यात्र पीरजानपदे: सह समित्य मन्वियता तु समतांगत बुद्धय:

...रामं युवराजानमभिषिचख पार्थिवम् द्रच्छामी हि महाबाहुं रघुवीरं महाबखम् गजेन महता यान्तं रामं कन्नाहताननम्॥

(वा, रा.)।

Trans.—The Brahmanas and the leaders of the people gathered together the citizens and the people of different towns, and discussed the matter fully among themselves, and became of one opinion, and spoke to the raja...that Rama should be made Yuvaraja, for they all desired that the brave and powerful Raghubir might go out in a

procession on a big elephant with a Chhatra, royal umbrella, shading him.

Dasharatha to further ascertain their true opinion asked them if they were saying so because HE made the proposal, on which the people said:—

सम्यग्विद्याव्रतस्तातो यथावस्ताङ्गवेदिवत् ।
सत्यवादी महिष्यासो वृद्धसेवीर्जितेन्द्रियः ॥

* * * *

प्रजापालनतत्त्वज्ञो नरोगापहतेन्द्रियः ।
श्रत्तस्त्रेलोक्यमप् को भोक्तुं * *

* * * *

पौरान् स्वजनविद्धयं कुशलं परिष्टच्छिति ।

* * * * *

"श्रान्तः सर्वप्रजाकान्तैः प्रौतिसंजननेन् णाम् ।
गरीर्विक्चिरे रामः * * * *

Trans.—Rama is highly educated, and knows the Vedas fully, with the literature closely and intimately connected with them. He is truthful and also very powerful; he is respectful to all elderly gentlemen; he has full control over his senses; he knows the true principle of preserving the people; he cannot be seduced by his senses, however great the temptation may be, from the right path; and is powerful enough to control the government of the three lokas, whole universe, alone; he makes enquiries regarding the welfare of his people every day like his own blood relations; he is decorated with such serene qualities as are liked by the whole nation and loved by every man.

This was the assurance that was given to Dasharatha before his electing Rama as his Yuvaraja. The people clearly indicated the great qualities of Shri Rama, which induced them to elect him as their wouldbe lord. It may be noted here that a grand Durbar had to be held by the ruling raja, in which the proposal had to be made and the consent of the people taken. It is said in the Ramayana that on the occasion above named Raja Dasharatha invited all the feudatory chiefs, the citizens of different towns, and the great landlords most cordially, and made them his guests, and honoured them by giving them suitable houses to live in, and valuable dresses and ornaments to put on, and met them himself well-dressed and decorrated with jewels. Finally the Durbar was held in which all the invited persons sat facing him.

Then came the actual ceremony of the coronation after the king had been elected with the consent of the people. The wouldbe king was rubbed over the whole body with the enchanted oil, i.e. oil purified with the sacred mantras of the Vedas, of til. benne, and sarsap, sinapis dichotoma, before bathing. After bathing he assured the people and the cattle that they should not in any way be afraid of anything from that time. A special homa, oblation, was performed to propitiate the god Indra, the god of rains. After this the Yuvaraja was again taken to the bath. His body was rubbed over again with perfumed oils. His head was rubbed over with the mud taken from the top of a mountain; his ears were cleaned with the mud of the mudwasp's nests; his face was rubbed over with the dust of a temple; his arms were rubbed over with the earth dug by the elephants with their tusks; his neck was cleaned with the mud taken from the bottom of a rain-bow (Indra-dhanusha); his chest was rubbed over with the mud taken from the confluence of two sacred rivers, such as the Ganges and the Jamuna; his back was rubbed over with the mud of a tank; his ribs were cleaned with the mud taken from the bank of a river; his shin-bones were rubbed over with the mud of a goshala (shed for cows); and his thighs were rubbed over with the dust taken from the elephant stable; his calves were rubbed over with the mud taken from the horse stable; and his feet were rubbed over with the dust taken from under the wheels of a ratha, chariot. When this was done all the earths were mixed up and his whole body was rubbed over with the compound. Then he was bathed in Panchamrita (ghee, milk, curd, sugar, and honey,) then he was bathed in perfumed water, then again he was bathed in the water mixed up with all herbs (Sarboshadhi). The k *ilasha* (the vessel) used for the purpose

was made of gold and had a thousand holes in it. The water used all the while was a mixture of all the waters available, that of all the seas, that of all the sacred places of pilgrimage, and that of all the rivers and places famous for their waters. The mantra that was chanted while the king was being bathed was:—

इसा आप: शिवतमा । इसा राष्ट्रस्थमिषजी, । इसा राष्ट्रस्थविद्धिनी: । इसा राष्ट्रस्थतिऽस्ता: । याभिरिन्द्रसस्थित्रत् प्रजापित: सोमं राजानं वर्षां यमं मनुं ताभिरिद्धर्भिषित्रामि लामहं , राज्ञां लमिषराजो भवे द । बलाय स्थिये यश्रभेत्राधाय ॥

Trans.—This water is most sacred; this is the medicine for the nation; this is the improver of the nation; this is the elixer which sustains the nation, with which the Prajapati—Brahma—bathed Soma, Varuna, Yama, and Manu to make them rajas; with the same water I bathe thee, O worthy one! be the Adhiraja among rajas in power, wealth, fame, and harvest, &c., &c.

After this, when he was dressed properly. he came out and the near relatives took the chamar and chhatra; and he was shown his reflection in a big open deep tray, full of oil and ghee which was given over to the Brahamanas. Then he made up his mind for several dans, charities, and Brahamana Bhojes, &c. Then he rode in a procession on the back of an elephant followed by the train of his feudatory chiefs, his nobility and gentry, and others. The whole city was decorated nicely and incense, as aguru and camphor and the like, was burnt in every house in honour of the new king. The whole city was lighted at night and general. rejoicings and merriments were made by the whole nation in the capital and other towns.

H. G. P. NIGAM.

INFORMATION FOR INDIAN STUDENTS INTENDING TO COME TO THE PACIFIC COAST OF THE UNITED STATES

WHEN I wrote "Why must we emigrate to the United States of America?"
I did not think that any one would

need any more information from me. But after its publication I have been favoured with more than two dozen enquiries from

different parts of India, Burmah, and Penang. It is impossible, for want of time, to write: the same thing to every individual, and therefore I take all the points raised in these letters and answer them as well as I can. I hope, this will satisfy the readers of the Modern Review, and we shall not expect ~ any further queries in future.

I.—Who Should Come Here?

The graduates of the Indian universities with due credentials will be taken as postgraduates in their own lines for the Master's and Doctor's degrees. The time required depends on how far advanced the applicant is in the line in which he intends to specialise. Generally one year, or a year and a half is enough for the Master's degree, and from three to four years for the Doctor's degree.

Those who have passed or read up to the Intermediate Standard can easily enter the American Universities as regular students and follow the classes. The matriculated students can enter certain colleges as special. students. But, for the colleges of Engineering, Chemistry and Agriculture, it is essentially necessary that the matriculates should go through the High School of this country for a year or two during which time they will study Mathematics, Physics and Chemistry. Without this preliminary training they cannot at all understand the lectures in these subjects in the university. In my opinion, every matriculate should attend the High School for at least a year before joining the university. In Chemistry and Physics the High School standard is much higher than our old F.A. Standard,* and the students have to do practical work in these subjects. There are many more useful courses given in the High School, such as workshop practice, stenography, printing, cooking, etc., and I do not think it is any waste of money to learn in the High School the same things which can easily be learnt in India. It should be noted here that there are no fees in the public High Schools. The State gives free education up to the High School standard; and there is at least one such school in every small country town, while there are a great many in the big cities:

Those, who have not matriculated, can

also come here. But they must regularly graduate from a High School before they can attend the university for a degree. Of course, any one will be allowed to take special courses in the university for any length of time provided his results are satisfactory. Such a student can hardly expect a degree. When I think of Mr. Tihara's progress, who had only read up to the middle vernacular standard and could not speak a single word of English, I am not inclined to discourage anybody. But they must stay here a much longer period and

must have steadfastness of purpose.

The graduates and undergraduates of our Surveying Schools are well qualified to be Regular Students in the colleges of Mining. Mechanical, Electrical and Civil Engineering. The courses and hours of study are so arranged that one can take higher courses in the university in subjects which he knows best, while making up his deficiency in other subjects which he does not. There are a few preparatory courses in the university and one can also go to the High Schools for one or two preparatory courses while going to the university for higher ones.

One, who is admitted as a Special Student because of his ability to fulfil all the entrance requirements, is recognised as a Regular Student after he has made up his deficiency and showed good results for a year or so. Almost all of us had taken admission as Special students and have afterwards become Regular.

II. -WHAT ARTICLES TO BRING?

The same thing cannot suit two indivi-Therefore I cannot set a standard for all as regards clothing, etc. It will depend on the taste and means of different persons. But, as you (intending immigrants) are not acquainted with American clothes, I will just give some hints. The clothes and every other necessary article must be simple, and at the same time decent and comfortable. Do not think that a thick cashmere suit or a police overcoat is necessary in a cold country. They are too heavy and cumbrous and sometimes a man perspires even in cold days. One good

* Here I am speaking of the University of California, which is about 8 minutes' walk from the Berkeley High.

^{*} I know practically nothing of the new systems introduced after I left home.

suit which fits the body perfectly is much better than half a dozen Bow Bazar or Chandni made suits, though the cloth may be superior. Whatever stylish clothes you may bring from Calcutta, Bombay or Madras, they are all English styles and a man looks ludicrous with those tight trousers and short coats in the Yankeeland. Bring as few things as you can, as you will have to change them for things of this country.

I give here a list of articles which will be necessary on the voyage and some of which may be used in this country, to better advantage. Students of limited means will

find this very useful.

NAME OF ARTICLE.	Rs.	As.
Dressing Gown	10	o
Tooth Brush	0	4
Soap (3 Cakes)	О	12
Razor (German Hollow Ground)	6	О
Strop	2	О
Or Gillette's Safety Razor	15	0
Shaving brush	I	0
Comb	О	8
Hair brush	Ţ	Ο.
Cloth brush	I	0
A Pair of Pump Shoes	. 3	О
Thin Knitted Cotton underwear		
(4. suites)	8	О
Linen athletic summer under-		
wear (knee pants and		
sleeveless under shirts,	•	
4 suits)	6	О
Socks (6 pairs)	2	О
Colored or striped shirts (plain,		
not plaited, half a dozen)	12	О
Low double collars (half a dozen)	I	8
Ties (two)	1	0
A pair of nice Indian-made		
cuff-buttons, if available	5	О
A Pair of Paris garters	ř	0
Suspenders	I	8
One Black Serge Suit	25	0
A Good Cap	2	О
It I all of Offices	5	О
A dozen linen handkerchiefs	I	8
Two Sleeping Shirts or Suites	. 3	0
A Waterman's Ideal Fountain		
pen (good quality)	12	0
An Indian-made Artistic Scarf.		
Pin	6	O
A few dhotis (sometimes handier		
than night Shirts)		
A few towels	•	4
Two Studs	o,	8
Total about R	s. 125	0

Do not bring any overcoat or more than one suit of clothes. You can eliminate the only two things of luxury in the above list, if you like—cuff-buttons and scarf pin. I

suggest them simply for the love of Indian art. Do not bring any thick or woolen under-You will feel uncomfortable. No deck-shoe or deck-chair is necessary for the passengers of the "Royal class," The steamer companies do not furnish bedding for the third class passengers. So bring some of your old beddings just for the voyage and throw them away at Seattle. You will be given bedding on the Pacific coast S. S. Co's Steamer; and then the rooms this country are all furnished with bedding, bureau, looking glass, etc. You can bring a good rug costing say about Rs. 12 which will be found useful sometimes, and a silk turban which is not necessary in this State, but as I hear, is essentially so in some other States where you may happen to go in some future time. Pack all your things in one trunk, however big it may be, to avoid enormous transfer charges, sometimes Rs. 3 per package. Do not bring those travelling bags or gladstone bags. You can buy nice and handy suitcases here.

III.—WHAT PRECAUTIONS TO TAKE FOR A SAFE LANDING.

A student is welcome everywhere for the purposes of study. Yet to avoid all possible difficulties you must guard yourself. The very first thing is to see the American Consul General at Calcutta, Bombay or Madras and get a recommendation letter from him to the Immigration Inspector at Seattle, Wash., to the effect that you are a student of good means and intend to study in some American university. If you are a scholor of, or in any way connected with any organisation, you should also get a letter of identification from that body. The Immigration Inspector will ask you whether you believe in polygamy, and whether you wil be financially backed from home. The first question requires a negative and the second a positive answer from you.

Write to the Secretary, The "New India' House, 4514, 8th Avenue, N. E., Seattle Wash., and to Mrs. Evelyn Burlingam Covington, 707, 13th Avenue, North, Seattle Wash., about a week before you leave India and again from Japan, as soon as you reach there, telling them the steamer you intenct to take and the scheduled date of her arriva at Seattle. They will be glad to see you or the boat. Write also to Maulvi Muhammac

Barakatulla, 40, Daimachi, Akasaka-ku, Tokyo, Japan; and he will be of help to you during your stay there. From Seattle write to me, care of General Delivery, Berkeley, Cal., the boat by which you are due in San Francisco, and I will bring you

to your future home in Berkeley.

The United States Immigration Laws require that every immigrant entering the States must have with him a cash of 50 (about Rs. 160) to prevent his being a public charge. This law is strictly observed and there can be no substitute for it. This is the minimum amount required; but the more you have the better and easier for your landing, and for making a good start in the university.

IV .-- WHEN TO START?

The universities and the high schools of this coast open, after summer vacation, in the first week of August for the Fall Semester; and after the Christmas vacation in the first week of January for the Spring Semester. You can join either of the two Semesters.

It takes one month to reach Japan from, India, and then 20 days to Berkeley; and allowing to days for stop-overs in Japan and Seattle, you have to start two months before the college opens here. But the best time to start from home to have a pleasant voyage is towards the end of February, so that you can reach Nippon by the end of March, just in time to enjoy the lovely The foggy and cloudy cherry-blossoms. weather will be giving place to bright sunshine and beautiful sky, the chilly wind will be making room for fine, cool breeze, and the weird-looking black clothes will be taking their rest leaving the field for those of white, pink, yellow, violet and other spring colors. The whole atmosphere will be full of quiet gaiety, and merriment.

Returning to our point now, you will board a Nippon Yusen Kaisha Steamer at Yokohama by the 10th of April, reach Seattle by the 26th, where a couple of days may be spent in sightseeing, take a Pacific Coast S. S. Co.'s boat, and reach Berkeley via San Francisco by the 31st of April. The beginning of May is the time to get summer work; and one who intends to work can do so till the end of July. Or, those who are deficient in certain subjects, can take

summer course from the 20th of June till the end of July.

V.-WHAT ROUTE TO TAKE?

There are several lines running from the Indian ports to Japan; The Apcar Co. direct from Calcutta to Yokohama, the British India Steam Navigation Co. from Calcutta to Singapore, the Nippon Yusen Kaisha from Colombo to Japan, and perhaps a new passenger service from Bombay to Japan. To avoid the expenses of transhipment and unnecessary troubles, those near Calcutta can take the Apcar line, those near Madras. Colombo or Bombay the N. Y. K. line, or the French or German boats. However, you can get better imformation in these ports than I can give you from here. From Japan you must board a N. Y. K. Steamer and book your ticket to San Francisco. The N. Y. K. liners come as far as Seattle and tranship without any further charge to the Pacific Coast S. S. Co. This is the cheapest and most convenient route from The whole fare from India to Berkeley will be about Rs. 300 by third class and about Rs. 500 by second class.

(1) Although the voyage from Calcutta to Yokohama in Japan lasts about one month, one never feels tired, as the ship touches at Penang and Singapore in the' Straits Settlements, Honkong and Shanghai in China, which latter port came under the possession of the Chinese Revolutionaries only recently, and Nagasaki and Kobe in Japan. New people, new sights greet the eye of the traveller as he travels forward from one port to another, the voyage alone teaches him more than he ever learnt from his long years' study of geography, and if the traveller keeps his ears and eyes open, he will learn many truths which will stand him in good stead "in the world's broad field of battle." Kyoto, the old capital of Japan can be reached in an hour by rail The traveller must not miss from Kobe. visiting this old city, which abounds in temples and rich natural scenery. Kinkakuji or the golden temple, the Emperor's old palace and the Shogun's castle are worth seeing. Arashiyama, near Kyoto, a lovely place surrounded by hills, is famous for cherry blossoms. In the first week of April when the flowers are at their best, the place is cram full of holiday-makers and

Tokio, the metropolis of Japan, is forty-five minutes' ride by rail from Yokohama. One who does not see Tokio sees nothing of the "Land of the Rising Sun."

VI.—Which is the Best University?

When the question is asked to a Californian, it is but natural that he will be quick in his reply-U.C. But when we take everything into consideration, the university of California is really the best for us in this coast. The U.C. is the state University of California, and its only rival on this side of Chicago is the Leland Stanford Junior University at Stanford, Cal. about 40 miles from Berkeley. The fees at Stanford are higher than at the U. C. and there is practically no chance of self-support.

A detailed description of the University of California is reserved for the next num-

ber of this REVIEW.

Site and climate of Berkeley.—Berkeley, the principal seat of the University, with a population of about 50,000 inhabitants, is situated on the eastern shore of San Francisco Bay directly opposite the Golden Gate, and is about thirty-five minutes' ride by electric car and ferry from San Francisco and twenty-five minutes' ride by electric car from Oakland. The site comprises about five hundred and twenty acres, rising at first in gentle and then in bolder slopes from a height of about 200 ft. above the sea level to one over 1,000 ft. It has a superb outlook over the bay and city of San Francisco, over the neighboring plains and mountains, the ocean, and the Golden Gate.

The climate of Berkeley is ideally well suited to us throughout the year. The weather during August is generally cool, so that it is possible to begin the academic year earlier than in Lastern Universities, and thus divide it at the Christmas holidays into two equal half-years. Berkeley is a healthful locality; the slope of the town site perfect drainage possible. The climate is at once mild and invigorating.

The thermometer rarely mounts above 80°. With high temperatures the humidity is invariably low, so that the heat is not oppressive. The lowest recorded temperature within the last twenty years was 24.9°. A very slight fall of snow occurs about every eight or nine years. Last March there

tourists who go there in their thousands. . was a snowfall which barely covered the ground for about 15 minutes and then disappeared. The mean temperature during the winter months is about 48°.

The rainy season is well defined, and extends from December to March. A characteristic feature of this season is that it rains for three or four days in succession and then we have a week or more of fair. weather. There may be light rains in October, November, and April.

From April to September the winds are from the Pacific Ocean, and are cool and damp. During the rest of the year, the same general conditions prevail, except an occasional strong north-west wind, which is rather cool, or a strong north-east wind, dry and warm.

The climate of California is, as a whole, very temperate, though in certain parts in the interior it gets very hot. No other State in the union affords such a fine and healthy

climate to us Hindus as California.

System of Education.—The Indian universities are simply examining corporations to which various schools and colleges in a province are incorporated; while the American universities are what are called teaching universities consisting of one college each of almost every science situated in one city with some professional colleges which can be better established in some near by big city. The University of California is a first-rate sample of this system.

In every college there are certain subjects which are compulsory, while the students of that college can take other subjects outside of his college which he likes, though these electives, as they are called, are not many.

The courses in all the colleges are of four years, the colleges of Mechanics, Mining, Civil Engineering and Chemistry having five year courses also. The two semesters of each year are separate; and even the one-year courses are so arranged that one does not lose very much by discontinuing after the first semester and again taking up the second part of that course along with others in the second semester of some succeeding year. Though a student is at liberty to leave college at the end of any term and take up again at the beginning of any other, yet it is advisable to finish in one stretch.

The method of instruction and teaching is such that the students have to cram as little as possible, but have to learn and master things by practical use and experience. In literature, history, philosophy, etc., the student is always encouraged to express his thoughts and ideas in his own language and never to copy from the books. He does not have to do mental work all day long, but takes up some drawing, labora-• tory work, etc.; and in case he has no such studies, he goes and takes some physical exercise and refreshes himself. There are two kinds of classes—one called 'recitation'. to every student and notes down the result in the study card of each student, another called lecture classes in which there are so many students that it is impossible to ask them verbal questions. Both these kinds of classes have an examination at least once a month, the names of the delinquent students being reported to the Recorder of the Faculties who warns them to take particular care. These results are regularly recorded and considered along with those of the final examination in alloting grades of scholarship for the semester. One who fails in a certain subject has to take it again the succeeding year; and one who fails to pass in at least eight units (a 'unit of registration' is one hour of a student's time weekly, during one half-year, in lecture or recitation together with the time necessary in preparation therefor; or three hours or more per week in laboratory exercises) is dropped. from the roll and is hardly ever re-admitted.

The professors always pick out those students who do not well prepare their lessons and put so many questions every day and make so many humorous remarks, that they are compelled to mind their studies. They are left at ease for sometime only when they have showed satisfactory progress continually for a week or so. All depends on regular attendance in a class, so that the student can follow the lectures easily. In short, though these are universities, let nobody think that the students have grown to be too big gentlemen to be asked questions. On the other hand these are exactly like our village "Pathshalas" minus the whipping and other inhuman punishments.

In the Indian universities, the students

tremble with fear when they hear of their examination coming, as if an epidemic is going to break out and even the best student does not know whether he will be spared by it. But out here, the examinations are like so many everyday occurences, and nobody has any fear for them. An ordinary student, who has followed the class, easily gets a first grade (90 per cent. or more marks) or a second grade (from 75 to 90 per cent.), the third grade from 65 to 75 per cent.) being sure for everybody. In short, the method of training and examinations is such that very few students, if any, in which the professor asks questions almost fail in their finals; and the number of those dropped from the rolls for not keeping the minimum eight units is practically none.

> Athletics.—To the great number of American students athletics are important than their studies. The Hindus have hardly taken part in any of the athletics for want of time and necessary equipment. It is a great pity that we cannot avail ourselves of these life-giving exercises. But we cannot help it under the present circumstances. To satisfy the curiosity of inquirers who have an athletic disposition I give here some of the games that are played in the university.

Rugby football game begins with the Fall Semester, and the 'big game' is played with the Stanford University in September. In these contests the two rival universities rise to the pitch of enthusiasm and 'college spirit'; and thousands of loyal 'rooters' in their respective colors go to cheer up their players. Our university has an excellent field enclosed by galleries on two sides to accomodate thousands. California has been winning the big games for the last two years. Association Football game played in our country is now being introduced here, but has not been popular vet.

Baseball, the national game of America. begins in winter and is played also with the Standford University, besides with many other institutions.

For the lawn-tennis players there are about a dozen first class cement courts in the campus and are open to all students of the university.

In the Track meet they have sprinting high jumps, high hurdles, etc.; and students who practise any of these exercises

after much mental work run down to the gymnasium, change their clothes, take some exercises, in the track field, take a bath

while sweating and feel refreshed.

Besides these games we have facilities, in the gymnasium, for rowing, wrestling, boxing, basket ball and many such games. Regular rowing is practised in Lake Merrit in Oakland about five miles from Berkelev. Last winter there has been opened a swimming tank in the 'Co-ed' Canvon in the Berkeley hills. Nice spring water is oozing out into a cemented tank which is open and is of various depths for both beginners and experts. The university affords plenty of opportunity for physical culture; and a student of limited means can at least take up the regular physical culture class, which brings one unit's credit to his studies per semester, and swimming.

Student organizations.—There are numerous organizations of the students: literary, dramatic, musical, linguistic, social, athletic, humorous, etc., besides a club of each college for purposes of discussions of current topics and of taking trips to see fields, factories, experiment stations, &c. The largest of all these is the "Associated Students of the University of California" which controls all student affairs, publishes the Daily Californian, the literary and comical monthlies and the "California Journal of Technology." It controls also the student's Co-operative Society, which sells all sorts of books, stationary, instruments, &c. A membership of \$1.00 entitles the member to buy books, &c. at 10 per cent. discount. In fact, the students do here everything independently of the professors; and the university constitutes something like a family with all the activity going on inside the campus.

Even in the matter of discipline every student is expected to behave like a gentleman, which he generally does. In case of any misbehaviour he is tried by the student body without any interference from the Faculty. Such a thing hardly happens.

The hours of study are from 8 A. M. to 5 P.M., with an interval of one hour at 12 for dinner, except on Saturdays when the university is open from 8 A.M. to 12 A.M. The lecture and recitation classes are generally in the morning, while classes of drawing, laboratory practice, etc., are held in the afternoon. The leisure hours between

classes are spent in study either in the spacious library or in the beautiful lawns under the shade of magnificent eucalyptus and Oak trees.

and-Expenses.—Tuition in the colleges at Berkeley, except in the College of Medicine, and tuition at the Lick Observatory, including the use of the libraries. is free to residents of the State. residents of California (i.e., those coming from other States of the union and from. foreign countries) are charged a tuition fee of ten dollars each half-year. Tuition in the College of Medicine is \$150.00 (a dollar being equal to about Rs. 3-2 as.). The Gymnasium and Infirmary fees are \$ 1.50 and \$ 2.50 respectively per halfyear payable by both residents and nonresidents. In the laboratories a charge is made for materials actually used. amounts to from \$500 to \$3000 per annum. Fees for the summer school session are \$ 16.00 irrespective of the number of courses taken. This is not compulsory. Board and lodging cost from \$ 25.00 to \$ 40.00 a month for the rich But students of small means manage with as low as \$ 15.00 a month by "boarding themselves." However, the Hindu students are yet true to their traditional 'plain-living and high-thinking,' and go to the lowest limit-\$ 12.00. Room and Board can also be obtained in return. for various personal services in the household.

Other expenses are: Gymnasium suit, about \$5.00; books and stationary, from \$18.00 to \$25.00 per annum. This latter item is also reduced sufficiently by the Hindu Students, who borrow each others' books and help each other in many ways.

The ordinary yearly expenses of a student in the academic departments, including fees, room and board, personal expenses, etc. need not exceed \$350.00. That is to say, for a Hindu Student studying in the University of California who does no work, but devotes all his time to study, Rs. 100/- a month is more than sufficient to live in luxury. Of course it will differ with different individuals according to their means. If I were supported by any one, I should be satisfied with \$250.00 a year.

Opportunities for Self-Support.—Board and lodging can be obtained in exchange

for three or four hours of household work daily. Other work by students is paid for at the following rates: Manual labor, 25 cents to 30 cents an hour; Clerical work, 25 cts. an hour; Typewriting and Stenography, 25 cts. to 30 cts. an hour. Draughting, computing, and other technical or expert work can occasionally be found at rates considerably higher than the obove. General manual work, such as gardening, sweeping and cleaning, wood-cutting and the like, housework of all sorts, and typewriting, especially with stenography, can always be found.

Self-supporting students are respected. With reasonable diligence a student can devote about thirty hours per week to outside work without interfering with college work of from twelve to sixteen units (involving thirty-six to forty-eight hours per week).

Some students, who manage to secure a convenient and steady job, work for a year or so during which time they can save at least some \$400.00 which helps them a good deal for three or four years in college. There is still another way of working through college which has not been sufficiently tried for want of a little capital. Before leaving India one can get acquainted with reliable firms and agencies, handling India shawls, art goods, ivory and other curios, silver and gold filigree work and everything Indian that has still a distinction of its own; and bring samples from them. Many of these things will find a ready market here; and much profit can be made out of them. They say that a certain Hindu young man finished his college education by selling excellent Hindusthan shawls.

The other universities in the Pacific Coast States.—The Standford University is also a first grade institution and gives instruction almost in all the sciences as the U. C. except in Agriculture. The University of Southern California situated at Los Angeles is a small institution which is not frequented by the Hindu students, and so is little known. The Oakland Polytechnique at Oakland gives practical courses in Civil, Mechanical and Electrical Engineering and Assaying. But its fees amount to some \$200'00 a year, if I am not mistaken.

The University of Oregon at Eugene is an insignificant one. The State Agricul-

tural College of Oregon at Corvallis is a second grade college giving courses in Agriculture, Civil, Electrical, Mechanical, and Mining Engineering. The fees and expenses are very low there.

The University of Washington at Seattle, Washington is also a second grade university. The fees are lower than at the U. C.; and the opportunities of self-support are almost the same. Those who intend to take up Forestry will find the College of Forestry of the U. W. one of the best in the United States. I would advise them to stay in Seattle instead of coming down to Berkeley, as our university does not give a full course in Forestry. The State Agricultural College at Pullman, Washington, is almost the same as the State Agricultural College of Oregon.

Besides these, there are other less important institutions in different places where the fees and expenses are much higher.

Taking everything into consideration—standard of instruction, variety of courses, the Faculty, site and climate, and opportunities of self-support—I should, most unhesitatingly declare that the University of California is 'par excellence' the institution for us.

The heart of Young India is throbbing with the passionate desire of service to the mother. The nationalist movement has infused a new life in our people and everyone is desirous of doing something or other in his or her own way. It is very good that we have at least the desire to do. Now is the period for reconstruction out of all the discords. Each and every one of us must do his or her Duty. But it is impossible for us to serve unless we are fully equipped with the best knowledge of how to serve. There are youths who are specially inclined to fight the epidemics cholera, malaria, plague, smallpox, etc. Modern science is unanimous in its opinion that 'prevention is better than cure.' San Francisco and the Bay Cities were, a decade ago, full of mosquitoes infected with malaria, but to-day we do not find a single one. This work was all done by the Entomology Department of the U. C., where, after long years of experiment, they found out the best means of destroying these dangerous insects. Those who want to fight the plague can get something in he Bacteriology Building. Young men ntending to fight the cattle disease can lso find ample scope in the Veterinary Department which is included in the Agricultural College. In short, there is almost verything here that we need for the betternent of the motherland.

It these days when Hindus and Mahamnadans are trying to found new universities would present my humble suggestion that nstead of having Sectarian Universities in exact imitation of the existing Government ones the most desirable course would be to mite all their efforts and funds to establish a secular institution of learning which would undoubtedly be bigger than any of of the sectarian ones, keeping an American University as their model. One University ike the U. C. would solve the educational problem of the whole of Hindushan.

I would also suggest to those, who cannot get admission into the Presidency College of Calcutta, to come here. The expenses n the U. C. are pretty nearly the same as in the Presidency College.

Individuals and societies ready to helb newcomers.—In this country in the hurry and bustle of life, people have very little time to care for others as much as would be expected in India under the same circumstances. Here everyone is left to himself or herself. Of course, the newcomers, left in such a condition, think that the other people have no hearts. But after getting used to the new environments they get smarter and do not want 'anyone to 'boss' over them. No one can guarantee any work. But the old fellows do all they can in putting the new ones in the right path. There are also American friends who secure good employments for the boys by recommending them warmly to places where they want to work. It is not out of place here to mention that I have been helped, to a great extent, by my American friends most of whom are either Theosophists or Vedantists, or have known something of Hindu philosophy in one way or other. Such friends also make it a point, while meeting people ignorant about India, to remove their ignorance and ask them to cultivate the spirit of tolerance towards other races who may look peculiar in their outward appearance. but who certainly have the same heart.

soul and mind as an American has. They have started little societies in different cities of California, Oregon and Washington to help the education movement of our country. But, as I have said before, nobody, either Hindu or American, can guarantee any employment for the newcomers, though they will be only too glad to give them good recommendations.

In this respect, I take the opportunity of quoting from a letter I have recently received from a friend who has won the heart of every Hindu who has met her. Mrs. Evelyn Burlingame Covington writes from Seattle, Wash.

My dear Brother Sarang,.....You know, and all our students here know, that I think America is the place for you, and especially do I think the Pacific Coast climate and conditions well adapted to your people and their needs. You know only too well that I love and cherish every Hindu, whether laborer, student, priest or prince; and my heart and home, wherever I may be, will always be open to each and every one of you. I dont think, our students here encounter so much difficulty in becoming self-supporting, nor do they complain very much about color-prejudice. Of course, at times there have been some disagreeable incidents, but no more (and not as much I think) as in other sections of the United States.

Let nobody think that the conditions for a self-support are 'rosy'; on the other hand self-support is fraught with difficulties, specially for a Hindu youth who has never known the struggles of life. But they can be easily got over by those who have strength of mind and body and will remain true to their purpose. It is simply cowards who will shrink from the hardships. A real man always faces the dangers, the hardships, the loneliness of being away from home, and all that. But if he has an ideal to realise and an ideal to which he remains true, he cannot but tread these adverse forces down under his feet. It is then that he will attain genuine manhood and will try to find a means of solving the vital problems of life.

Indian Society, whether Hindu, Muhammadan or Christian, constantly keeps down individual freedom, restricts the activities of the individual; and requires him to conform to the daily routine of life. Even to-day in awakening India the conservative people are trying to pull down the enthusiasm of the rising youth. The Occident has greatly developed individuality, which is a great lesson for us. I believe that our

traditional ideal of 'Service to Society' coupled with this new ideal of individual freedom will go a great way in solving the

problems of our country.

Facilities for practical training in the fields, factories and workshops after graduation.—The climatic conditions of California being pretty near the same as in India, the scientific system of agriculture developed in this country affords a great field for our • students of agriculture. Agricultural experts are in great demand: and the graduates get much scope for further practical experience. California has numerous gold, copper, coal, oil mines. She has almost every modern industry-steel foundry, chemical works, flour mills, electrical workshops, cane-sugar refineries (raw-sugar being imported from the Hawaiian and Philippine Islands), beet-sugar factories, fruit-canning factories, tanneries, glassworks, dye-works, hat-works, hosiery, mills, etc. Mexico and other South American States are always in demand of chemists. assayers and mechanical Engineers for their numerous cane-sugar houses and mines. So, if one devotes time, after graduation, to his own line of business, he will find enough opportunity for technical experience. The graduates of the universities are much needed in the factories, etc., and get good wages too.

What do we eat?—Why, I should say, we eat everything in the line of meat. But there is every facility for one to be a strict vegetarian. California abounds in good nutritious vegetables that can well take the place of meat. No one should think that mea is necessary in a cold country. Personally, I believe vegetarian diet is much better and healthier than meat diet, though, at present, I am a carnivorous animal. In fact vegitarianism is becoming very popular in this country, as can be seen from new vegetarian restaurants and cafeterias growing up in every city and town. Vegetarians are as much welcome as meat-eaters.

Is drinking necessary in cold-climate?— No, it is not. Drinking is harmful and leads to many evils, no matter whether it is practised in a cold or a hot country. The university of California has the One-mile Liquor Law by virtue of which no vinous or alcoholic drinks can be sold or given away upon the university grounds, or within one mile thereof.

Further information on this subject is unnecessary. It is hard for us to answer so many letters. Any one, desiring to know more about the university of California, or any particular branch thereof, can write for a circular of information to the Recorder of the Faculties, The University of California, Berkeley, Cal., U. S. A. The Recorder of any university or college in this country will be glad to mail free a Bulletin of informations on receipt of a request.

For any other information outside the university the reader is positively requested to write to me (c/o. General Delivery, Berkeley, Cal., U. S. A.). Letters must be stamped with two and a half anna stamps. Postage to all foreign countries outside the British Em-

pire is two-and-a-half annas.

The self-supporting conditions described above do not apply to our women students. Women students desiring to come here will please correspond with me. I shall be very glad to furnish them with all reliable information; and my personal services will be at their disposal, when they come here. I will also find good families where they can get home comforts and live without any inconvenience feared by Hindu ladies.

I wish the reader to bear in mind that I will attend to the correspondence only of students, and not that of business-men or others.

SARANGADHAR DAS.

Address all communications to Berkey, Cal., U. S. A.

P. S. After finishing this article, I have received another letter from a correspondent who asks me how it is possible to earn \$250.00 for college fees and \$660.00 for living expenses, per year, in the university. of Columbia. The university of Columbia is in New York and the university of California is in Berkeley, which cities are about -4,000 miles apart. I emphasise the fact again that whatever has been said about self-support in both my articles applies only to the educational centres of the Pacific Coast States, and more especially to the university of California at Berkeley. All our students; who have gone from here to . to the Eastern States, or who have

come from there to this coast, have unanimously declared that the opportunities of self-support are more numerous here than in the Eastern States. It is very natural, as those states are congested with immigrants from Europe, while this coast is comparatively new, and the country has not yet been fully developed.

Another correspondent asks me if a high class Brahman is held in respect among us.

We do not pay any more respect to a Brahman than we do to a Pariah. Hindu or Muhammadan, Christian, Brahman or Khsatriya, Namasudra or Chandal, are all equally welcome in this Temple of Lord Jagannath. In fact, we never know or care to know to what caste anyone belongs. We should be glad to see some Muhammadan students and students from the so-called depressed classes among us.

COMMON SENSE IN BUSINESS

IT is a trite saying that the prime requisite for a successful business man is to possess sound common sense, and plenty of it too. Many businesses have failed in the past and doubtless many will fail in the future because men in charge of these enterprises somehow or other forgot to apply maxims of common sense. To err is human. But it is certainly disappointing when we find the same mistakes committed over again, bringing in their train inevitable failure and misery.

We in India today, are entering an era of industrialism. Mills are being erected and capital invested in great many enterprises. It is certainly a hopeful sign. But encouraging as it is, there is also another side of the question which is apt to be forgotten in our oversanguine estimation of the future. Far be it from my purpose to imply that our industries are not in sound condition or that their success is doubtful. Nevertheless I insist that we should develop a critical attitude towards our businesses—not in the sense of mere criticising, but looking at things as they are. There is no sense in refusing to see facts as they are, unpleasant they may be, but the sooner we face them the better it is for all.

Our industries, at any rate in Bengal, are started in a rather romantic way. When in 1904 our Swadeshi movement started in right earnest, we woke up one fine morning and found that very few of our old Swadeshi industries have survived the onslaught of 150 years of foreign competition. Forthwith the cry went out to start anew industries

to fight the West with her own weapon. It was confidently predicted that with the abundant supply of raw material and labor, we shall be able to compete with the West on equal terms, at least in our home market. Enthusiastic meetings were held, students were sent to foreign countries to learn Western methods of manufacture, and companies were floated to manufacture Swadeshi goods.

Neither was it a mere schoolboy demonstration. Our public-spirited zemindars and men high in the confidence of the public, not only indorsed the scheme but also subscribed liberally for the capital of the new companies.

But somehow or other the Aladin's lamp which was expected to revolutionise the industrial condition of India in a half-adozen years failed to do its duty. We have found that in our happy optimism we have counted only on smooth sailing. That there might be foul weather and storm did not enter into our calculation at all. So when it came, we began to blame the weather and thought that we have done all that could be done under the circumstances.

Perhaps some may think that the picture is overdrawn; but I think none will dispute that in the main it is true. It is idle to say that any one in particular is to blame for this state of things. Our public-spirited men supported this movement from a sense of high public duty. If they have made any mistakes it is not their, fault, it is the fault of the system.

The fact is that there seems to be a lack

of discerning common sense concretely much business experience to start with, but even then, this happy-go-lucky amateurish way of doing something somehow, is inexcusable. I remember reading a few years ago an article written by one of our students from a foreign country, that in early business begins, stages businesses must fail. Must? something inevitable? We should like to ask the writer if he has investigated carefully why business fails. Did we know before we started a business all that was worthwhile to know about it? There are certainly circumstances over which we have no control and there is no doubt that there is an element of risk in all business. maintain that there are circumstances over at least go per cent., of which if not more, we have perfect control. We can forecast pretty definitely as to the probable success in any business. There is no magic in it. What is 'required is to use sound common sense, to dispassionately analyse past, present and future. It is this analytical spirit that we need more than anything else if we are ever going to succeed in business.

Let us see how a company is promoted in Europe and in America. A small promoter has perhaps discovered a rich deposit of iron ore in an out of the way place; he thinks that the deposit is enormous and that, there is a good chance of making money. But he has not the capital or the experience to start it himself. So he naturally goes to a local banker and tries to interest him in the enterprise. The local banker has perhaps only a limited capital too small for such an undertaking. But he has close business relation with large banking houses say in New York or London. He puts the proposition in the hands of the banking house in New York, which perhaps does a considerable amount of promoting and underwriting new ventures. Proposals like this are continually coming to the banking house in New York; if after some investigation they find it worth considering, then they will employ one of the best mining engineers to investigate and report on the This engineer has no personal property. interest in the promotion; he was selected mainly for his wellknown professional knowledge. His reputation and his future professional business depend on his good judgment. If

his report is favourable then financial exapplied to business. True, we did not have perts will be set to figure out the probable cost of mining the oar and its cost of transportation. Above all it will be carefully figured out whether profit can be made or This is the final test. If everything is satisfactory then the organisation of the

> Plant is equipped and expert engineers are engaged, finances are organised and directors elected. These directors are not so only in name, but they do the real directing of the business. The banking house which promoted the business is not absolved of its responsibility as soon as the business is started. They have a reputation at stake, and hence they see that the business is well managed.

Now compare how our businesses are pro-We argue that manufacture of pencils is successful in Japan. It is a profitable business, and certainly must be so in India. A meeting is called, half a dozen of the leading men sign their names in a manifesto, shares are called, and the capital is subscribed. A factory is equipped, and a young man who has learned something about pencils in Japan, along with certain other industries such as soap, matches, artificial flowers, umbrella, etc., is put in charge of it. The men who sign the manifesto. though elected directors, do not expect todirect at all. They have neither experience nor time to do any active directing. The result is that our "expert" young man is left altogether to his own resources. He is expected to manufacture, and sell, and also manage the whole factory. But here his trouble begins. He finds that he has not got the proper wood for his pencil, or that the graphite has to be imported from a long distance. Then the supply of skilled labor is limited. To cap the climax, he finds that though he knows the technical part of the business, he knows nothing about the methods of industrial organization. result is that the business drags on for a little while, and then stops through sheer inertia.

This by no means is a fantastic picture. We are painfully aware of their existence on all sides. There is no use in proceeding any further with this. We have indicated some of the defects of our industrial organization, and the remedy naturally suggests itself.

First, our public men must have a clearer conception of their own duties. should not indorse a scheme because it Before they indorse any sounds good. scheme, they should find out what it is, and what are its chances of success. If they lend their names to it, they must be prepared to give their time also. A busy lawyer or a doctor, who drops in at the office on his way home, or a rich zemindar whose whole time is required for the management of his own property, should not consent to be a director. These "guinea pig" directors, as they are irreverently called in England, are a positive hindrance to the success of any business. Business requires the best abilities of a man. If he is not willing to give it, he had better keep awav.

Then a word or two about the men who are put in charge of the business. It is a common fallacy to suppose that because a man has been in Europe, Japan or America, he has become an expert in his business. Business, like anything else, cannot be learned in a year or so. It requires time, patience, and ability. We very often forget that industries in Europe or America were built not in a day, but in years. And the process is by no means complete yet. Every day and year new inventions are made, and efficient means are devised to do

things in a better way.

Our young men very often figure their own efficiency by the probable amount of salary which they expect to earn when they return to India. The tendency very often is to go back as quick as possible, and take advantage of the increased salary. is deplorable. If he happens to have a university degree, his probable value is so much more. What a fetish we make of degrees in India! We judge of a man by the letters after his name, not by what he > actually is. Isn't it time that we should lay more stress upon the man rather than on the degree? A business man is concerned with the management of his business. Anyone who can conduct his business

intelligently is the right man for the job. If we cannot get the right man for the right job, it is better not to start at all. Business is business, it is neither philanthropy nor sentiment.

Again there is the same happy-go-lucky way of starting a particular business. The reason that a certain industry has succeeded in Japan is no reason that it should succeed in India. The obvious answer is that conditions are different in the respective countries. Before a factory is started you have to consider first its nearness to raw material, second its nearness to the consuming market, third means and cost of transportation, and fourth the sources of labor supply, both skilled and unskilled.

Then again we ought to start only those indutries at first for which we have tremendous natural advantages. Take for example the jute industry. It is raised by our own farmers, sold by our small middlemen to the native agent of an European company. Our native "Bara-babu" manages the jute company, and the profit goes to the European merchant. Instead of undertaking industries of these kinds which we know, and which our people practically manage, we start a steamship company, or some such fantastic ventures, for which we have neither the training nor the capital. The most important thing now is to succeed in some business. This will teach us the method of organization, and bring in confidence in our ability to manage, which we lack so much.

To keep up the Dutch spirit by saying to ourselves that all is well, does not help matters very much. If the foundation of a structure is rotten, it will crumble. Let us recognize that all is not well with us. Our smug complacency must be given up, and in its place we must develop a critical spirit. Above all, what we need today is men who will apply sound common sense to business, men who will not be afraid to look at things as they are, to be guided by clear judgment, not sentiment. Without this success in business is not possible.

Boston, U. S. A.

J. C. SEN.

SISTER NIVEDITA: AN ENGLISH TRIBUTE

By S. K. RATCLIFFE.

T is fitting perhaps that one who was especially favoured in having relations of close friendship with Sister Nivedita, both in India and in England, should at this time add a few words to the countless tributes paid to her memory by her Indian friends. All those who knew her will hope that some adequate record of her life and work may be prepared for publication. In the meantime, it may be well to set down a few facts and personal memories.

Margaret Noble was the daughter of the Rev. S. R. Noble, and was born at Dungannon, Co. Tyrone, on October 28th, 1867. Her father was trained for the Congregational ministry at the Lancashire Independent College, and he died at 34, leaving a widow and three young children, of whom Margaret was the eldest. She was trained as a teacher, being fortunate enough in her girlhood to become acquainted with some of the most enthusiastic apostles of the New Education then at work in London. Her own training in child-study was, I understand, extremely thorough. She was a close student of Froebel, and among her teachers was at least one of the most original English followers of Pestalozzi. Her practical experience was gained as teacher in various girls' schools, and in the beginning of the nineties she opened, at Wimbledon, a school of her own in which she strove to give expression to her broad and vivid conceptions of education for girls. At Wimbledon she was the life and soul of an exceptionally interesting company of modern young men and women, eager enquirers into everything, discussing literature, society, and ethics with a furious and confident energy, and beginning in many directions work which has yielded fruit in the intervening years. Always, one gathers, it was the enthusiasm for new and free forms of education which was strongest with Margaret Noble, and she was one of the most active of the group which, nearly twenty years ago, established the Sesame Club, the first of those social centres for men and women in London which have since multiplied at so remarkable a pace.

It was, as she has recorded in "The Master as I Saw Him," at a drawing-room meeting in November 1805 that there befel the first meeting with Swami Vivekananda. from which came the fundamental change in her life and aims. The Swami had appeared at the Parliament of Religions organised in connection with the Chicago Exhibition of 1893. He was the first missionary of Indian religion to the West-or, as Sister Nivedita expressed it, the first in the long period which separates our own age from the end of the Buddhist Missions inaugurated by the Emperor Asoka. At Chicago the Swami's subject was "The Religious Ideas of the Hindus," and his address came as a revelation to the American public and was the beginning of a singularly successful tour as lecturer and teacher. Leaving America for Europe in 1895, Vivekananda arrived in England during the following month and a few weeks later he was teaching in London. Miss Noble had only a few opportunities of hearing him before his return to America during the winter, but in April, 1896 he was back again in London, addressing meetings in the house of an English friend in St. George's Road, near Victoria Station. Miss Noble, who had become the Swami's devoted disciple, accepted his suggestion that she should go to India and help him in carrying out his plans for the education of Indian girls and women. He left England at the end of 1896, and a year later Margaret Noble followed him. She arrived at Calcutta in January 1898, and took up her quarters with some American friends in a small house at Belur, on the river a few miles above the city, where soon afterwards

was established the Calcutta headquarters of the Ramakrishna Mission. From May to October of that year (1898) the Swami. Miss Noble, and three other Western women. (one of whom was the late Mrs. Ole Bull, widow of the eminent Norwegian musician and Nationalist), travelled together in the North-West, in Kumaon and Kashmir. the end of the tour Sister Nivedita, as she had now become, endeavoured to put into effect her scheme of an Indian school in Northern Calcutta. The experiment was attended with much difficulty, and some months later it was abandoned in order that new means and opportunities might be found. In June 1800, accompanied by her Guru, she left: Calcutta for Europe, arriving in England at the end of July. Shortly afterwards Vivekananda left England for America, and during the autumn he and his disciple were fellowguests of some intimate. American friends in a house on the Hudson River. Later he was a visitor to her family at Wimbledon, and he returned to India at the end of 1900, Sister Nivedita remaining in England until the beginning of 1902, when she resumed her work in Calcutta under conditions far more favourable to success than those which had attended its beginnings, Vivekananda died on July 4, 1902. A few months afrerwards Sister Nivedita was joined by an American colleague, Miss Greenstidel (Sister Christine), and together they entered upon the work of the school in Bose Para Lane, Bagh Bazar, which in the years following grew into a vital and momentous enterprise. A dangerous illness in the early months of 1905 was succeeded in 1906, by a severe protracted spell of malarial fever, the result of a visit of enquiry and service paid during the rains of that vear to Eastern Bengal, where the people were suffering miserably from famine and flood. The terrible strain of these two illnesses broke down her magnificent physique. Sister Nivedita was never the same again. The last few months of her life were divided between England and America, and she returned finally in the spring of the present year, to die at Darjeeling on October, 13th—a fortnight before the close of her 44th year.

I recall with a curious feeling the first occasion on which I met her. It was at

the house of a European lady in Loudon Street, in July 1902, a few days only after the death of Vivekananda. A number of English people, and Indians, the latter mostly members of the Brahmo Samaj, had been invited to meet Sister Nivedita, who seemed to me singularly out of her element. She was asked to speak, and I recall her address as a deeply earnest tribute to the customs and ideals of Indian womanhood. such as her friends constantly heard from her, combined with a trenchant attack upon the ruling race for its complete failure to understand the essentials of the society which its institutions were destroying. No one who knows the circumstances will be surprised to hear that the address was anything but a success as an adjunct to an Indo-European tea-party in the fashionable quarter of Calcutta: but upon one auditor at least the personality and the message made a deep impression. I was then a new-comer, having joined the staff of The Statesman hardly two months before. The whole affair was strange—the afternoon gathering, the meeting of West and East, and this Western voice speaking to Europeanised Indians of the greatness and enduring beauty of the customs and ideals from which they had cut themselves adrift.

It seemed, as I look back upon it now, a far from promising beginning; but it led to a friendship which to me, as to my wife, must always be the most valuable and revealing of all personal experiences. Sister Nivedita was living then, as always during the remainder of her Calcutta life, in the little house at Bagh Bazar, with its two tiny courtyards and the exquisite simplicity of its ordering. Although entirely devoted to the school and its attendant activities, there were no rules of exclusion in the House of the Sisters, provided only that the privileged male visitor did not intrude during the hours given up to the orthodox Hindu ladies who came for tuition in needlework or English. And nearly always the Sundays were available, from the early breakfast, served with the extreme of simplicity and with constant merriment on the little verandah, through long hours eager discussion. of earnest talk or Her house was a wonderful rendezvous. Not often did one meet a Western visitor, save at those times when an English or NOTES 625

associations, and about 300, belonging to no political organisation, including many Englishmen. General Botha presided, and delivered a striking speech. He said the main object of the Congres was the creation of a South African nation. He begged his hearers Ito respect each other's language and traditions. South Africans had one fatherland and one flag. Let them be one people, making South Africa a great white man's country for posterity. He announced that the education laws of all provinces including the Orange Free State were about to be amended, setting the language problem upon a basis of compromise. General Botha dwelt on the unrest throughout the world, and at South Africa must be self-prepared, and alp itself in view of the British Government's warnings that the burden of defence was becoming too heavy for the people of Britain. He concluded with a warm appeal for unity and racial harmony. The speech was heartily cheered.

A Committee was appointed to prepare the constitution of a new party to be called the South African party. The proceedings were enthusiastic and har-

monious.

Mr. Steyn speaking at the Congress at Bloemfontein said that the policy of the Dutch since the war aimed at restoring their racial self-respect. To-day the English and Dutch stood on an absolute equality and could approach one another and become united. If they remained apart, the native would become the arbiter of South Africa's destiny. With reference to defence, he said, South Africa was the continent of the future for the hungry nations of Europe, who were already laying hands on Northern Africa. It behoved them to look to their defence.

Reuter wires from Bloemfontein:—The Congress has been concluded. It was decided to form a new South African Party and to dissolve the existing three Dutch organisations. General Hertzog who has hitherto been regarded as the leader of Dutch extremists made a conciliatory speech in which he said that South African prosperity was bound up not with the Dutch ror with the English race but with the harmonious co-operation of both. The speech was received with enthusiasm, especially by English-speaking delegates.

Nothing is said here regarding the future of "the native" South Africans, except by one speaker, who is anxious that the black man should not be "the arbiter of South Africa's destiny". Yet all the delegates were Christians.

Germany and Turkey.

Germany has all along professed great friendship for Turkey. But the following telegram shows the real character of her friendship:—

Political circles in Turkey are absolutely staggered and astounded by a statement made by Hakki Pasha, in Grand Vizier, in reply to the accusations launched gainst his Ministry of criminal neglect in not making dvanced preparations to defend Tripoli against Itanian attack.

Hakki Pasha declares that if he is persecuted on

account of this alleged neglect he will be able to prove that the attitude of his cabinet was regulated by the assurances it received from Baron von Bieberstein, the German Ambassador at Constantinople. Von Bieberstein induced the Turkish Government to withdraw troops from Tripoli. And assured them it was quite unnecessary to send provisions or munitions of war there, because Italy would never send a single regiment of soldiers or warships to Tripoli.

If in any village or town a man behaved with his neighbour in the way that Germany is said to have behaved with Turkey. and a robbery took place in that neighbour's house or estate, the man would not only be called a cheat and a scoundrel but would be punished as an accomplice of the robbers. But in international politics, where is the tribunal to try a robber nation and its accomplice, or where even the nation which through its political. mouthpiece, the government, can call rogues by their true names? The possession of the mailed fist may make nations forget the existence of the Highest Tribunal which holds its sittings always and everywhere, but nevertheless that Tribunal exists and there is no escaping Its decrees.

Indian Students at Harvard.

Dr. Rashbehari Ghosh, President of the National Council of Education, Bengal, has received the following letter from Mr. E. H. Wells, Acting Dean of Harvard College:—

It gives me great pleasure to send you a word of congratulation on the academic record of the following students who have studied at Harvard during the past year, namely, J. N. Seth, H. L. Roy, N.N. Sen Gapta, and B. K. Sarkar. The records place them in the second group of scholars, an admirable performance when one considers their age and the natural difficulties of the language and different customs. Hoping that these young men are only the advance guard of other Hindu students of similar high quality, I remain, sincerely yours, E. H. Wells.

Decrease in the Female Population of the Punjab.

The Tribune writes:-

The last census has disclosed a great diminution in the female population of the Punjab. The statement lately issued by the Census Superintendent showing the population by religion gives further details of the loss suffered by the several communities in the strength of their women. In the British territory the total female population is 2,009,000 fewer than the total male population. This gives 81 females for every 100 males: As compared with this provincial average, the proportion of females to males is

81 to 100 among Hindus, 75 to 100 among Sikhs, 83 to 100 among Mahomedans. Taking the population by divisions the proportion of females to 100 males may be set forth thus:

-		Hindus.	S	ikhs.	M	dns.	All	classes
Delhi		8 1		71		85		82
Jullundur		84		72		81		81
Lahore		75		72 -	:	80		77 -
Rawalpindi		80		87	٠,	87		86
Multan .	. i	. 8o		80		83 ·		82
Total British			•	75		83		8i .
Native states	·	. 84	7.	74		8ï		81

It will be seen at a glance that while the female population has suffered a great loss among all communities and in all divisions, it has suffered more terribly amongst the Sikhs and the Hindus than amongst the Mahomedans. The inference that plague and purdah are responsible for the diminution of the female population seems opposed to facts inasmuch as the Mahomedans who are the victims of the purdah more than any other communities have nowhere suffered to anything like the extent to which the Hindus and Sikhs have suffered. Possibly the cause is economic; but it is rash to generalise on insufficient data. In any case the loss of female population is common to all the communities and efforts have to be put forth by the communities to overcome the common danger.

It must be plain that the diminution in the female population of the Punjab must be due to some cause which affects the Punjabi woman more than the Punjabi man, or does not affect the latter at all but affects the former exclusively. Purdah affects only the women. Therefore it may be a likely cause. Insanitary dwellings affect women more than the men, as men move about in the open air more than women; and some women come out of their homes on very rare occasions.

That purdah is stricter among Musalmans than among Sikhs and Hindus and yet Musalman women have suffered a little less than Sikh and Hindu women, does not prove that purdah is not the cause; it may only show that owing to some counteracting cause (economic or other) existing among Musalmans, their women have suffered less inspite of stricter purdah among them.

The duty of the leaders of the different communities in the Punjab is plain. They should ascertain the facts, and try to apply the proper remedies, even if they should go against their cherished notions. The matter is much more urgent and important than most of the topics that are discussed in the newspapers.

Mrs. Annie Besant on the Indian Press.

The following paragraph has been widel quoted in Indian "native" newspapers a embodying Annie Besant's opinionic the India

"The Press ed. ...d by Indians, with one or two honou able exceptions, is curiously irresponsible, printing ar amount of anonymous personal abuse without makir the slightest attempt to distinguish truth from fals hood. It is this lack of the sense of responsibility, which has rendered the Press laws necessary, but which protect the Government they leave the press free pour out any amount of filth on private individual. The English-edited Press, is not venomous except whe Anarchists are concerned, and there are some got papers edited by Englishmen which maintain honou able traditions and do not permit themselves to I made the tools of private malice."

There are liars and scoundrels amon Indian journalists as there are amon Anglo-Indian journalists. It is both impracticable and uselesss to try to fix the relative proportions. The way in whice Mrs. Besant goes about the business show that blood is thicker than—say, Gange water, and that her long discipleship to the Mahātmās has not conferred on her immunity from that common malady of lesse mortals, namely, bideshi-phobia.

Pandit Bishen Narain Dar.

Pandit Bishen Narain Dar, Barrister-at Law, practising at Lucknow, who has bee chosen to preside over the next sitting (the Indian National Congress, is an ele quent, and thoughtful speaker. He write vigorous and correct English, and h writings are not mere words but are subtantial. At the same time, owing perhap to the rare occasions, considering his attair ments, on which he speaks or writes, he apt to be more voluminous than is desirable He is well read. He writes and speal Urdu very well. As in Be sal all Brahmar are not spoken of as Pandits, but onl those who are more or less learned i Sanskrit, it is necessary to tell our Benga readers that the "Pandit" in Mr. Dar's nam only shows that by birth he is a Kashmi Brahman, though we must not be taken ! imply that he does not know Sanskrit; on this point we possess no informatic, one way or the other. He belongs in h own community to the party of soci: reformers.

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Mr. Dar has taken a prominent part in veral sessions of the Congress and has preled over a political Conference of his Pronce, and has done so with distinction. He
build have taken a more action at in the
litics of his country if his had not
od in the way. But in spite will health
has been a more active politician than
ertain past Presidents of the Congress.



Pandit Bishen Narain Dar.

His political views are of the usual Consess type; only he used to be more outsken than some others,—whether he is Il so or not, we do not know. Nor do e know whether as a Congress President will be "acceptable to the Government," hich, in the opinion some congressmen, said to be at present an indispensable valification. We cannot judge by what as thought of him in the days of Sirtony Macdonnell.

A student dained in Japan.

Ve have received the following paraoh for publication:—

sabu Promoda Kumar Biswas, an inhabitant of tagong, after reading up to the B.A. Standard in Calcutta University had left for Japan 6 years a securing a Scholarship from the "Association the advancement of Scientific and Industrial a tion of the Indians" with the purpose of studying a liture there. He there entered the Imperial laltural College of the Tohoku University, oro. In spite of the difficulty arising from the rance of the Japanese language he managed to

score high in the class obtaining about 90 per cent. marks in Plant Physiology, Animal Physiology, Geology, and Plant Physiological Chemistry. He

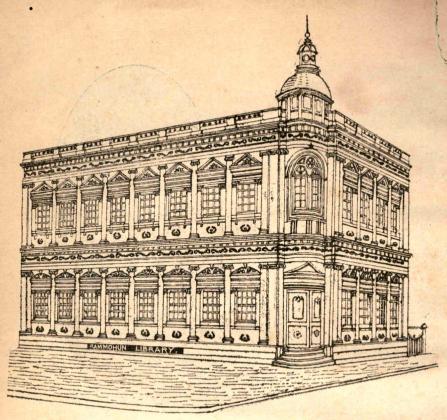


Promoda Kumar Biswas.

took his degree of Doctor of Philosophy (Naga-Kushi) in due course from the said University—he being the first Indian Student to complete the regular course of the Japanese University.

The Ram Mohun Roy Library.

Great men are their own memorials. No memorial can make them a living entity to posterity if their work does not. In that sense, they require no memorial. But their fellow-countrymen owe it to themselves to erect some enduring memorial to show that they are grateful and are able to appreciate worth, and to stimulate in themselves and their children the instinct of noble doing. It is therefore a pity that there has not yet been erected any permanent Ram Mohun Roy Memorial. The Library which bears his name is a worthy attempt in this direction, and will serve its purpose when it comes to have a house of its own. A good site has been secured in Upper Circular Road, within a stone's throw of the house in which he lived. The design of the Library building, of which we print a reduced fac



Design of the Ram Mohun Roy Library.

simile, is ready. It will cost Rs. 30,000, of which Rs. 8,000 has been realised; and there are some promises besides. We should be insulting the intelligence of our readers if we were to try to prove that this foremost of modern Indians, this enlightener of his people, this embodiment of oriental (both Hindu and Muhammadan) and occidental culture and spirituality, this prophetic type of the India that is to be, should be honoured with a memorial. The increasing number of anniversary meetings held in his honour all over the country shows that we are trying to appreciate him. · We do hope that this appreciation will take a concrete shape and the Library building will soon be complete.

Madame Curie.

To obtain the Nobel prize is a rare distinction. To obtain it twice is undoubtedly unique. This unique distinction has been achieved by a woman,—Madame Curie, the world's foremost woman-scientist, unsur-

passed in her own sphere of researci. by any male scientist. In 1903 sh and her husbanc Prof. Pierre Curic got the Nobe prize for physic jointly with Henr Beccarel. year she has obtained the Nobel prize for Chemistry. The life-story of such a woman is worth knowing. It has its own romance and inspiration, as will be found from the article reproduced below from The Literary Digest.

The Woman the French Academy Turned Down.

From the viewpoint of science, the most eminent woman who ever lived is no Cleopatra or Zenobi

or Queen Elizabeth, or even Florence Nightingale but a gentle and unassuming lady of Polish birth wi lives quietly in Paris, attending closely to her busines which is that of a professor in the Sorbonne, Mada Curie's chemical discoveries, including that of radil are among the most epochmaking ever announce and certainly no living French scientific man has equal ed them. And yet the Paris Academy of Science refused to elect her to membership, because she is woman. It is a curious fact that although this activ was taken several months ago, it has been chroniced in scientific journals only in the briefest manner and r general protest against it has appeared. An artic by Laura Crozier, in Popular Electricity (Chicago is the first of sufficient length to warrant abstraction Says this writer:-

"Madame Curie is no stranger to grew up in Russian Poland, and the University of Warsaw where an ill-paid professor of Chemistry, pointing to Siberia. Her mother an age when other little girls were Marie Skladowska was learning the and retorts in her father's laboratory in order to sa the salary of an assistant.

"As she grew older she studied in other depoments of the University, and began to see the burnpatriotism that inspired all the students in the shace NOTES 629

of the sign-posts, those grim reminders of the fate

"So Marie resolved to devote her life to the ervice of the country, and in order that he might be more worthy of that service ie was eager to travel. At last a position as goverance offered itself, and she accepted it gladly. Every any of her meager salary was saved, for she was termined to go on with her studies in Chemistry, and in father could teach her nothing more.



Madame Curie.

"Two years later found her in the Latin Quarter in aris, in a garret so cold that the milk left before her for froze in its bottle, but enrolled as pupil at the unicipal School. She could not afford the fees of the University, though she allowed herself so little food at her entire expenditures were less than ten cents day. For whether she had food or not, there must money for book, if she was to go on with her studies, she burning earnestness could not go unnoticed, and a voung professor, observing the originality of her

woung professor, observing the originality of her ments and her profound knowledge of Chemistry, ade her his assistant.

"For a time they worked together, and in the course their explorations into the unmapped fields they came fast friends. Finally Professor Curie asked rilliant assistant to be his wife.

r answer was characteristic, for she fled back saw, the zeal of the scientist lost in the personal of the woman. And at the thought of pery leading her country, all her love for thad flamed up anew. She lacked the beauty and magnetism of many Polish girls, for days spent over unwholesome gases had given her a pale complexion and lusterless hair. But under the plain gown was a heart filled with all the burning patriotism of a Modieska.

"So she wrote M. Curie that she had long ago decided to devote her life to science and the good of her country, and did not feel that she could change that decision. But his answer was such an attractive picture of the work that they might accomplish together and so vibrant with his own loneliness that she relented

and two weeks later they were married.

"Many a gifted young couple have started out to spend their lives in united work, but they have lacked the courage to give up everything else as the Curies did. At first they took a tiny cottage at Sceaux, nine miles from Paris, but they lost so much time going back and forth to the city that they moved to the Rue de la Glaciere, near the School of Physics and its laboratories. This was a great advantage, for by this time Madame Curie's ability was so far recognized that she was permitted to use these laboratories, a privilege never before granted to a woman.

"In the face of discouragement and poverty they worked on until 1898, when one day Madame Curie showed her husband a substance she had succeeded in segregating from pitchblende, an oxide of uranium which comes from a single mine in Bohemia. It is very expensive, and the amount she had used had emptied her slender purse, but the substance she had found was so wonderful that Professor Curie gave up all his other experiments to help her. Between them they managed to extract a single gram, which glowed in the dark, and gave off heat without growing cooler or smaller.

"In April they made public the discovery of radium, and the scientific world seethed with excitement. Honors poured in upon the Curies from every country

but their own.

"In May, 1903, the Royal Institute of Great Britain invited them to lecture, and there they received their first public applause under the kindly auspices of the venerable Lord Kelvin, who was as appreciative as he was learned. The Royal Society gave them the Davy gold medal, and Sweden followed with the Nobel prize. At last France came forward with the Legion of Honor for M. Curie, which he refused 'because it had no connection with his work.'"

Altho the statement is nowhere made definitely, it is not hard to imagine that M. Curie was unwilling to receive a decoration which took no account of his wife's part in their achievements. This seems the more probable in view of the fact that Madame Curie, with his approval, accepted the \$ 12,000 Osiris prize, which lifted the little family to financial security. We read further.

"Shortly afterward came the invitation to lecture at the Sorbonne, the great Paris university which draws students from all over the world for post-

graduate work. . . .

"The Curies had refused to lecture before royalty, pleading lack of time, but when the Shah of Persia visited Paris they consented to exhibit their radium to him as a special favor to the Government.

"The bit of radium was in a glass jar, and when the room was darkened and it glowed forth, the Shah became frightened, and in his excitement upset the table. The Curies were very much afraid their precious radium had been lost, for this single gram was worth more than \$30,000 and had been obtained with infinite labor. Conscience-stricken over the trouble he had made, the Shah pulled off all his diamond rings and offered them in payment...

"But the radium was finally rescued unharmed, and the lecture went on. The Shah was so delighted with it that he insisted upon pinning his order upon Madame Curie's gown. She was greatly embarrassed, for no one could have less use for jewels than this quiet little woman who was trying to preserve the privacy of her home so that she might have strength to go on with her work. But even her laboratory was invaded by reporters.

"A second little daughter, Eve, was born in 1906, but the joy over her advent was short-lived, for only a few weeks later Professor Curie was knocked down by a hack while crossing the street, and before he had a chance to rise a wagon going in the opposite direc-

tion ran over and killed him. . . .

"Professor Curie was not fifty, and through his death the world lost discoveries that might have benefited mankind in unimagined ways. France lost her most brilliant scientist, and the one who of late years has brought her greatest honor. Madame Curie's loss was greatest of all . . . but she had the courage to . . . go back to her laboratory. There she was rewarded by the discovery of polonium, named after her beloved Poland, and even more wonderful in its properties than radium. So difficult is it to obtain that five tons of pitchblende was used in segregating the small amount that Madame Curie now has. Resolutely overcoming her shyness, she accepted the invitation of the Sorbonne to fill her husband's vacant chair, and became its first woman lecturer. Believing that very few would care to listen to a woman in those sacred halls, she selected a remote class-room which had seats for only about thirty.

"What was her amazement to find the whole gay world of Paris flocking to her lectures! Butterfly women of fashion and even royalty came, for Madame Loubet was accompanied by the King and Queen of

Portugal.

"But Madame Curie is more than a dreamer. Her daring theories she keeps between the neat pages of her note-books, and in her wonderful brain, waiting for the time that she can prove them. She has been much hampered in her recent experiments by the scarcity of radium, for its use in medicine has sent the price up into the thousands for a fraction of an ounce, and threatened to exhaust the available supply.

"But if her mind is in her laboratory, her heart is still in the vine-covered cottage, where a cousin who came from Poland to take charge of the little girls and M. Curie's father, now past 80, keep her company,

"Here at night she folds the hands that have dared to search out the components of the sun, and bends the mind that has opened new avenues to medicine, to telling the hero-tales of far-away Poland to the little girls. In the warmth of their arms she finds strength and courage to go on for another day."

China.

The Chinese revolutionaries still continue to gain successes. Their leader Dr. Sun Yat Sen is on his way to China to guide ar control the revolutionary movement.



Dr. Sun Yat Sen.



Yuan Shih Kai.

idea is that China should become a r. pulic after the model of the United States America, being a federation of internautonomous states with a strong ce

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hopes of the Imperialist entre in Yuan Shih Kai great reluctance to assume as premier and commande is for a limited or consbroarchy. Anyway China to move towards democracy. hove was in type Reuter has that owing to the recapture of id Wuchang by the Imperial officials believe that the rebellion ow crushed.

Adians and Superior Posts.

That Indians are not appointed to most of the highest posts under Government, and even in rivate institutions and offices, makes them losers not only from the pecuniary point of view, but what is more, deprives them of the opportunity of becoming intellectually and morally great by being in charge of high duties and serving their country by their intelligent and faithful discharge. The pecuniary loss is an intellectual and moral loss too, for money well used gives a man and his country moral and intellectual advantages.

French India.

It is said that there is some likelihood of

an exchange of territory between the French and British Empires. In that case French India may become part of British India. in the matter of such exchanges, three considerations may be kept in view: (1) loss or gain of revenue to 'b' States concerned, (2) political advantage or disadvantage of the tates and (3) the feelings of the inhabitants of the territories. On such occasions though disconsideration ought to be regarded sightiest, it is generally neglected. as revenue is concerned neither the nor the British are likely to gain or 3 any appreciable extent. So far as al considerations go, if French India be amalgamated with British India, the British Government will be relieved of the nightmare of British Indian political refugees in French India plotting against the British Government. Indians in French India have the same political status as the French themselves. So they may not like to become British subjects. Whether greater solidarity throughout India in the matter of our disabilities is a political advantage or not, it is difficult to say. What is certain is that it is an inconvenient fact for Angle Indian bureaucrats that there are Indian who are citizens of republics and manage to remain alive, thereby proving the "Indian" and "citizen of a republic" do not constitute a contradiction in terms.

The Rajkumari Leper Asylum.

This important philanthropic institutio situated at Baidyanath-Deoghar serves twofold purpose. It relieves the misery of many lepers and, by keeping them in fixed abode and thereby preventing their from mixing promiscuously with the general population, minimises to some extent the chances of the fell disease spreading. If therefore, deserves the help of all charitable persons. The Secretary has written to a in what directions and to what extent help is needed. He writes—

"At the present time we have in the Asylum abo 50 inmates both males and females. The entire cois met from subscriptions and donations of benevole ladies and gentlemen of the country and from intered derived from the accumulated capital. We ha Rs 32,000/- with the Accountant General, and abo Rs 1,500/- in the Post Office Savings Bank. We are urgent need of a separate (1) Female ward (2) Additional house for males and (3) Compound wall. F these three things Rs. 13,000/- have been roughly es mated. Of these three, a separate female ward accommodate 20 female patients is most urgent needed; for this Rs. 5,500/- may be required."

Hindu Immigration to Canada.

Sir Andrew Fraser, ex-Lieutenant-Governof Bengal, has recently been on a visit of Canada. There in an interview he gave of the Victoria Daily Colonist he expressed homability to comprehend any justification of cause for the laws that virtually forbid a Hindu immigration to Canada. He said:

I can see no valid reason for giving Chinese at Japanese preference over Hindus. Not only are the Hindus British subjects, but they are for the most paindustrious, law-abiding citizens, quiet and peaceab and both more moral and cleaner than the Chines It is quite a mistaken idea with those who are frightened by the "color bar" fogey, to think that the Sik—who form, I understand, over 80 per cent. of the Indians in your province and city—and the Hindus a unclean. Hindus indeed are bound by their creed practise rigid cleanliness; and I can say from lifely experience, that they are infinitely more moral as law-abiding citizens than the Orientals. The Sik are natives who deserve the respect of all men.

We are glad to find in this connetion that in October last the following resolution was to have been discussed at a meeting of the British Campaigners' Association, Victoria, British Columbia, Canada:

Association it is in the interest of the Empire that all British subjects who have served Great Britain in Indian or other regiments should be admitted with their families to, and privilegd to reside in Canada upon the same conditions as any British subject coming from Great Britain or her colonies, the only condition being that they shall have a proper discharge and furnish proof of a good character."

Chimney-sweep, Sailor, Author, University Extension Lecturer.

In India it is not now possible that a man should in turn be a 'mānjhi' (boat-man), a 'jhādudār' (sweeper), an author and a university lecturer, though no doubt that glorious day will dawn on India. That day is already in its splendid prime in England, as the following paragraph from the Christian Life will show:—

The new lecturer on Sociology for the University Extension Lectures is Mr. Walter Hunt, a Streatham chimney-sweep, who was sent by the Extension authorities to Balliol for a month, after many years of deep study of various abstruse subjects. He is the author of a book entitled "Are we a Declining Race?" Before turning his attention to chimneys, Mr. Hunt was in the Navy, and then in the Fire Brigade, so that both physically and mentally his powers are quite out of the usual.

"Adequate European Staff."

With reference to the condition laid down by Mr. Butler that the Hindu University scheme should have as its basis a college with "an adequate European staff" it has been explained by some editors and others that in the Musalman University Bill "European staff" has been held to include Indians who have graduated in European Universities, and that a similar interpretation will be put upon the expression in the

case of the Hindu Univ be so, it will no doubt s ment has no desire to make racial distinction. We desi point out that even this inter not secure for the Hindu U adequate number of Hindu European Universities; and the reasons. The first is that though graduates of European Universities and not absolutely debarred from entering the Indian Educational Service, during the la two decades or so very few such graduates have entered the Indian Educational Service or even the Provincial Service. That will be the case with them in the Hindu University, too. We need not point out the reason, as it is obvious. The second is that owing to the humiliating position of Indian graduates of European Universities in the Indian Education Department, the best off those concerns young men who go to Europe for edu ation have long ceased to try to qualify for professorships. So even if how one were to advertise for highly qualified men among the vounger generation of "Europe" returned" persons, one would not find them. For the practical cessation of the demand has cut off the supply.

We have only a concluding remark to make. Is it really true that graduates of European Universities (such, of course, as are available for service in India) in every case or generally make better professors than even the best professors who are graduates of Indian universities? That is not our experience. Then why give preferent as a rule, to graduates of European universities? Why, again, exclude the graduates of such far-famed American universities as Harvard?

Those who wish to have information relating to the position of Indians in the Educational Services, should

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pamphlet "The Colour Line in the Indian nal and Scientific Departments," to be had 'odern Review office for postage stamps worth anna.

Iusalman boycott of Italian goods.

and other foreign goods were boyMusalmans did not join in the boyBut now all the world over they
aken to boycotting Italian goods.
ir practical condemnation of the
ott on the former occasion was not a
matter of principle, it was due to causes
which we need not enumerate.

Persia.

Placed under the guardianship of two powerful European nations, Persia vet finds herself helpless. It is said that Russia has been acting very treacherously towards her, and is determined to find a pretext, a la Aesop's wolfe in the fable of the wolfe nd the lamb, for annexing Persian terripry. Great Britain has advised her to Weet Russia's demands and apologise to er, but Persia's apology and the fulfilment Russia's original demands will probably ot atisfy that country,—so says Reuter, and that is quite in the nature of things. and the Times has declared that Persia is not an independent country. Both Russian and British troops are already in Persia. Mr. Shuster, the American Treasurer-General of Persia, will be backed by America, out America cannot fight either Russia or Great Britain for the sake of Persia. Mr. Shuster is a strong man, but seems to be somewhat tactless. There will not be much difficulty in civilising and establishing order in Persia, if the European powers can settle among themselves their respective spheres of influence and occupation.

Dr. Charles W. Eliot.

We print elsewhere an illustrated character sketch of Dr. Charles W. Eliot, expresident of Harvard University, by th Rev. Dr. J. T. Sunderland. It will show what a great and good man our distinguished visitor is. In our next number we shall publish his views on the religion of the future.

Coronation Boons.

Not knowing whether it will be possible for His Majesty King-Emperor George \ to announce at the Coronation Durbar an boons or concessions, we have not moulde our minds into an attitude of expectanc-But as other journalists have said who boons will please them, we also say wha boons will be good for both India and Gree Britain. Being Bengalis we are selfis enough to think first of Bengal and then the whole of India including Bengal, part cularly as dissatisfaction in Bengal has give rise to a similar feeling elsewhere. Hinc Bengalis and some Musalman Bengal would be best pleased if all the areas whe Bengali is the predominant and indigeno vernacular were placed under one admini tration, either in conjunction with or sep rated from other language-areas. There a two boons both or either of which would ! productive of the greatest good to Indi "material and moral." They are, univers free education, and a definite promise the grant of internal autonomy or hor rule at the expiry of a fixed period n exceeding twenty-five years from no and a command to His Majesty's ministr to prepare a scheme which will gradual and surely lead to that consummation.

The Civil Marriage and Compulsory Education Bills.

Mr. Bhupendranath Basu's Special Mariage Bill and Mr. G. K. Gokhal

Elementary Education Bill will be taken up for consideration in the January session of the Imperial Legislative Council. Mr. Gokhale's Bill has been supported by all except a very few landholders and a very few Musalman leaders (among whom we are not in the present case thinking of Mr. Amir Ali, as his home is not in India). So, as The People think that universal education will be good for them, this Bill ought to pass; but we do not know whether it will pass. As for Mr. Basu's Bill, it has a peived more support, even from Hindus of Hindu society, than wa ected by even its most sanguine advocates. It has aroused some opposition, too. But as the

opponents would not be compelled to maccording to its provisions, and as ther a need and a demand for it the Bill out to pass. The strongest argument of opponents is that it will act as a disruptiforce on Hinduism. We think and we has shown in a previous issue that will on a contrary save Hindu society from disintegration. Moreover, this trotting out of it stockery of "Religion in danger," or "Societin danger," seems curious, when there is much difference of opinion among Hindleaders as to what Hinduism is and who a Hindus, as revealed in the columns of 1 Leader of Allahabad.



Confucian Temple, China.